

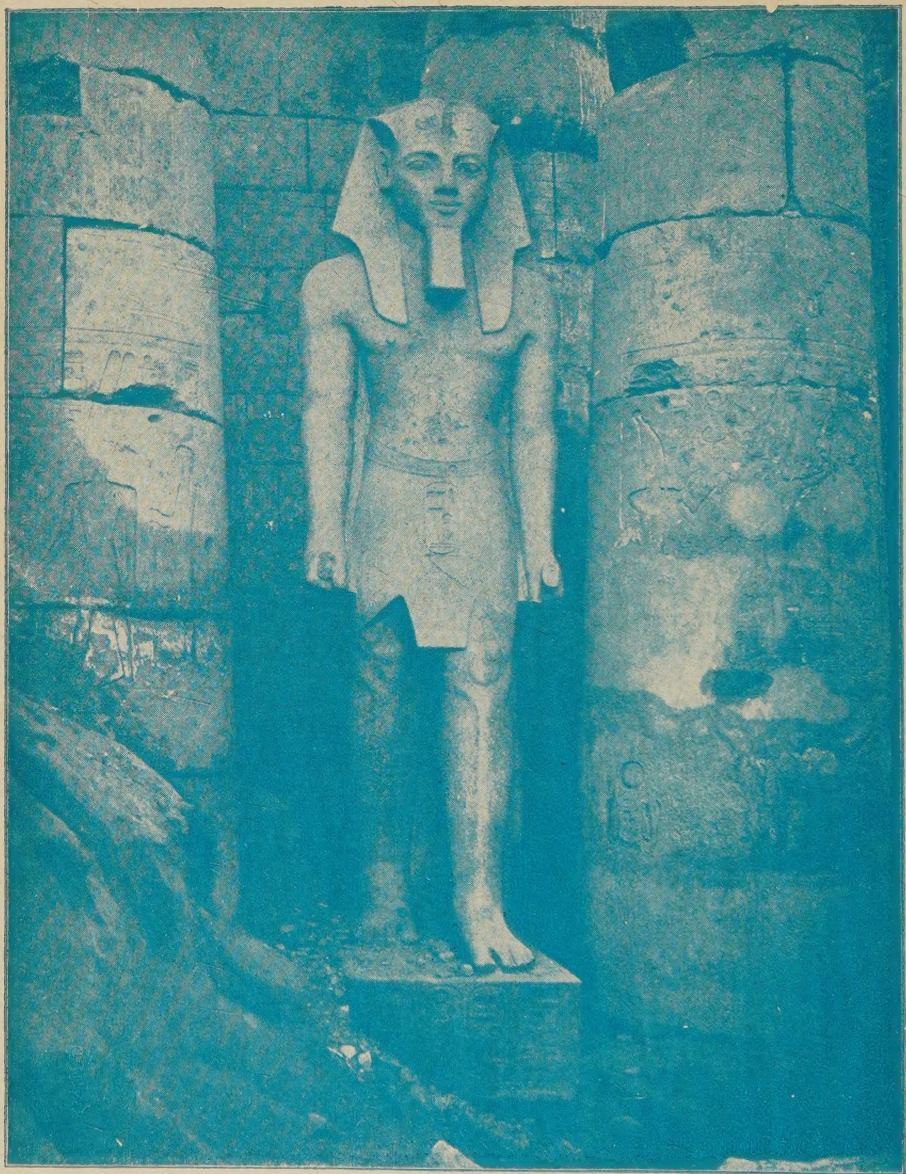
1646

From Harry Charles

to

Carolyn Charles

Christmas. 1953



STATUE OF RAMESES II.—This third ruler of the Nineteenth Dynasty of Thebes is regarded as the Pharaoh of the Exodus. He was one of the greatest of Egyptian monument builders. His capital was at Rameses (Raamses, Ex. 1: 11), the Zoan of Num. 13: 22, which he beautified with temples and royal statues. He added largely to the massive structures of Thebes, as the ruins attest. But perhaps his mightiest architectural achievement was the completion of the temple at Abydos, whose rich ruins still bring to view his own and other kingly statues, along with numerous pillared inscriptions reciting his deeds, and grand old walls preserving the pictures and names of his 59 sons and 60 daughters. His monuments are found even in Nubia.

A NEW
GALLERY OF ILLUSTRATIONS

PORTRAYING RECENT ARCHÆOLOGICAL EXCAVATIONS
AND DISCOVERIES

IN

BABYLONIA, EGYPT, ARABIA, SYRIA AND
ASIA MINOR

REVISED, SELECTED AND DESCRIBED

BY

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(PREPARED EXPRESSLY FOR THE HOLMAN SELF-PRONOUNCING
S. S. TEACHERS' BIBLE)

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		Hieroglyphic.	Hieratic.	Phœnician (Moabite Stone).	Phœnician (Siloam Inscription).	Hebrew (square character).
a	eagle		Ⲁ	𐤀	𐤁	א
b	crane		ⲁ	𐤂	𐤃	ב
g	bowl		Ⲃ	𐤄	𐤅	ג
d	hand		ⲃ	𐤆	𐤇	ד
h	plan of house?		Ⲅ	𐤈	𐤉	ה
f,v	cerastes ..		ⲅ	𐤊	𐤋	ו
t'(tch,z)	duck		Ⲇ	𐤌	𐤍	ז
χ(kh)	sieve		ⲇ	𐤎	𐤏	ח
th	tongs; loop ..		Ⲉ	𐤐	𐤑	ט
i	leaves		ⲉ	𐤒	𐤓	י
k	throne		Ⲋ	𐤔	𐤕	כ
l	lioness		ⲋ	𐤖	𐤗	ל
m	owl		Ⲍ	𐤙	𐤚	מ
n	water		ⲍ	𐤛	𐤜	נ
s	door bolt ..		Ⲏ	𐤞		ס
ā	weapon ..		ⲏ	𐤠	𐤡	ע
p	door		Ⲑ	𐤢	𐤣	פ
t(ts)	snake		ⲑ	𐤤	𐤥	צ
q	knee?		Ⲓ	𐤧	𐤨	ק
r	mouth		ⲓ	𐤩	𐤪	ר
š(sh)	field		Ⲕ	𐤫	𐤬	ש
t(tu)	arm with cake in hand		ⲕ	𐤭	𐤮	ת

PLATE I.

HEBREW AND PHENICIAN ALPHABETS, as derived from the Egyptian hieratic characters.

The Phœnicians, in order to form an alphabet, appear to have selected certain Egyptian letters from a type of the Hieratic character (a cursive form of Hieroglyphic), as found in papyri of about B. C. 2500.

GREEK.						LATIN.			
	Cadmean.		Local forms.	Eastern.	Western.	Local forms.	Pelasgian.	Latin.	
	Right to left.	Left to right.							
alpha ..	Α	Α		Α Α	Α Α		Α	Α Α Α	a
beta ..	Β	Β	Μ Melos, etc.	Β Β	Β Β		Β	Β Β	b
			ϸ Paros, Siphnos, Thasos, etc.						
			Ϲ Corinth.						
gamma	Γ	Γ	ϸ Corinth, Megara, etc.	Γ Γ Α	Γ Γ < C	Chalcis, Phocis, Arcadia, Elis, Locris, etc.	< C	< C	c
delta ..	Δ	Δ		Δ Δ	Δ Δ Δ		Δ Δ Δ	Δ	d
epsilon ..	Ε	Ε	Β Corinth, etc.	Ε Ε	Ε Ε		Ε	Ε Η	e
digamma	Ϝ	Ϝ		[Ϝ]	Ϝ Ϝ		Ϝ	Ϝ	f
zeta ..	Ζ	Ζ		Ζ	Ζ		Ζ	[C a new letter formed from C.]	g
eta ..	Η	Η		Η Η (h, ē)	Η Η (h)		Η	Η	h
theta ..	Θ	Θ		Θ Θ	Θ Θ		Θ		
iota ..	Ι	Ι	Ξ Crete, Thera, Melos, Corinth, etc.	Ι	Ι		Ι	Ι	i
kappa	Κ	Κ		Κ	Κ		Κ	Κ	k
lambda	Λ	Λ	Λ Attica, Ὑ Argos.	Λ Λ	Λ Λ	Λ Chalcis, Boeotia, etc.	Λ	Λ Λ	l
mu ..	Μ	Μ		Μ Μ	Μ Μ		Μ	Μ	m
nu ..	Ν	Ν		Ν Ν	Ν Ν		Ν	Ν	n
xi ..	Ξ	Ξ	Η Later Argos	Ξ	(See below.)		Ξ		
			[χ, Attica, Naxos, Siphnos, Thasos, etc.]						
omikron	Ο	Ο	Ω Paros, Siphnos, etc.	Ο	Ο		Ο	Ο	o
pi ..	Π	Π	Ο C Melos.	Π Π	Π Π		Π	Π Π	p
san (ss)	Ϻ	Ϻ	Τ Halicarnassus, Teos, Mesembria.				Ϻ		
koppa ..	Ϟ	Ϟ		[Ϟ]	Ϟ		Ϟ	Ϟ	q
rho ..	Ρ	Ρ		Ρ Ρ Ρ	Ρ Ρ Ρ		Ρ Ρ	Ρ Ρ	r
sigma ..	Σ	Σ	Μ Crete, Thera, Melos, Argos, Corinth, etc.	Σ Σ	Σ Σ	Μ Phocis, etc.	Σ Σ	Σ Σ	s
tau ..	Τ	Τ		Τ	Τ		Τ	Τ	t
upsilon.				Υ Υ	Υ Υ		Υ	Υ	uv
xi ..				(See above.)	Χ +		Χ	Χ	x
phi ..				Φ Φ	Φ Φ		Φ		
chi ..				Χ +	↓ Υ		↓		
psi ..			[ϣ, Attica, Naxos, Siphnos, Thasos, etc.]	↓ Υ		* Ozol. Locris, Arcadia.			
omega ..			Ο Melos, Paros, Siphnos, etc.	Ω			Adopted at a later period as foreign letters.	Υ	y
			[Ο used generally for ο, ου, ω, except in Ionia.]					Ζ	z

PLATE 2.

GREEK AND LATIN ALPHABETS.

The Greeks adopted for their alphabet twenty-two signs from the Phœnician. The letters which follow *tau* were afterwards added. Originally the letters were written from right to left; but afterwards from left to right. The early Greek alphabet may be arranged in two groups (with local varieties), viz. the Eastern or Ionian, used in Asia Minor and in certain islands and states of Greece; and the Western, used in other islands and states, and generally in the Greek colonies in Italy and Sicily. The two groups chiefly differed in the value to be attached to the letters *χ* and *ψ*. The early Italic alphabet, derived from the Western Greek alphabet, has been called the Pelasgian alphabet; of this the Latin alphabet rejected certain letters as superfluous, and at a later date it introduced others.

ΣΙΝ ΕΤΩΝ ΕΒΔΟΜΗ Κ' ^Λ
 ΔΡ ΤΑ ΒΑΣΙΛΕΥΟΝΤΟΣ ΚΥΡΟΥ
 ΠΕΡΣΩΝ ΕΤΟΥΣ ΠΡΩ
 ΤΟΥ ΕΙΣ ΣΥΝΤΕΛΕΙΑΝ
 ΡΗΜΑΤΟΣ ΚΥΕΝ ΣΤΟΜΑ
 ΤΙ ΕΡΕΜΙΟΥ Η ΓΕΙΡΕΝ
 ΚΣΤΟ ΠΙΝΕΥΜΑ ΚΥΡΟΥ
 ΒΑΣΙΛΕΥΣ ΠΕΡΣΩΝ ΚΑΙ
 ΕΚΗΡΥΞΕΝ Ο ΛΗΤΗ ΒΑΙ
 ΛΕΙΑ ΑΥΤΟΥ ΚΑΙ ΑΜΑΔΙΑ
 ΓΡΑΠΤΩΝ ΛΕΓΩΝ ΤΑ
 ΔΕ ΛΕΓΕΙ Ο ΒΑΣΙΛΕΥΣ ΠΕΡ
 ΣΩΝ ΚΥΡΟΣ ΕΜΕ ΑΝΕΔΕΙ
 ΞΕΝ ΒΑΣΙΛΕΥΣ ΤΗΣ ΟΙΚΟΥ
 ΜΕΝΗΣ Ο ΚΥΡΙΟΣ ΤΟΥ ΙΣ
 ΡΑΗΛ ΚΣ ΟΥ ΨΙΣ ΤΟΣ ΚΑΙ
 ΕΣΗΜΗΝ ΕΝ ΜΟΙ ΟΙΚΟ
 ΔΟΜΗ ΣΑΙ ΑΥΤΩ ΟΙΚΟΝ
 ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΤΗΝ
 ΤΗ ΙΟΥΔΑΙΑ ΚΕΙΤΙΣ ΕΣΤΙ
 ΟΥΝ ΥΜΩΝ ΕΚ ΤΟΥ ΕΘΝΟΥ
 ΑΥΤΟΥ ΕΣΤΩ Ο ΚΣ ΑΥΤΟΥ
 ΜΕΤ' ΑΥΤΟΥ ΚΑΙ ΑΝΔΡΑΣ
 ΕΙΣ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ
 ΤΗΝ ΕΝ ΤΗ ΙΟΥΔΑΙΑ ΟΙΚΟ
 ΔΟΜΕΙΤΩ ΤΟΝ ΟΙΚΟΝ ΤΟΥ
 ΚΥ ΤΟΥ ΙΣΡΑΗΛ ΟΥΤΟΣ
 Ο ΚΣ Ο ΚΑΤΑΣΚΗΝΩΣΑ
 ΕΝ ΙΕΡΟΥΣΑΛΗΜ ΟΣΟΙ
 ΟΥΝ ΚΑΤ' ΑΥΤΟΥ ΣΤΟΝΟΥΣ
 ΟΙΚΟΥ ΕΙΝΒΟΗΘΙ ΤΩΣΑ
 ΑΥΤΩ ΟΙ ΕΝ ΤΩ ΤΟΠΩ
 ΑΥΤΟΥ ΕΝ ΧΡΥΣΩ ΚΑΙ
 ΕΝ ΑΡΓΥΡΙΩ ΚΑΙ ΕΝ ΔΑ
 ΣΕΟΙΣ ΜΕΘ' ΕΠΙΩΝ ΚΑΙ
 ΚΤΗΝΩΝ ΣΥΝ ΤΟΙΣ ΔΑ
 ΛΟΙΣ ΤΟΙΣ ΚΑΤ' ΕΥΧΑΣ
 ΠΡΟΣ ΤΕΘΕΙΜΕΝΟΙΣ ΕΙΣ
 ΤΟ ΙΕΡΟΝ ΤΟΥ ΚΥ ΤΟ ΕΝ Ι
 ΕΡΟΥΣΑΛΗΜ ΚΑΙ ΚΑΤΑΣΤΗ
 ΣΑΝΤΕΣ ΟΙ ΑΡΧΙΦΥΛΟΙ
 ΤΩΝ ΠΑΤΡΙΩΝ ΤΗΣ ΙΟΥΔΑ

PLATE 3.

CODEX VATICANUS (1 Esdras ii. 1-8). Fourth century.

(Rome, Vatican Library.)

The Bible in Greek, written in uncial letters upon 759 leaves of fine vellum in quarto. Quoted as Codex B. The text is arranged in three columns to a page, except in the poetical books of the Old Testament, which are written in double columns. Apparently in the tenth century, the writing was carefully, but quite unnecessarily, retraced in darker ink, only such words and letters being left untouched as appeared to the writer to be superfluous in a correct text. The same hand added the breathings and accents. The MS. was already in the Vatican Library in Rome, in the fifteenth century, but nothing is known of its previous history.

ΚΑΙ ΔΟΘΗΤΩ ΣΜΗΡ
 ΜΑΚΑΙ ΗΛΟΙ ΠΗ
 ΙΙ ΜΕΛΙΑ ΚΑΙ ΤΥΝΗ
 Η ΑΝΑΡΕΣΗ ΤΩ ΒΑΣΙ
 ΛΕΙ ΚΑΙ ΛΕΥΣΕΙΑΝ
 ΤΙΑΣΤΗΝ ΚΑΙ ΗΡΕΣΕ
 ΤΩ ΒΑΣΙΛΕΙ ΤΟ ΠΙΡΑ
 ΓΜΑ ΚΑΙ ΕΠΙΟΙΗΣΕ
 ΟΥΤΩΣ
 ΚΑΙ ΑΝΘΡΩΠΟΣ ΗΝ
 ΙΟΥΔΑΙΟΣ ΕΝ ΣΟΥ
 ΣΟΙΣ ΤΗ ΠΟΛΕΙ ΚΑΙ
 ΟΝΟΜΑ ΑΥΤΟΥ ΜΑΡ
 ΔΟΧΑΙΟΣ ΤΟΥ ΙΩΝΙ
 ΡΟΥ ΤΟΥ ΣΕΜΕΕΙΟΥ
 ΙΟΥ ΚΕΙΣΑΙΟΥ ΕΚ
 ΦΥΛΗΣ ΚΕΝΙΑ ΜΕΓ
 ΟΣ ΗΝ ΑΙ ΧΜΑΛΩ
 ΤΟΣ ΕΞΙΤΗΛΑΜΗΝ
 Η ΧΜΑΛΩ ΤΕΥΣΕΝ
 ΝΑΚΟΥ ΧΟΔΟΝΟ
 ΣΟΥ ΒΑΣΙΛΕΥΣ ΚΑ
 ΒΥΛΩΝΟΣ ΚΑΙ ΗΝ
 ΙΟΥΔΑΙΟΣ Ε
 ΠΙ ΤΗ ΘΥΓΑΤΗΡΑ ΜΙ
 ΝΑΔΑΒΑ ΔΕΛΦΟΥ
 Η ΑΤΡΙΟΣ ΑΥΤΟΥ ΚΑΙ
 ΤΟΥ ΟΝΟΜΑ ΑΥΤΗΣ
 ΕΣΘΗΡ ΕΝ ΔΕ ΤΩ
 ΜΕΤΑΛΛΑΣΑΙΑΥ
 ΤΗΣ ΤΟΥ ΣΠΟΝΕΙΣ
 ΕΠΕΔΕΥΣΕΝ ΑΥΤΗΝ ^{Η ΜΑΡΔΟ}
 ΕΑΥΤΩ ΕΙΣ ΓΥΝΑΙ ^{ΧΑΙΟΣ}
 ΚΑΚΑΙ ΗΝ ΤΟ ΚΟΡΑ
 ΣΙΟΝ ΚΑΛΗ ΤΩ ΕΙΔΕ ^{ΔΙΣΚΩΝΙΣ}
 ΚΑΙ ΟΤΕ Η ΚΟΥΣΘΗ ^{ΤΗ ΟΥΣΗ}
 ΤΟΥ ΒΑΣΙΛΕΩΣ
 ΠΡΟΣΤΑΓΜΑ ΣΥΝΗ
 ΧΘΗΣΑΝ ΤΗΝ ΠΟ
 ΛΙΝ ΥΠΟ ΧΕΙΡΑ ΓΑΓ

PLATE 4.

CODEX SINAITICUS (Esther ii. 3-8). Fourth or fifth century.

(Leipzig, Royal Library.)

The Bible in Greek, written in uncial letters upon 390 leaves of fine vellum. Quoted as Codex N. A large portion of the Old Testament is wanting. The text is arranged in four columns to a page, except in the poetical books of the Old Testament, which are written in double columns. The MS. belonged to the convent of St. Catherine on Mount Sinai, where in 1844 it first came under the notice of Tischendorf, who then got possession of forty-three leaves from the Old Testament. These were deposited in the Royal Library at Leipzig, and bear the title of "Codex Friderico-Augustanus," after the King of Saxony of that time. In 1859, Tischendorf secured the rest of the MS. for the Emperor of Russia. The facsimile is made from one of the leaves at Leipzig.

2A **Σ**ΑΛΕΙΓΕΝΑΣ ΚΑΙ ΤΟΙΣ ΟΧΛΟΙΣ ΟΙΣ
 ΕΛΗΤΕΝ ΕΦΕΛΗΝΑΝ ΧΙΤΕΛΛΟΥΣ
 ΑΓΙΟΥΛΥΣ ΜΩΝΕΥΘΕΩΣ ΛΕΓΕ
 ΤΑΙ ΟΤΙ ΟΜΚΡΟΣ ΕΡΧΕΤΑΙ ΚΑΙ ΓΕΙ
 ΝΕΤΑΙ ΟΥΤΩΣ ΚΑΙ ΟΤΙ ΑΝΗΝΟΤΟ
 ΤΗ ΠΕΟΝΤΑ ΜΕΙ ΕΙ ΕΟΤΙΚΑ ΥΣΩ
 ΕΣΤΑΙ ΚΑΙ ΤΕΙΝΕΤΑΙ ΥΠΟΚΡΙΤΗ
 ΤΟΤΗΡΩΣ ΑΙΤΟΝ ΤΗ ΗΕΡΗΕ ΚΑΙ Τ
 ΟΥΝ ΟΥΟΛΑΤΕ ΔΟΚΙΜΑΖΕΙΝ
 ΤΟΝ ΔΕ ΚΑΙ ΡΟΝΤΟΥ ΤΟΥΝΤΩΣ
 ΟΥΔΟΚΙΜΑΖΕΤΕ ΤΙ ΔΕ ΚΑΙ ΑΦΕ
 ΛΥΤΟΝ ΟΥΚΡΙΝΕΤΕ ΤΟΝ ΚΑΙ Ο
 2B **Ω**ΣΤΑΡΥΤΑΙ ΕΙΣ ΜΕΤΑ ΤΟΥ ΑΝΗ
 ΔΙΚΟΥΣ ΟΥΕΤΑΡΧΟΝΤΑ ΕΝ ΤΗ
 ΟΛΛΑΔΟC ΡΙΑCΙΑΝ ΑΤΙΛΑΧΘΑΙ
 ΑΠΛΥΤΟΥ ΜΗΠΟΤΕ ΚΑΤΑ ΟΥΡΗ
 CΕΠΡΟCΤΟΝ ΚΡΙΤΗΝ ΚΑΙ ΟΚΡΙ
 ΤΗC CΕΤΤΑΡΑΔΩC ΕΙΤΩΤΑΡΚΙC
 ΚΑΙ ΟΠΡΑΚΤΩΡ CΕΒΛΗΒΙCΦΥΑ
 ΚΗΝ ΛΕΓΩC ΟΙΟΥΜΗ ΕΞΕΧΘΗC
 ΕΚΕΙΘΕΝ ΕΩCΤΟΥ ΚΑΙ ΤΟΝ C
 ΧΑΤΟΝ ΛΕΙΠΤΟΝ ΑΤΙΟΛΛΑC
 2C **Τ**Ι ΑΡΗCΑΝ ΕΤΕΙΝ ΕCΕΝ ΑΥΤΩ
 ΤΩ ΚΑΙ ΡΩΧΤΑΓΓΕΛΛΟΝΤΕC ΑΥΤΩ
 ΤΤΕΡΙΤΩΝ ΓΑΛΙΛΑΙΩΝΩΝ ΤΟ
 ΑΙΜΑΤΙCΙΑΧΤΟC ΕΜΙΞΕΝ ΜΕΤΑ
 ΤΩΝ ΘΥCΙΩΝ ΑΥΤΩΝ ΚΑΙ ΤΟ
 ΚΡΙΘΕΙC ΟΙC ΕΓΓΕΝ ΑΥΤΟΙC
 ΔΟΚΕΙΤΑΙ ΟΤΙ ΟΙ ΓΑΛΙΛΑΙΟΙ ΟΥΤΟΙ
 ΑΜΑΡΤΩΛΟΙ ΤΑΡΑΤΤΑΝΤΙCΤΟΥC
 ΓΑΛΙΛΑΙΟΥC ΕΓΕΝΟΝΤΟ ΟΤΤΙC
 ΑΥΤΗC ΓΕΓΟΝΟCΙΝ ΟΥΧ ΑΛΕΓ
 ΥΜΙΝ ΑΛΛΕ ΑΝΗΜΕΤΑΝ ΟΥCΗC
 ΤΕ ΤΑΝΤΕC ΩC ΑΥΤΩC ΑΤΙΟΛΛΑC
 2D **Η** ΕΚΕΙΝΟΙ ΟΙ ΔΕ ΚΑΙ ΚΑΙ ΟΚΤΩ
 ΕΦΟΥC ΕΠΕCΕΝ ΟΤΙ ΥΡΟC ΕΝ
 ΤΩCΙΑΩ ΑΜΚΑΙ ΑΤΤΕΚΤΕΙΝ ΕΝ

PLATE 5.

CODEX ALEXANDRINUS (St. Luke xii. 54-xiii. 4). Fifth century.

(British Museum.)

The Bible in Greek, written in uncial letters upon 773 leaves of fine vellum. Quoted as Codex A. The text is arranged in two columns to a page. It once belonged to the Patriarchal Chamber of Alexandria (whence its name), and was probably carried away by Cyril Lucar, Patriarch of Alexandria, who became Patriarch of Constantinople in 1621. Cyril sent it as a present to King Charles the First in 1627. It came into the possession of the British Museum with the rest of the Royal MSS.

et ecce plus quam salomon hic h̄s

ET CONDEMNABIT EAM
QUI INUENIT AFINIBUS
TERRAE AUDIRE
SAPIENTIAM SALO
MONIS. h̄s

⁴ ⁵
michelin
G. B. C. 27000

CUM AUTEM IN MUN
DUS SPSE XICRIT
AB HOMINE
AMBULAT PER LOCARUDA
QUAERENS REQUIEM ET
NON INUENIT
TUNC DICIT
REUERTEAR IN DOMUM
MEAM
UNDE EXIUI
ET INUENIENS INUENIT EX
UACANTEM
SCOPIS MUNDATAM ET
ORNATAM
TUNC ADITE RAUSUMIT
SEPTEM ALIOS SPs
SECUM NEQUIO Resse-
ET INTRANTES HABITANT
ET FIUNT NOVISSIMA
HOMINIS ILIUS

PLATE 7.

THE VULGATE (St. Matthew xii. 42-45). Seventh century.

(British Museum.)

The Four Gospels in Latin, of the version of Saint Jerome, written in uncial letters upon 468 leaves of vellum. The line written by the corrector at the top of the page is followed by the letters *h. d.* (probably *hoc deest*), and is to be inserted at the end of line 5, which is followed by the letters *h. s.* (probably *hic scribas* or *hic supple*).

אֶלֶּחֶם	א
וַיִּכְרֹךְ	ב
אֱלֹהִים אֶת־כָּל־	ג
הַדְּבָרִים: וַחֲאֵלֶּה	ד
לֵאמֹר	ה
אֶנֶּכִּי	ו
יְחִוָּח אֱלֹהֵיךָ אֲשֶׁר	ז
הוֹצֵאתָךְ מֵאֶרֶץ	ח
מִצְרַיִם מִבֵּית עֲשֵׂים	ט
לֹא יִהְיֶה לְךָ אֱלֹהִים	י
אַחֲרַיִם עַל־פְּנֵי לֹא	יא
תַּעֲשֶׂה לְךָ פֶסֶל	יב
וְכָל־תְּמוּנָה אֲשֶׁר	יג
בְּשָׁמַיִם מִמֶּעַל אֲשֶׁר	יד
בָּאָרֶץ מִתַּחַת אֲשֶׁר	טו
בְּמִים מִתַּחַת לָאָרֶץ	טז
לֹא תַשְׁתַּחֲוֶה לָהֶם	יז

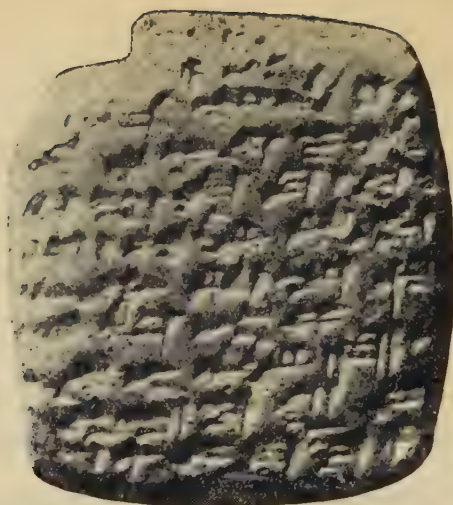
PLATE 8.

HEBREW MS. (Exodus xx. 1-5). Written earlier than A. D. 916.

(British Museum.)

The whole MS. contains 186 leaves in large folio. The text is arranged in three columns to the page, and is accompanied by the Massorah Magna (written on the upper and lower margins) and Parva (written on the side margins).

[illegible]



FRONT VIEW.



REAR VIEW.

PLATE 10.

CUNEIFORM LETTER FROM LACHISH, PALESTINE.

About B. C. 1400.

(Imperial Ottoman Museum, Constantinople.)

Excavated by The Palestine Exploration Fund of England in Tell-el-Hesi, the ruins of the Biblical Lachish; so far, the only clay tablet found in Palestine. It belongs to the period prior to the occupation of Canaan by the children of Israel, and is written in Babylonian, the diplomatic language of Western Asia at that time. The exact contents of the letter are not quite clear. Zimrida, the governor of Lachish, known from another cuneiform tablet found in El-Amarna, Egypt, is mentioned.

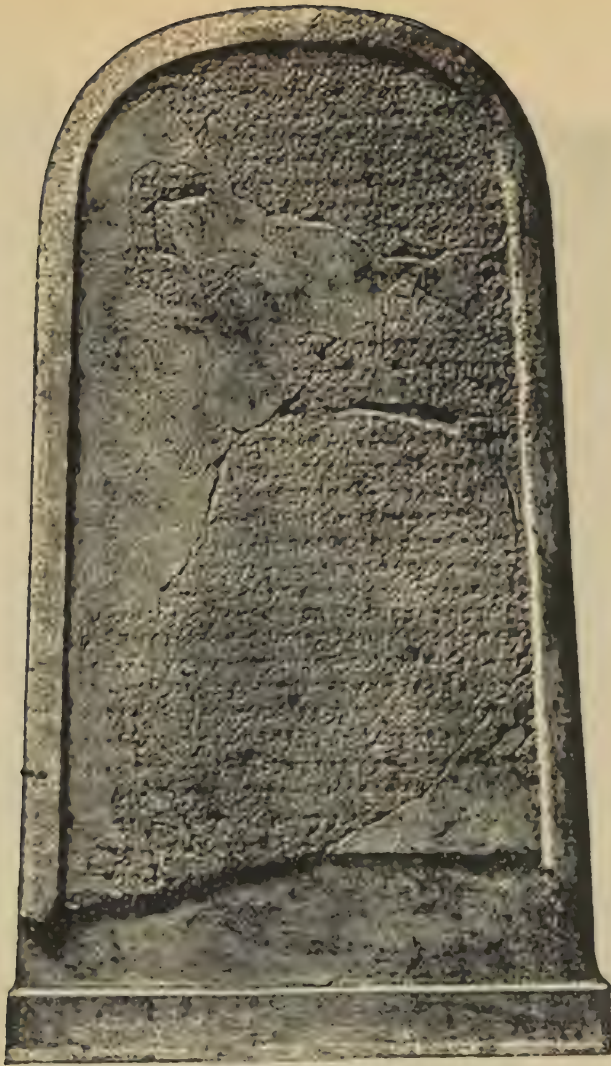


PLATE II.

THE "MOABITE STONE." About B. C. 850.

(Paris, Museum of the Louvre.)

Monument dedicated to the god Kemôsh by Mesha, king of Moab (2 Kings 3 : 4 ff.), to record his victory over the Israelites in the days of Ahab, and the restoration of cities and other works which he undertook by command of his god. The stone, which measures 3 ft. 10 in. $\times$ 2 ft. $\times$ 14½ in., and contains 34 lines of inscription in the so-called Phœnician character, was found at Dibân (the Biblical Dibon, Num. 21 : 30 ; 32 : 34, etc.), in the land of Moab, by the German, Rev. F. Klein, in 1868. Unfortunately, soon afterward it was broken in pieces by the Arabs, but about two-thirds of the fragments were recovered by the Frenchman Clermont-Ganneau, and it is possible to give a nearly complete text of the inscription from the paper impression which was taken before the stone was broken.



PLATE 12.

THE SILOAM INSCRIPTION IN PHENICIAN CHARACTERS.

About B. C. 700.

Cut on the rock wall of an underground conduit, which connected "the upper watercourse of Gihon" with the Pool of Siloam. It was probably made by King Hezekiah, in order to provide Jerusalem with fresh water (2 Kings 20:21; 2 Chron. 33). According to Professor Stade of Giessen, it existed already at the time of Ahaz (Isa. 8:6). The inscription of six lines states that the miners began to work at the ends and met successfully in the middle. When the two bodies of miners were still separated by a wall of rock three cubits thick, they heard each other's voices. "And on the day of the breaking through the miners hewed to meet each other, pickaxe against pickaxe. And the waters flowed from the spring to the pool, a distance of 1200 cubits. And one hundred cubits was the height of the rock above the head of the miners."

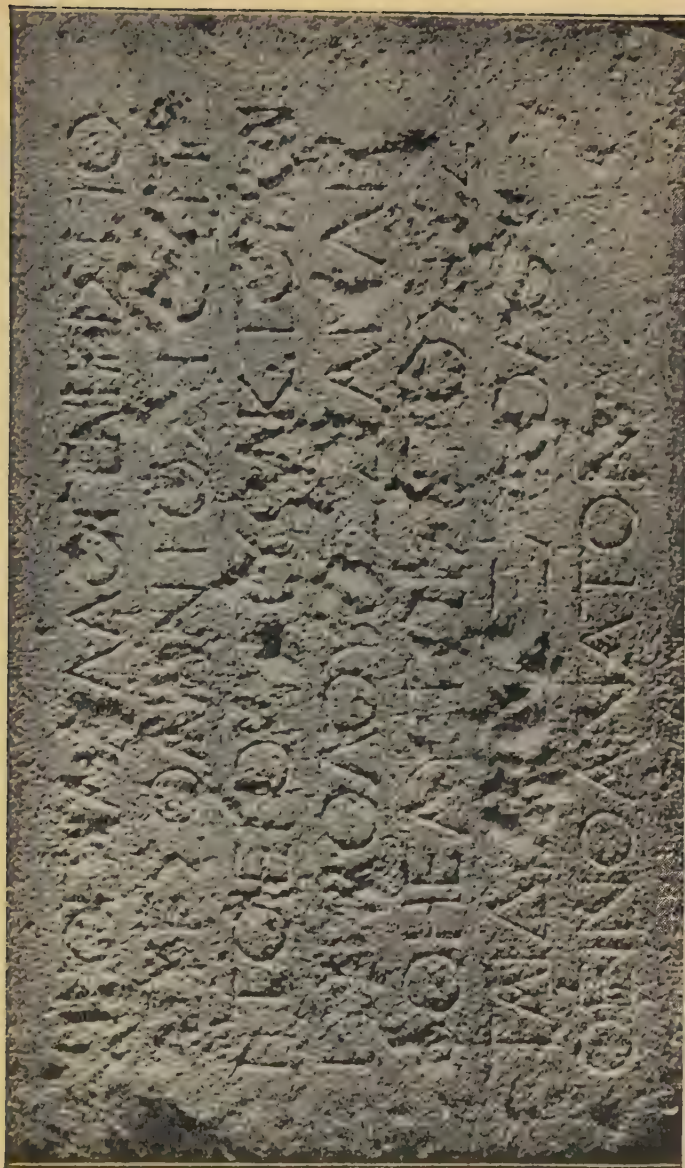


PLATE 13. GREEK INSCRIPTION FROM HEROD'S TEMPLE WALL. Shortly before the birth of Jesus.

(Imperial Ottoman Museum, Constantinople.)

Inscribed on a block of marble, three feet by two feet, which was discovered by the Frenchman Clermont Ganneau in the premises of a Mohammedan school at Jerusalem, May 26, 1871. The inscription reads: "No Gentile is to enter within the balustrade and enclosure around the Temple. Whosoever is caught, will be responsible to himself for death ensuing." Josephus relates that on the southern and eastern sides of the Temple, parallel to the "royal porticoes," and "Solomon's porch" (John 10: 22); Acts 3: 1-11 there was a wall several feet high in which, at certain intervals, there were Greek and Latin inscriptions forbidding Gentiles to enter the court of the Temple. The stone published above formed part of this Temple wall, and illustrates the story related in Acts 21: 28, where it is said that the Jews of Asia stirred up all the people against Paul because he "brought Greeks also into the Temple and hath polluted this holy place" (compare also Ephes. 2: 14).



PLATE 14.
PHENICIAN VOTIVE VASE IN MARBLE.

B. C. First Millennium.

(*Royal Museum, Berlin.*)

Found in the neighborhood of Sidon. Four heads of bulls, each holding a ring in his mouth, adorn the four corners, and rude religious representations with ornaments below are engraved upon the four sides between these heads. A snake surrounding the opening of the vase has protecting power, and is intended to keep off everything profane. There are rows of holes still visible on all sides, used for nails with which the vessel was fastened to a stand below. Such vessels, usually holding water for sprinkling and cleaning, formed an important part of the outfit of Phœnician temples. On the spot of a former sanctuary in Cyprus similar but larger stone vessels, 6-7 feet high and nearly 10 feet in diameter, were discovered. The picture may serve as an illustration of the "vases of brass" employed in the temple of Solomon (1 Kings 7).



PLATE 15.

SARCOPHAGUS OF TABNITH, KING OF SIDON.

B. C. Fourth Century.

(Copied by the British Museum, Constantinople.)

Made of diorite. Discovered in an ancient sepulchral chamber at Sidon, the modern name of Saida. When opened it contained a liquid of an unknown composition, by which the body of the King, now in a glass box at Constantinople, was almost entirely preserved. Unfortunately nothing of this liquid was saved. Two inscriptions, the one in Egyptian hieroglyphs, the other in Phœnician letters, are engraved upon the lid. From these we learn, in connection with the Egyptian style of the monument, that originally the sarcophagus was made for Persephich, an Egyptian general. Later, it was apparently sold to Tabnith, "priest of Astarte" (Astarte, compare Klerb's *al. king of the Sidonians*, son of Ekhammar, priest of Astarte, king of the Sidonians), who again gave it to Gassab for use as a search for gold, silver and other treasures in his chamber.

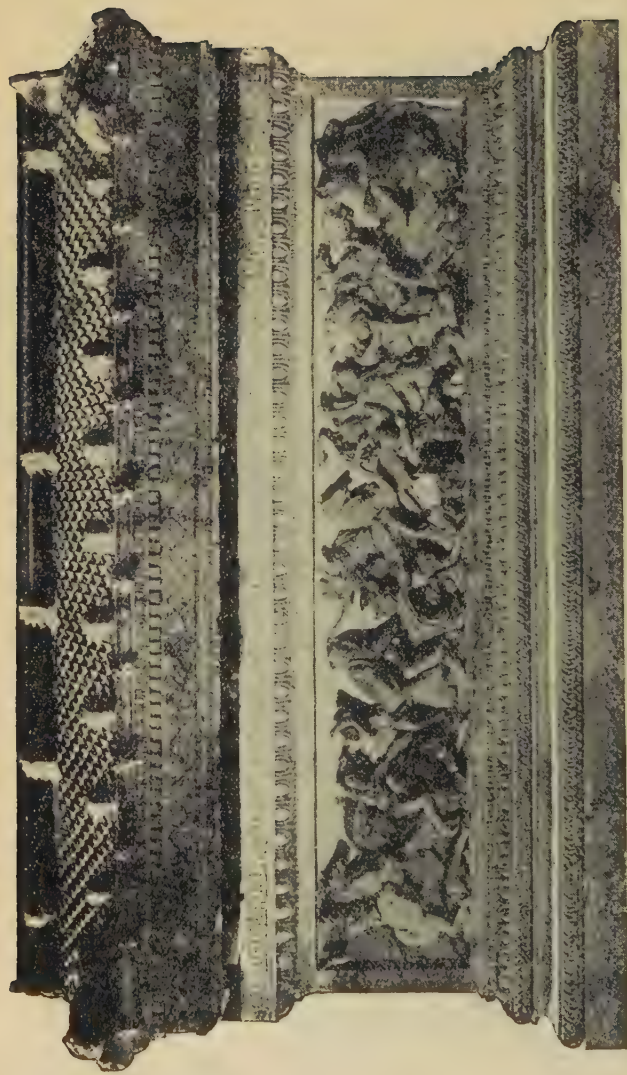


PLATE 16. THE SO-CALLED SARCOPHAGUS OF ALEXANDER THE GREAT IN MARBLE FROM MOUNT PENTELIKON.—About B. C. 320.

(*Imperial Ottoman Museum, Constantinople.*)

Discovered with sixteen other sarcophagi in a necropolis at Sidon in 1887. It weighs over 50,000 pounds. It was probably made originally by a Greek artist for an Asiatic prince, but soon afterward sold to an unknown family in Syria. The sarcophagus is one of the choicest masterpieces of ancient Greece, and represents a richly ornamented Greek temple. On the four sides and the two frontons there are altogether six battle and hunting scenes. Men and animals are executed in high relief, the garments being colored, and the weapons, now wanting, being made of metal. The principal scene, shown in the picture above, is a battle between Greeks and Persians, in which the former are victorious. In the left corner appears Alexander the Great on his rearing horse, lifting up his spear to kill a Persian before him.



PLATE 17.

RUINS OF NIPPUR IN NORTHERN BABYLONIA.

(From a Photograph taken by the Babylonian Expedition of the University of Pennsylvania on the spot.)

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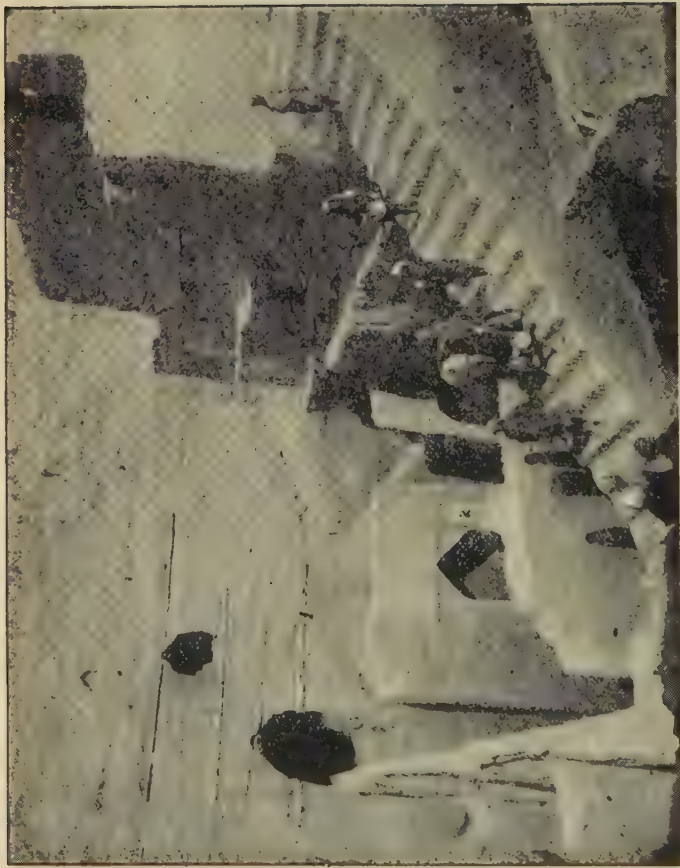


PLATE 18. THE AMERICAN EXPEDITION AT WORK IN THE LOWEST STRATA AT NIPPUR.

(From a photograph taken on the spot.)

In the background the southeast wall of the huge temple tower *Inkhar-sag*, "Mountain of heaven," erected by King Ur-Gur of Ur, about B. C. 2800. No. 1, Platform of two rows of burned bricks laid by King Sargon I. and his son Narâm-Sin, about B. C. 3800-3750. The accumulations of debris from ruined buildings, drains, broken pottery, etc. between this platform and the virgin soil are nearly 30 feet deep, and represent the earliest dated remnants of human civilization. The expedition carried its trenches down to the water level. The two large vases, Nos. 2 and 3, were found nearly to feet below this platform, and cannot be later than the fifth millennium, B. C.



PLATE 19.

EARLIEST KEYSTONE ARCH OF THE WORLD.

B. C. Fifth Millennium.

(From a Photograph taken by the Babylonian Expedition of the University of Pennsylvania on the spot.)

At the orifice of an open drain passing under the eastern corner of the great Temple of Bél in Nippur, and nearly 14 feet below a pavement laid by Sargon I. and Narâm-Sin (a. c. 3800-3750). The bricks are convex and have a thumb mark on the upper side, while they are flat on the lower. They were baked and laid in clay mortar. View taken from inside the drain. The front of arch opened to let light pass through.



PLATE 20.

TEMPLE OF BEL IN NIPPUR.

About B. C. 2800.

(From a Photograph taken by the Babylonian Expedition of the University of Pennsylvania on the spot.)

This picture gives a good general idea of Babylonian temples. It shows the north-western façade of the lower stage of the temple tower, called *Inkharsag*, "Mountain of Heaven." Originally this tower had three stages and was built by King Ur-Gur of Ur (about B. C. 2800). Its base rested upon an immense rectangular platform eight feet thick.



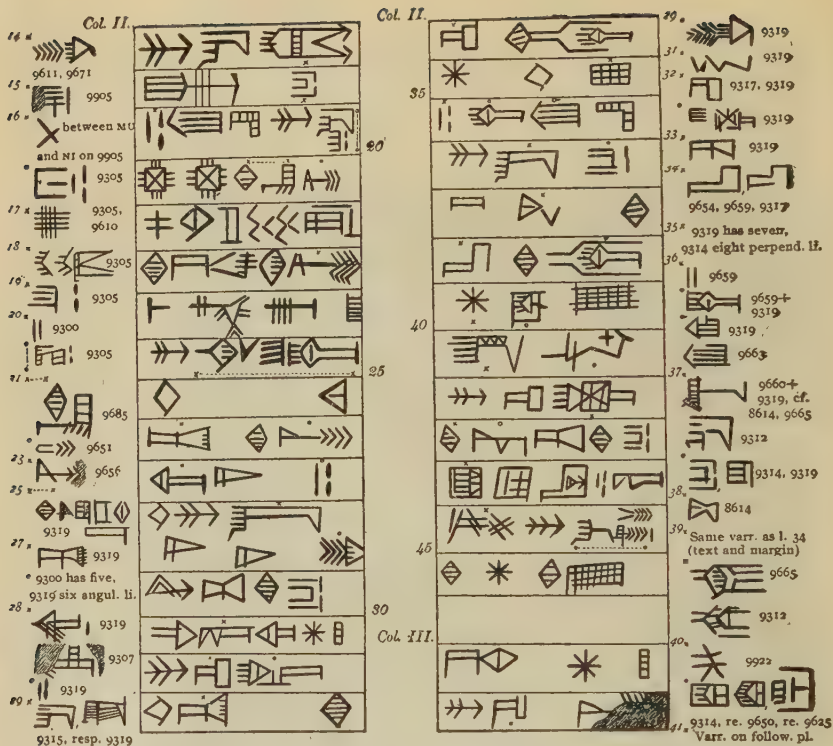
PLATE 21.

BABYLONIAN GRAVEYARD IN NIPPUR.

About B. C. 450.

(From a photograph taken by the Babylonian Expedition of the University of Pennsylvania on the spot.)

All the sarcophagi here exposed to light have the shape of a slipper, a form commonly used in ancient Babylonia. They were made of baked clay and are either plain or enamelled in blue. Female figures, as seen in Nos. 1 and 2, or warriors, lions, heads of bulls, and the like, were frequently used for decoration on the upper part, in addition to the simple lines of a rope pattern. The body was inserted through the large opening at the top (a) and drawn in place by a rope, fastened around the feet and passing through a small hole at the lower end (b) of each sarcophagus.



L. 18: 9610, 9624, 9300, 9305, (9668). L. 19: 9610, 9300 [includes the first three characters of L. 20], 9305, (9624). L. 20: 9610, 9300, 9305, (9651, 9308, 9685, 9668). L. 21: 9610, 9651, 9300, 9685, (9305, 9668, 9308). L. 22: 9300, 9651, 9610, 9656, (9319, 9305, 9308). L. 23: 9300, 9319, 9656, (9651, 9610). L. 24: 9300, 9319, 9656, 9925). L. 25: 9300, 9319, (9309, 9315, 9925). L. 26: 9300, 9319, 9315, (9309, 9925). L. 27: 9319, 9300, 9315, (9309, 9925). L. 28: 9319, 9315, (9307, 9309, 9300, 9317). L. 29: 9319, 9307, 9315, (9317, 9309). L. 30: 9319, 9307, (9315, 9317, 9309). L. 31: 9659+9319, 9307, (9317, 9315, 9309, 9654). L. 32: 9307, 9659+9319, 9317, 9654. L. 33: 9307, 9659+9319, 9654, 9317, (9907, 9314). L. 34: 9307, 9659+9319, 9654, 9907, (9317, 9314). L. 35: 9307, 9659+9319, 9654, 9907, 9314, (9317, 9663). L. 36: 9659+9319, 9307, 8614, 9654, 9907, 9214, (9663, 9317). L. 37: 9307, 9660+9659+9319, 8614, 9665, 9314, 9312, (9654, 9663). L. 38: 9307, 8614, 9660+9319, 9665, 9314, 9312, (9914, 9663, 9667). L. 39: 8614, 9665, 9307, 9660+9319, 9914, 9314, 9312, (9922, 9667, 9625). L. 40: 8614 [col. III begins], 9665, 9914, 9307, 9625, 9660, 9314, (9922, 9667). L. 41: 9914, 8614, 9660, 9665, 9314, (9625, 9922, 9307). L. 42: 9914+9320, 8614, 9314+9316, (9660, 9665, 9922). L. 43: 9914+9320, 8614, 9314+9316, (9646+x+9310, 9922, 9673). L. 44: 9910+9914+9320, 8614, 9314+9316, (9310 [col. III begins], 9673, 9922). L. 45: 9915+9910+9320, 8614, 9316, (9310). L. 46: 9915+9910+9320, 8614, 9316, (9310, 9928). Col. III L. 1: 9913+9320, 9928, 9316, (9905, 8614). L. 2: 9913+9320, 9905, 9916+9316, (9928).

PLATE 22.

SUMERIAN VOTIVE INSCRIPTION OF KING LUGALZAGGISI. B. C. Fifth Millennium.

(The University of Pennsylvania).

The complete inscription, written in very archaic Babylonian characters, was restored by H. V. Hilprecht from 88 fragments of 64 different marble vases, excavated in Nippur. It contains the earliest reference in cuneiform literature to the Biblical cities Erech (lines 23, 27), Ur (line 30) and Larsam or Ellasar (line 33).



PLATE 73.

BABYLONIAN VOTIVE TABLET IN LIMESTONE.

B. C. Fifth Millennium.

(Imperial Ottoman Museum, Constantinople.)

The original, excavated at Nippur, is nearly 8 inches square. The hole in the centre served to fasten the tablet, by the aid of a nail, in the wall of the temple. Such tablets accompanied donations of any kind made to a deity; sometimes they were presented alone. As a rule, the scenes and inscriptions on these illustrate and describe the person and work of the donor in relation to his deity. In the upper section of the present tablet a naked worshipper, "Ur-Enlil, chief agent," stands before Bêl, the supreme god of Babylonia, seated in a low chair, and offers a libation. In the lower section, two shepherds drive their herd (a goat and a sheep) home from the pasture.



Excavated Section of the Southeastern Court of the Ziggurat in Nippur

Showing the different brick pavements laid by Babylonian kings. 1. The pavement of Sargon I and Narâm-Sîn. 2. The crude brick pavement of Ur-Gur. 3. The constructions resting upon it, and probably first erected by the same monarch. 4. The pavement of Ur-Ninib. 5. The pavement of Ashurbânâpal.



PLATE 25.

DOOR-SOCKET FROM UR OF THE CHALDEES.

About B. C. 2500.

(*The University of Pennsylvania.*)

From the earliest time door-sockets were regarded as a valuable gift to Babylonian temples, as no large stones were found in the fertile alluvial soil of the country. They consisted of a rude block of diorite, basalt or limestone, with a hole on the top for the hinge of the door (No. 1). The surface near the hole was generally polished and engraved with a votive inscription. The present door-socket in basalt, according to its cuneiform inscription, was presented by King Gimil-Sin of Ur to *Emurianabag*, the temple of Sin [Moongod] in Ur, about 200-300 years before Abraham, who doubtless saw the stone many times.



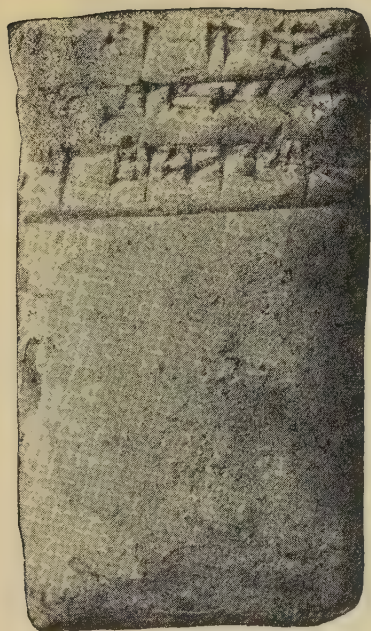
PLATE 26.

CLAY CONE OF HAMMURABI, KING OF BABYLON.

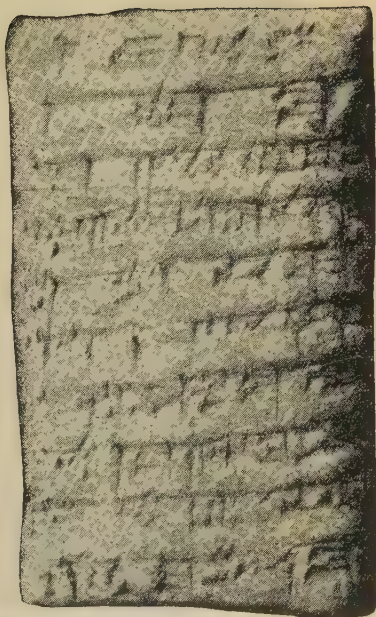
About B. C. 2000.

(The University of Pennsylvania.)

The most powerful ruler of the so-called first dynasty of Babylon and supposed to be identical with Amraphel, king of Shinar (Genesis 14). The cuneiform inscription refers to buildings of the king.



BACK.



FRONT.

PLATE 27.

LETTER OF AMRAPHEL, KING OF BABYLON, MENTIONING
CHEDORLAOMER, KING OF ELAM.

About B. C. 2000.

(*Imperial Ottoman Museum, Constantinople.*)

This Babylonian cuneiform tablet (3.3 by 2 inches), discovered in the ruins of Senkereh (the Biblical Ellasar) in 1895, is of inestimable value as a monumental witness for the historicity of Genesis xiv. All the kings mentioned in Genesis 14:1 have now been found in cuneiform inscriptions, Amraphel and Arioch having been known for some time. From a study of the several cuneiform documents it becomes evident that King Amraphel, after his famous campaign against Palestine, turned his weapons against Chedorlaomer of Elam and Arioch of Ellasar. He defeated both, drove their armies out of Babylonia, which he now united under his own sceptre, and restored Sin-idinnam the former king of Ellasar or his descendant (who had been dethroned and taken captive by the Elamites at the time of their Babylonian invasion), as his vassal to the throne of Ellasar. The letter published above reads: "To Sin-idinnam Hammurabi [Amraphel]: When the goddesses of Emutbal [province of West Elam], thy mistresses are angry with the god thy begetter [Shamash, the sungod, worshipped in Ellasar] at the day when Kudur-N(L)ukh(g)amar [Chedorlaomer] allows thee to return safely [out of captivity], overpower the men [who retain the goddesses (expressed in Babylonian by "the goddesses are angry")] with the soldiers in thy hand, and they [the soldiers] may return the goddesses safely to their dwelling-place."

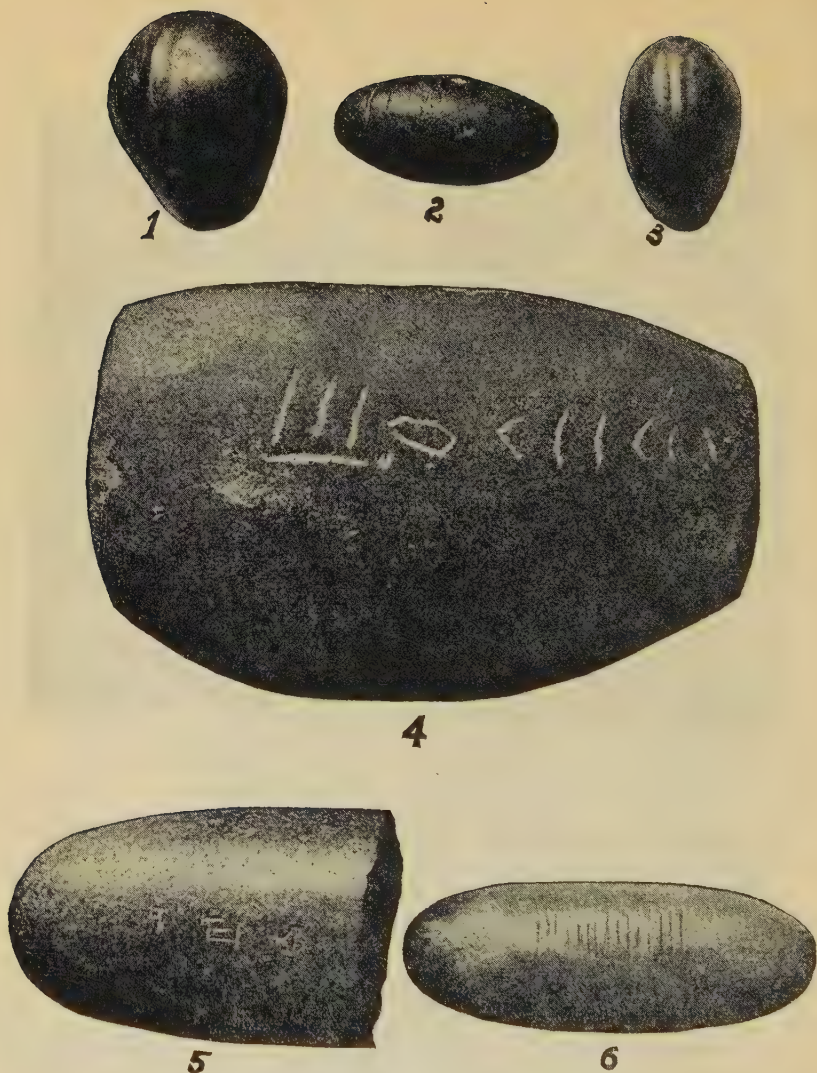


PLATE 28.
BABYLONIAN STONE WEIGHTS.
B. C. Second Millennium.

(The University of Pennsylvania.)

The weights of the Hebrews, like those of the Phenicians, Arameans, and other nations of Western Asia, were based upon the system of weight that originated in ancient Babylonia (*Maneh* and *Shekel*). Originally they were made of stone, especially polished hematite (Nos. 1 and 3), later also of iron, bronze, clay, and other material. The common Hebrew word for "weight," *eben*, means originally "stone" (Proverbs 16: 11). The forms of weights differ. As a rule, a weight is an oblong stone (No. 4), more or less approaching the form of an egg (No. 2), or cartridge (Nos. 5 and 6), but there are also weights in the form of an animal—*e. g.* a resting lion, the head of a boar, and, very frequently a duck with her neck turned backward (Nos. 1 and 3). No. 1 = 20 shekels; No. 3 = 10 shekels. On Nos. 2 and 6 the short lines across the weight indicate the number of shekels: No. 2 = 5 shekels; No. 6 = 15 shekels. No. 5 (of which one half is wanting) bears the cuneiform inscription "1 mana." No. 4 is a pebble with the inscription " $\frac{2}{3}$ mana + 15" (= 55 shekels).



PLATE 29. BABYLONIAN BOUNDARY STONE OR LANDMARK.

About B. C. 1100.

(British Museum.)

Boundary stones or landmarks were used in ancient Babylonia and among the Hebrews (Job 24 : 2). They stood under the special protection of the deity (Hosea 5 : 10), and their removal was regarded as one of the greatest crimes. "Cursed be he that removeth his neighbour's landmark" (Deut. 28 : 17 ; comp. 19 : 14 ; Prov. 22 : 18 ; 23 : 10). The boundary stone here represented had the name "the establisher of the boundary for ever," and illustrates the usual conical shape of this class of monuments. It was found on the fields of Babylon. The human figure in front is the king. The figures upon the upper part of the stone are supposed to represent the signs of the Zodiac. A large snake (with protecting power) is cut upon the other side of the stone. Two columns of cuneiform writing define the exact size and location of the property, state that a certain royal officer, Marduk-nâsir, bought the field from Amêl-Bêl for 816 pieces of silver, Shâpiku being the land-surveyor. By far the greater portion of the inscription contains a series of terrible curses upon any officer or other person who shall destroy or remove this landmark or interfere with the boundaries of the land described upon it in any way.

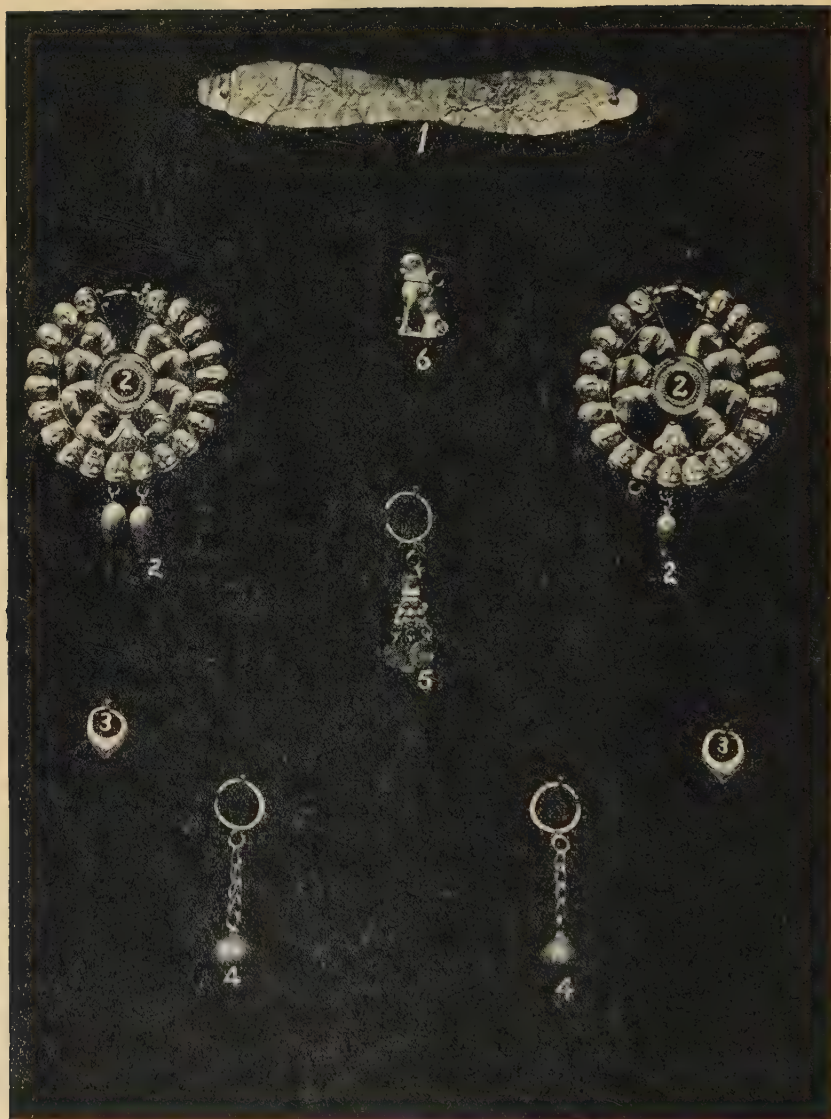


PLATE 30.

GOLD ORNAMENTS WORN BY BABYLONIAN WOMEN.

About B. C. 700-400.

(*The University of Pennsylvania.*)

From Babylonian coffins in the ruins of Babylon and Nippur. No. 1, a frontlet or headband; Nos. 2-5, different kinds of earrings; No. 6, an amulet in the shape of a dog, worn suspended by a string around the neck. Comp. Isa. 3 : 18 ff.



PLATE 31.

BRICK OF NEBUCHADNEZZAR II., KING OF BABYLON.

B. C. 605-561.

(*British Museum.*)

The inscription reads : "Nebuchadnezzar, king of Babylon, he who provides for (the temples) E-sagila and E-zida, the firstborn son of Nabopolassar, king of Babylon." Bricks used in the construction of public buildings bore often the stamp of the king in whose reign they were made. This brick measures 13 inches square and is 3 inches thick. From the ruins of Babylon. Bricks of the same mould and king are in the Babylonian Museum of the University of Pennsylvania.



PLATE 32.

RESTORATION OF THE TOWER OF BABEL BY NEBUCHAD-
NEZZAR II. About B. C. 580.

(The University of Pennsylvania.)

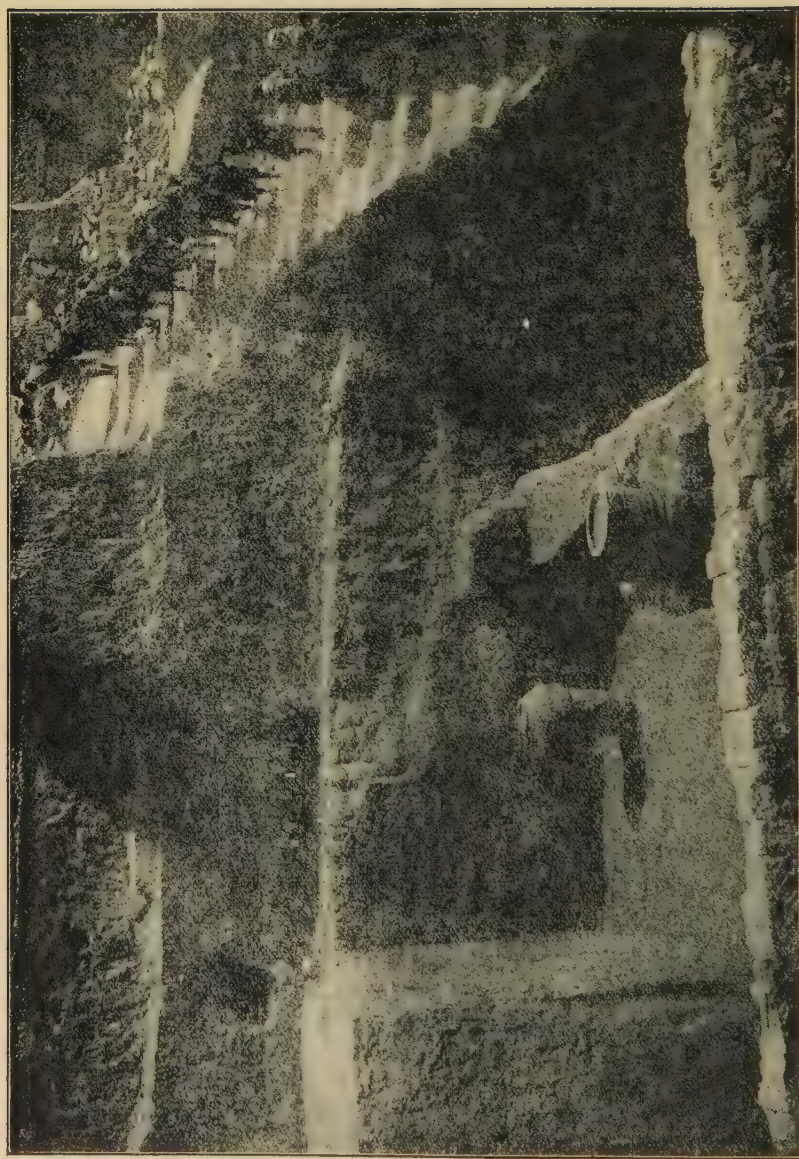
The Tower of Babel (*ziggurrat Babilu*), the first account of which is given in Genesis 11, was repeatedly restored by later Babylonian kings, Nabopolassar and his son Nebuchadnezzar among them. Its Babylonian name was *E-temen-an-ki*, "House of the foundation of heaven and earth." The barrel-shaped clay cylinder published above was taken from the ruins of this famous tower. In the cuneiform inscription engraved upon its surface, Nebuchadnezzar describes his own work on this ancient building. The following passage may be quoted: "I put the hand to work to raise Etemenanki, that its top may reach unto heaven. I brought together the numerous nations which Merodach, the lord, had entrusted to me, whose government Shamash, the hero, had given unto me, all the nations without exception from the Upper Sea (Mediterranean) to the Lower Sea (Persian Gulf), distant lands, people of wide domains, kings of remote mountains and of islands deep in the upper and lower seas, and caused them to do service at the building of Etemenanki."

BARREL CLAY CYLINDER OF KING CYRUS.

About B. C. 535.

(*British Museum.*)

Found by Hormuzd Rassam in the royal palace in the central mound of ruins of ancient Babylon in 1879. The inscription of forty-five lines gives us the cuneiform account of the capture of Babylon by Cyrus, B. C. 539. King Nabonidus (B. C. 555-539), who devoted most of his time to archaeological research, excavating ancient temple sites, had incurred the anger of the gods whose images he removed to Babylon, and the wrath of Marduk, the supreme god of Babylon, whose privileges and daily sacrifices were diminished thereby. "What turned out evil to Babylon he did daily, and utterly ruined its inhabitants by his intolerable tyranny." In consequence of the cries of complaint which broke out among the Babylonians, Marduk with all the gods deserted the city. (Li. 11 ff.) "Over all the lands he took a view of his friends, sought out a righteous prince after his own heart (comp. Isa. 44 : 28), to take him by the hand (Isa. 45 : 1). Kîrash, king of the city of Anshan, he called by his name (Isa. 45 : 3), and to dominion over all he made known his name. . . . "He bade him march to his city of Babylon, like a friend and comrade marching by his side. His outspread troops, whose number was as unknown as the ripples of the river, strode in armor by his side. Without battle and fighting (Isa. 45 : 2) he allowed him to enter Babylon ; he spared his city of Babylon distress. Nabuna'id, the king who had not feared him, he delivered into his hand. The entire population of Babylon, Shumer, and Akkad, princes and chiefs, cast themselves down before him and kissed his feet ; they rejoiced in his kingly rule ; their faces shone. They joyfully blessed the Lord, who by his power awaked the dead, whose care and deliverance had done them all good, and they kept his name (in reverence)."



Pre-Sargonic Chamber with Two Large Vases. About 4500 B. C.
Immediately adjoining the sacred enclosure of the earliest temple at Nippur



PLATE 36.

ANGEL PLAYING THE LYRE.

About B. C. 450.

(The University of Pennsylvania.)

Babylonian clay figure in natural size, excavated at Nippur. A shawl hangs loose over the right shoulder. Feet and part of the lyre are broken off.

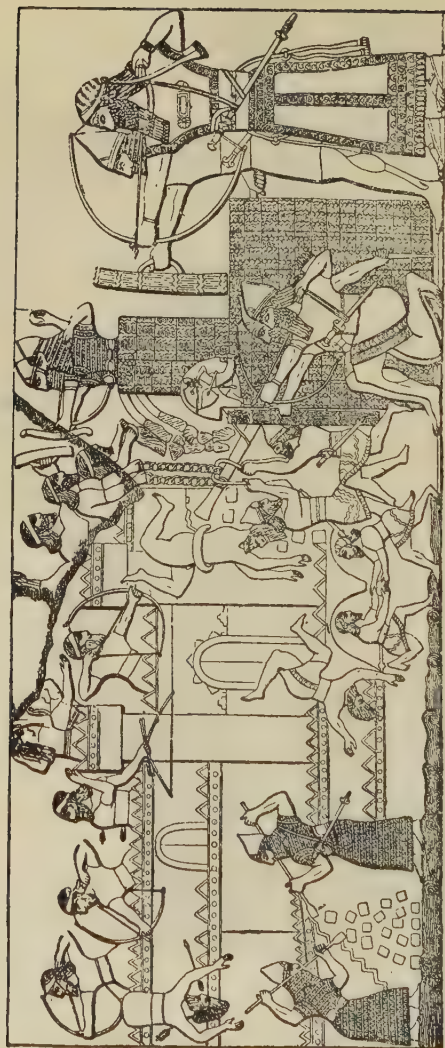


PLATE 37.

SIEGE OF A CITY BY THE ASSYRIANS.

About B. C. 870.

(*British Museum.*)

From a bas-relief on the walls of the palace of Assur-nâsir-apal, king of Assyria (b. c. 884-860), discovered in the ruins of Nimrûd (the Biblical Calah).

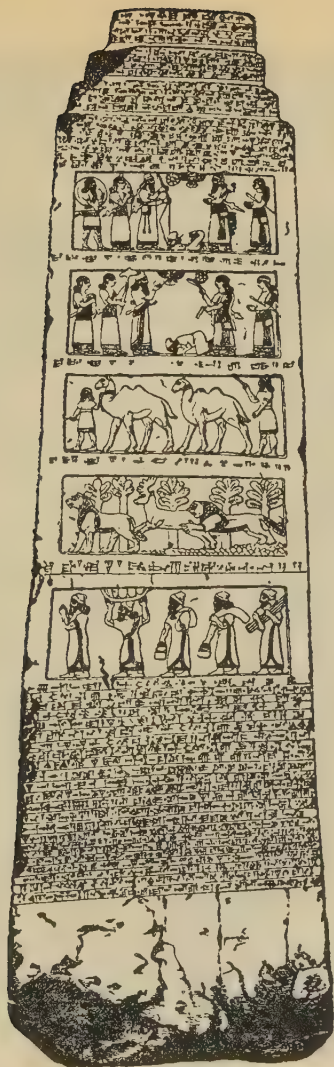


PLATE 38.

THE "BLACK OBELISK" OF SHALMANESER II., KING OF
ASSYRIA. B. C. 860-824.

(British Museum.)

Discovered in the ruins of Nimrūd (the Biblical Calah). Five feet high, and inscribed on all four sides with 190 lines of cuneiform writing giving an account of Shalmaneser's thirty-one campaigns against different peoples. Besides, it contains the following five pictorial representations: 1. The payment of tribute to Shalmaneser by Zūa, king of the Guzunai. 2. "Tribute of Jehu, son of Omri." (In Assyrian the kingdom of Israel is called "the land of Omri," or "the land of the house of Omri," after king Omri, the builder of Samaria, 1 Kings 16: 24). 3. Tribute of the country of Musri, consisting of two-humped camels, elephants, apes, etc. 4. Tribute of Marduk-apal-usur, king of the Sukhai. 5. Tribute of Garparunda, king of the Patinai.



PLATE 39.

TIGLATH-PILESER III., KING OF ASSYRIA, IN HIS CHARIOT. B. C. 745-727.

(British Museum.)

From a bas-relief on the walls of his palace at Nimrūd (the Biblical Calah). Tiglath-Pileser III., known also by the name of Pul, both in the cuneiform literature and in the Bible (2 Kings 15 : 19 ; 1 Chron. 5 : 26), is the first Assyrian king who marched into the countries of Israel and Judah, received tribute from Menahem, king of Israel (2 Kings 15 : 19), carried a considerable portion of the population of Northern Israel and the land east of the Jordan into captivity (2 Kings 15 : 29), besieged and conquered Damascus and killed Rezin, its king (2 Kings 16 : 9). Both Menahem and Rezin are mentioned in the annals of Tiglath-Pileser, the former as *Min-khimme*, the latter as *Razunnu* (which agrees with Rāṣōn, the spelling given by the Septuagint.)

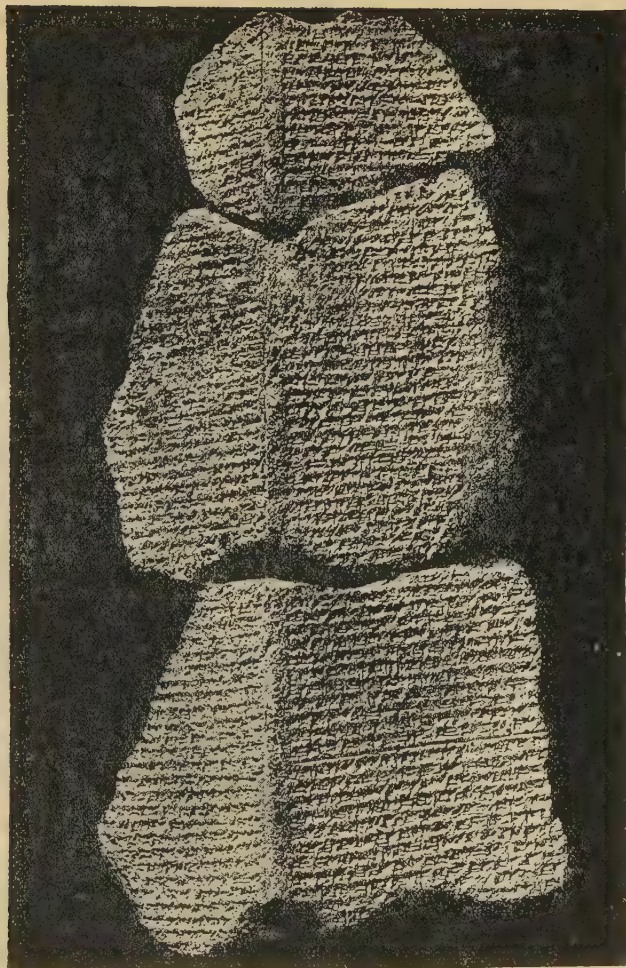


PLATE 40.

FRAGMENTS OF A CLAY CYLINDER OF SARGON, KING OF
ASSYRIA.

B. C. 722-705.

(*British Museum.*)

From the library of Assur-bân-apal, king of Assyria (B. C. 668-626). The inscription gives a fairly full account of Sargon's famous campaign in the ninth year of his reign against Azuri, king of Ashdod, when Hezekiah was king of Judah (Is. 20:1). Sargon conquered the city, carried most of its inhabitants into captivity, and settled the city with other captives from the eastern provinces of his empire.

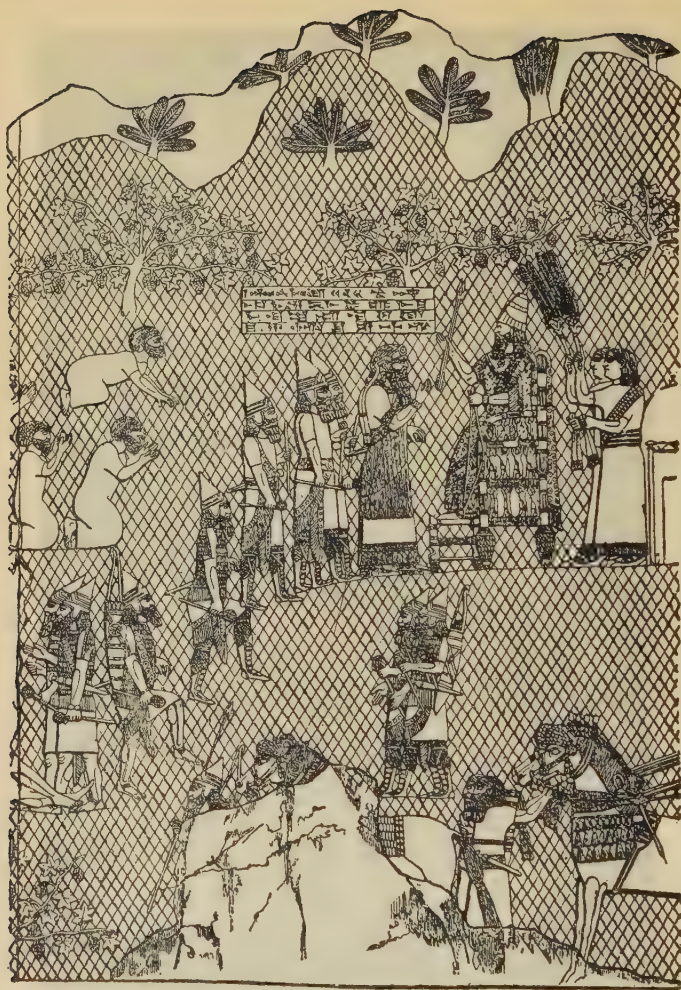


PLATE 41.

SENNACHERIB, KING OF ASSYRIA, BEFORE LACHISH.

B. C. 701.

(*British Museum.*)

From a bas-relief on the walls of the royal palace in Nineveh. King Sennacherib (B. C. 705-681), seated upon a throne in his camp near Lachish, receives Judean captives and the spoil of the city. The king holds two arrows in his right and the bow in his left hand. A high Assyrian officer stands before him and two eunuchs behind him. While in Lachish, the Assyrian king received also the tribute of Hezekiah, king of Judah (2 Kings 18: 14 ff.).

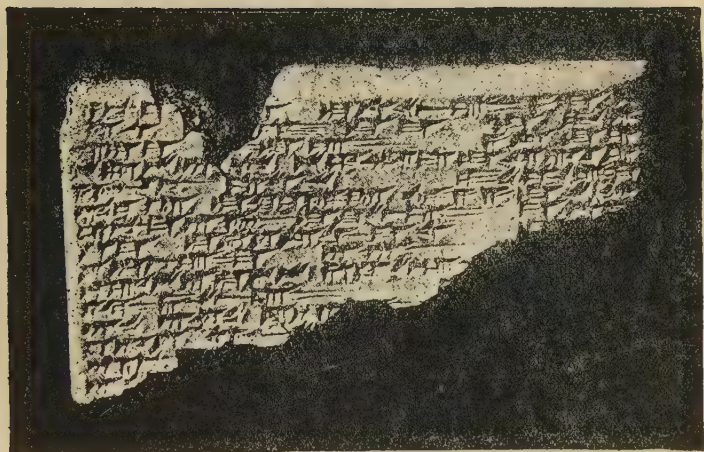


PLATE 42.

ASSYRIAN ACCOUNT OF THE CREATION.

About B. C. 660.

(*British Museum.*)

The fragment formed part of a series of tablets copied from earlier Babylonian originals for the library of Assur-bân-apal, king of Assyria (B. C. 668-626), at Nineveh, where it was found. The account begins: "When the heaven above was not named, when the earth beneath bore no name, the primeval Ocean, who begat them, and the roaring Tiâmat who bare them all, mingled their waters together, fields were not yet defined, marshes were not to be seen. When none of the gods yet existed, when they were not yet called by a name and no fate was fixed—then were created the gods, Lakhmu and Lakhama [as the first] were called into being."

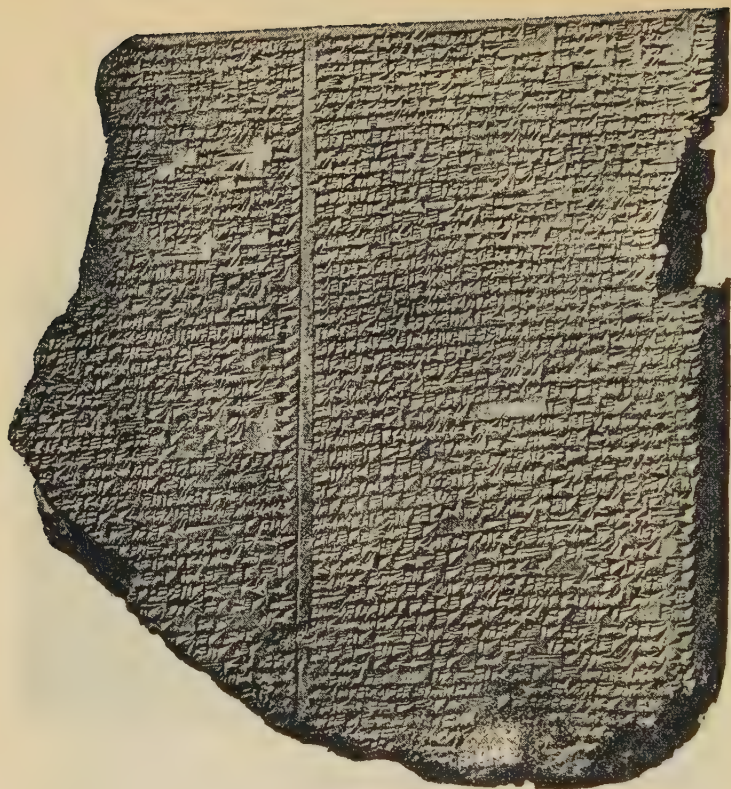


PLATE 43.

THE ASSYRIAN ACCOUNT OF THE DELUGE.

About B. C. 660.

(*British Museum.*)

From the library of Assur-bân-apal, king of Assyria (B. C. 668-626), at Nineveh. Copied from an earlier Babylonian original. The Assyrian account of the Flood, of which the fragment here published forms part, is written on the eleventh tablet of the series of legends connected with the adventures of the mythical hero Gilgamesh (formerly read Izdubar). It is in the form of a story told to Gilgamesh by Pirnapishtim or Khasisatra, the Assyrian Noah. The gods Anu, Bêl, Ea, and Adar, assembled together in the city Shurippak on the Euphrates, decreed a flood, and they bade Khasisatra build a ship or ark large enough to hold himself, his family, and his servants, "and seed of life of every kind." When the ship was ready Khasisatra entered with his possessions, and closed the door, and the floods came and destroyed mankind. The flood lasted six days and six nights, when, the goddess Ishtar having entreated the gods on behalf of mankind, the rain ceased. The ship floated over the sea toward Mount Nizir, by which it was held fast. After seven days Khasisatra sent forth a dove, but it returned. He next sent forth a swallow, and that also returned; and lastly he sent out a raven, which did not come back again. When Khasisatra saw this he sent forth all the animals, and went out with his family and servants from the ark, and upon an altar, set up upon the summit of the mountain, he offered sacrifices to the gods. The gods accepted the sacrifices, and rejoiced in their sweet-smelling savor; they clustered about them like flies.

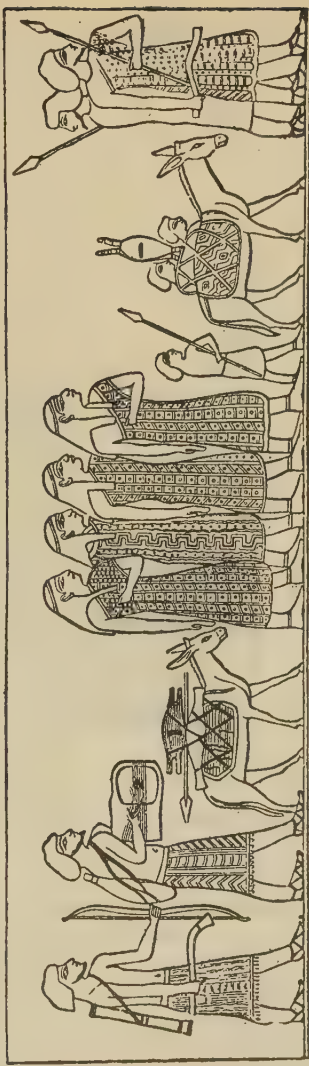


PLATE 44.

SEMITES ENTERING EGYPT. About B. C. 2000.

(From a tomb of the twelfth dynasty at Beni-Hasan in Upper Egypt.)

Here is depicted a company of the Āmu, a nomad Semitic people whose home lay to the east of Palestine, who have come with their wives and children and animals to bring a gift of *meschemet*, or eye-paint, for Khnemu-hetep, the governor of the nome of Mah, in whose tomb this wall-painting was found. The name of the chief of the company is Abesha, and the tablet which the "royal scribe Nefer-hetep" is presenting to Khnemu-hetep states that a company of the Āmu arrived in Egypt in the sixth year of the reign of Useratesen II. This scene recalls the visit of Jacob's sons to Egypt, and their gift of "a little honey, spices and myrrh" to Joseph, the governor of Egypt (Gen. 43: 11).



PLATE 45.
 RAMESES II., KING OF EGYPT.
 About B. C. 1300.

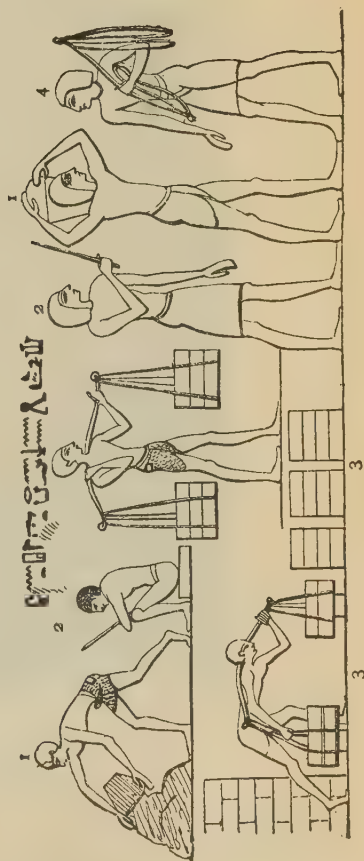
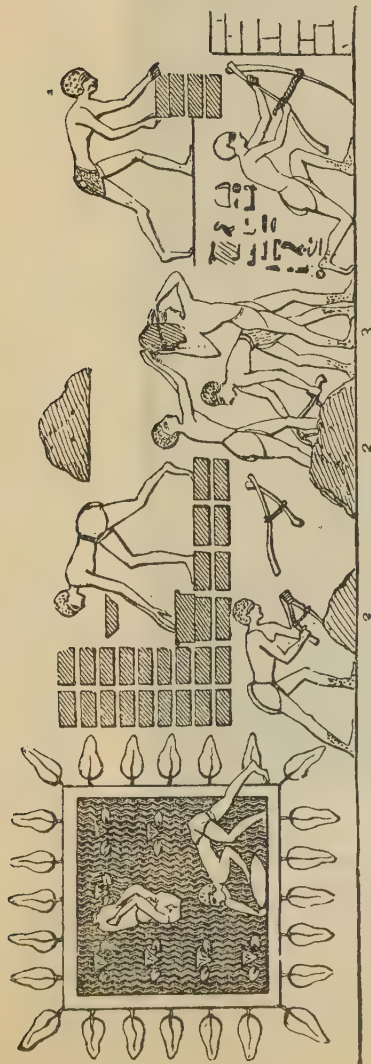
(From the Memnonium at Thebes.)

Rameses II., the Sesostris of the Greek writers, was associated with his father, Seti I., in the rule of the kingdom of Egypt before the latter died. But this appointment was merely nominal. He ruled alone sixty-seven years over Egypt. He carried on the wars in Palestine and Syria which his father had begun; and at Kadesh in the valley of the Orontes he totally defeated the league of Syrian kings who had revolted against him under the direction of the king of the Kheta. Later he made an offensive and defensive treaty with the Kheta, and married a daughter of the king of the Kheta. He was one of the great conquerors among the kings of Egypt, and is famous as the builder of great temples at Abydos and Thebes in Egypt, at Abu-Simbel in Nubia, and others. He is supposed to be the Pharaoh for whom the Israelites built the treasure cities of Pithom and Raamses (Exod. 1:11).

PLATE 47.
EGYPTIAN BRICK-
MAKERS.

(From a wall-painting of a
tomb.)

(1) Bringing water from a
pool. (2) Mixing the mud. (3)
Carrying prepared mud. (4)
Moulding bricks. (5) Laying
bricks in rows to dry them.



(1) Carrying and depositing
prepared mud. (2) Overseers
or taskmasters. (3) Carrying
bricks with a yoke and cords.
(4) Returning with empty yoke.

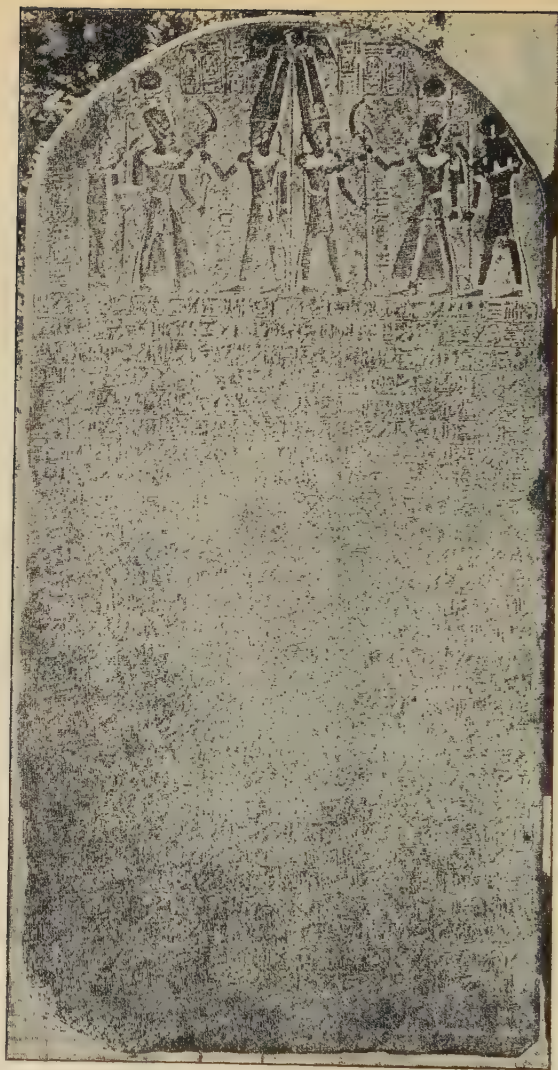


PLATE 48.

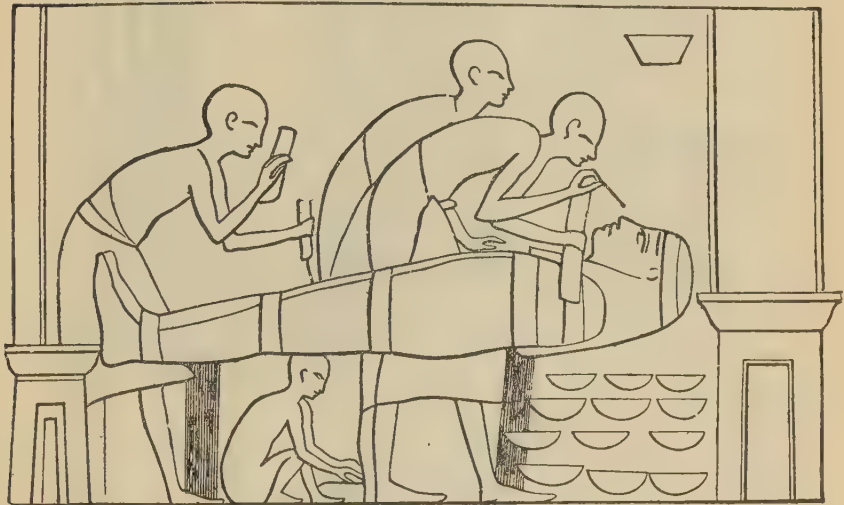
**EGYPTIAN STELE IN BLACK SYENITE, MENTIONING ISRAEL.
B. C. Latter part of the thirteenth century.**

(Museum of Gizeh, Egypt.)

Ten feet three inches high, five feet four inches wide, thirteen inches thick. The monument, discovered by Professor Flinders Petrie of London, in a temple of king Merneptah at Thebes in the spring of 1896, has a peculiar history. It was first set up by Amenhotep III., defaced by his son Amenhotep IV. (also called Chuenaten, who decreed a solar monotheism as the official religion of Egypt and erased the name of god Amon on all monuments accessible to him), re-cut by Seti I. and finally used by Merneptah for his own temple. He placed it with its inscribed face in the wall, and engraved upon its exposed and smoothed back side (seen above) a hymn of his victory over the Libyans. This occupies a little over 25 lines of the 28 lines of his text. The remainder refers to the Hittites, the cities of Pa-Kanana, Ashkelon, Gezer, and Yenu'am as subdued, and closes: "Israel is desolate, it has no grain; Palestine has become as widows for the land of Egypt; all lands together are in peace, every one who was a marauder has been subdued by king Merneptah, who, like the sun, gives life every day." This is the first mention of Israel on an Egyptian monument.



EGYPTIAN EMBALMERS BANDAGING A MUMMY.



EGYPTIAN EMBALMERS PAINTING A MUMMY.

(From a wall-painting.)

The Egyptians believed that after the judgment of the dead in the Hall of Double Truth before Osiris, the judge of the dead, and after the soul had undergone all its "transformations," it would return and again enter and live in the body in the tomb. Originally the bodies of the dead were preserved by soaking them from forty to seventy days in a bath of natron or bitumen, later also by filling them with gums, spices, and other aromatic and astringent substances. For mummies of the poorer classes salt only was used. The principal intestines were also mummified, and were afterward preserved in sealed jars. If by any chance the heart was destroyed, it was not possible for the dead to enjoy life in the world to come. The mummy was carefully bandaged with linen strips, between which amulets were laid in order to protect it from worms and decay, and to ensure the protection of the gods. It was finally covered with a thin layer of plaster, upon which were painted mythological scenes and prayers from the deceased to the gods; and it was then placed in a painted sycamore-wood coffin. The coffins of the wealthy were placed in outer coffins or sarcophagi of wood or stone (comp. Plate 15), and were then ferried across the Nile to the cemeteries, which were usually on the western bank. Comp. Gen. 50: 2 and 26.

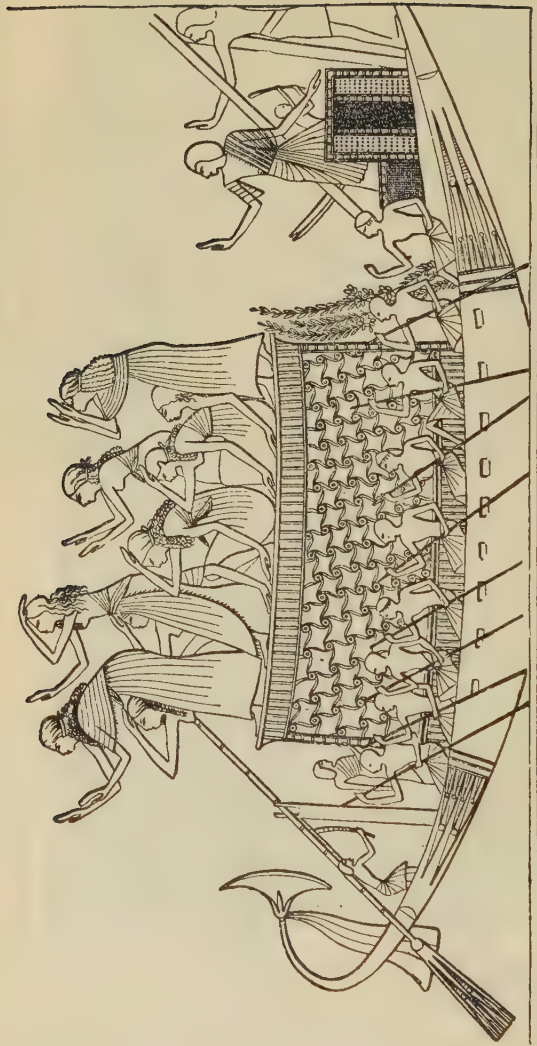


PLATE 50.

EGYPTIAN SEPULCHRAL BARGE.

(From a wall-painting in an Egyptian tomb.)

The mummied bodies of the dead were ferried across the Nile in sepulchral barges to the cemeteries, which were usually situated on its western bank. The above represents a sepulchral barge containing a decorated shrine or canopy, pylon-shaped, in which the mummy is laid. Above the shrine are the professional wailing women (Jer. 9 : 17 : 2 Chron. 35 : 25), who beat their faces and breasts, lay their hands on their heads (2 Sam. 13 : 19), and tear their hair and utter cries.



PLATE 51.

EGYPTIAN HARPER.

(From a wall-painting in a tomb at Thebes.)



PLATE 52.

HITTITE RELIEFS FROM A RUIN NEAR SENJIRLI.

Before B. C. 750.

(Imperial Ottoman Museum, Constantinople.)

Senjirli is situated in Asia Minor, about halfway between Marash and the Mediterranean Sea. A large portion of the ruins was excavated by a German expedition from Berlin. The reliefs adorned a gate in the fortification wall of an ancient castle and formed part of a hunting scene. The man on the right wears the characteristic Hittite boots turned up at the toes and holds a double axe with both hands. The Hittites were a powerful people in the second millennium B. C., their chief strongholds being Kadesh on the Orontes and Karkemish on the Euphrates. But Hittite sculptures and inscribed monuments have been found over the greater part of Asia Minor. Their hieroglyphics, which remained so long a puzzle to scholars, are being gradually deciphered by Professor Jensen of Marburg, Germany. References to the Hittites are numerous in the Old Testament as well as on the Egyptian and Assyrian monuments. Photograph was taken by the Berlin Expedition on the spot.



PLATE 53.

STATUE IN DOLERITE OF GOD HADAD.

About B. C. 800.

(*Royal Museum, Berlin.*)

Discovered in a swamp near Gerjin (about half way between Marash and Alexandretta), in Asia Minor, in 1890. Original height of the statue about 13 feet, the fragment published above 9 feet. The front side of the lower half is covered with an Aramaic inscription of 34 lines, much mutilated. We learn from it that the statue was set up in honor of his god by Panammû, king of Îâdi. Hadad was a prominent Semitic deity, worshipped especially by the Aramæan tribes. In the Old Testament, god Hadad appears (1) as a personal proper name (originally abbreviated, *e. g.* Genesis 36 : 35 f. : 1 Kings 11 : 14 ff. ; 1 Chron. 1 : 50), (2) in the name of Hadad-ezer, king of Zobah, conquered by David (2 Samuel 8 : 3 ff.), (3) in the name of the city of Hadad-Rimmon in the valley of Megiddon (Zechariah 12 : 11), (4) in Ben-Hadad, name of several kings of Syria (*e. g.* 1 Kings 15 : 18 ff.). According to the Septuagint and cuneiform inscriptions, however, the latter name should be changed into Bar (or Bir)-Hadad (or idri).

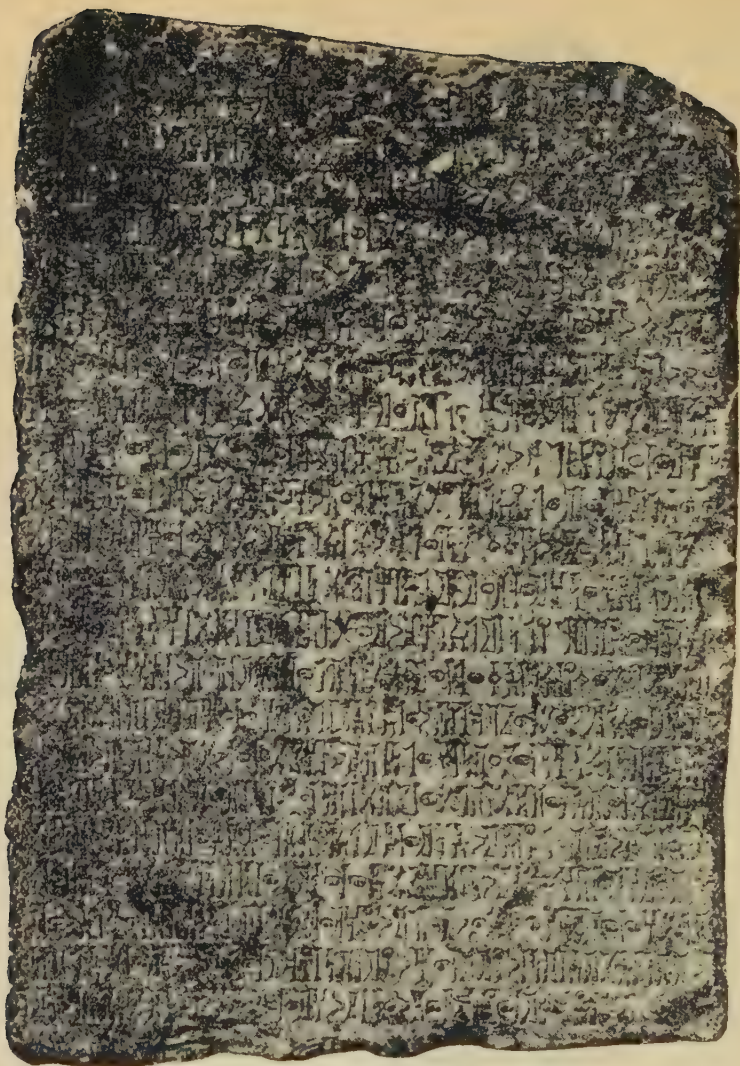


PLATE 54.

SABEAN VOTIVE INSCRIPTION.

B. C., First Millennium.

(*Royal Museum, Berlin.*)

On a limestone slab (27.3 + 22.5 inches) discovered in Riyâm, South Arabia, in 1888. Originally the inscribed slab accompanied a statue dedicated to the god Ta'lab, by an unknown prince of the Hamdanides in commemoration of an alliance with King Gadaret and of success in war. The Sabeans (Joel 4 : 8), or inhabitants of Sheba in Southwest Arabia, were, with the Phenicians, the most important commercial people of Western Asia (Ezek. 38 : 13). Gold, precious stones and spices were the chief products of their country (1 Kings 10 : 2). Their capital was Marib. We owe the material for reconstructing the history of the Sabeans from their own monuments chiefly to Dr. Edward Glaser of Munich, who since 1882 has made four most dangerous journeys to South Arabia, spending five weeks in Marib.

(a)



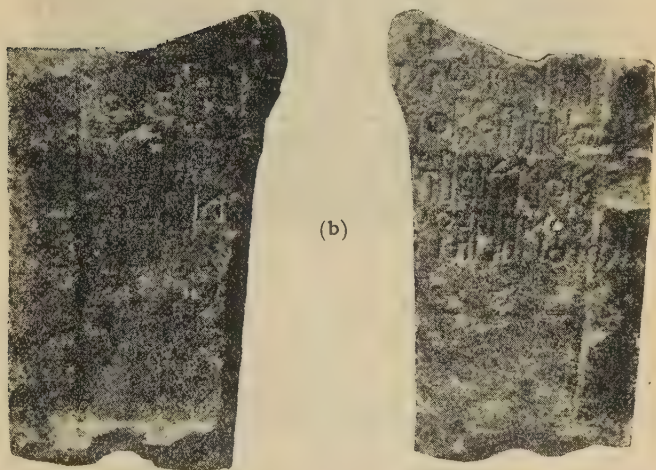
PLATE 55.

HEAD FROM A MINEAN TOMBSTONE.

Before B. C. 500.

(*Royal Museum, Berlin.*)

(b)



FRAGMENT OF A MINEAN VOTIVE SLAB.

Before B. C. 500.

(*Royal Museum, Berlin.*)

The Mineans were a people of Southwest Arabia that spoke and wrote a dialect almost identical with the Sabeian. The capitals of their kingdom were Qarnâwu (to-day Main) and Yatîl (to-day Berâqish), not far to the north from Marib; but inscriptions written in their language and letters have also been found in Northern Arabia. Dr. Glaser, the famous explorer of Arabia, considers them as identical with the biblical Mehunim (Ezra 2 : 50; 2 Chron. 26 : 7) or Meunim (Neh. 7 : 52), rendered by the Septuagint Minaioi.



PLATE 56.

TEMPLE OF DIANA AT EPHEBUS.

(From the reverse side of a Roman Coin of later date.)

This picture shows in the interior the image of the goddess which had fallen from heaven. The inscription reads : " Of the Ephesians, thrice temple-keepers " (Acts 19 : 35).



PLATE 57.

SPOILS FROM THE TEMPLE IN JERUSALEM.

A. D. 81.

(From a marble relief on the Triumphal Arch of Titus in Rome.)

The arch was erected on the Via sacra in commemoration of the victories of Titus in Judea, and of his destruction of Jerusalem (A. D. 70). The beautiful reliefs joining it represent his triumphal procession in Rome. On the relief published above, we see Roman soldiers carrying the seven-branched candlestick, the table of shewbread, and the silver trumpets.

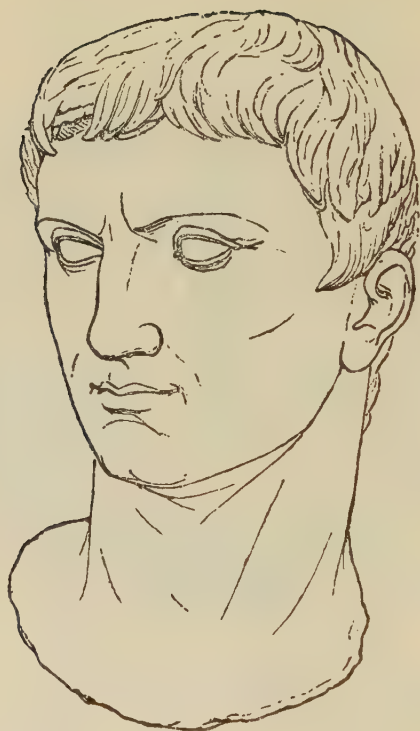


PLATE 58.

THE EMPEROR AUGUSTUS.

Born in Rome B. C. 63; died A. D. 14.

(From a marble head in the Vatican Museum.)



PLATE 59.

THE EMPEROR TIBERIUS AS A YOUNG MAN.

Born B. C. 42 ; died A. D. 37.

(From a marble bust in the Berlin Museum.)



PLATE 60.

THE EMPEROR VESPASIAN. Born A. D. 9; died A. D. 79.

(From a bronze bust in the Louvre.)



PLATE 61.

THE EMPEROR TITUS. Born A. D. 41; died A. D. 81.

(From a marble head found at Porta Portese, Rome,
now in the British Museum.)

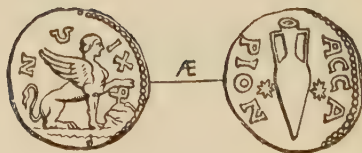
PLATE 62.



Large bronze Coin of AGRIPPA II.



Silver Shekel of SIMON MACCABÆUS.



Bronze Assarion (Farthing).

ORIENTAL LIGHT

Illuminating Bible Texts and Bible Truths

BY MEANS OF

Pictures and Illustrations that really Illustrate
With Descriptions and Explanations of Oriental Objects
Of Bible Manners and Customs and Everyday Life in Palestine
And of the Recent Discoveries in Babylonia and Egypt
Which have shed a new and Marvelous Light

On

The Old Testament

*“Painted on this background the Bible is
a New Book filled with Pulsating Life”*

An Index to Bible Texts

In the order of the Books of the Bible

An Alphabetical Index

Of the objects pictured and described

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Oriental Light

ORIENTAL LIGHT

Pictures and Explanations which illuminate The Old Testament

WITHIN the last century the most wonderful discoveries have brought to light objects and inscriptions hidden for many centuries in the tombs of Egypt, in the mounds of Assyria and Babylonia, in the buried city of Pompeii, in Palestine and various other Bible lands. Many of these touch the Bible history at various points, explain difficulties, throw light on ancient customs and peoples. The Past lives before us.

POMPEII. "There is an old Arabian story of a city whose inhabitants were all at once turned into stone. The maiden at the fountain, the guest in the hall, the wanderer in the street, all were arrested without a moment's warning, and were transmuted into marble statues, unchanged from age to age." This is an almost exact picture of what overtook Pompeii in A.D. 79, when an eruption of Vesuvius buried the city so completely that even the site was not discovered till 1748, and the first scientific excavation made in 1809. Everything in the city remained unchanged for more than seventeen centuries and presents before our eyes things as they actually existed in the time of Christ and the Apostles. "Owing to the preservation of the ruins practically intact to the present day by the superincumbent layer of ashes and pumice, the remains of Pompeii afford in many ways the most complete information we possess of Roman material civilization; . . . and have afforded a rich store of knowledge, elsewhere unattainable, concerning Roman decorative art, and home life." (*Century Dictionary*, Edition of 1911. See also Bulwer-Lytton's *Last Days of Pompeii*.)

EGYPT. In Egypt there have been preserved by means of its dry climate a great number of monuments, statues, inscriptions, pictures, mummies of kings and queens, and papyrus writings in tombs and temples and ruins. These have been safely kept for thousands of years, and present to our modern eyes the actual things that existed in Bible times, and writings and letters we can read that were written before the time of Moses.

PALESTINE, by means of the unchangeableness of its customs, usages and implements through the ages, reveals to us in large measure the actual conditions of the times of Christ and the Apostles.

BABYLONIA AND ASSYRIA and other Eastern lands are revealing to this generation letters and stone monuments on which are inscribed writings written more than 3000, some more than 4000 years ago; and which, so far as they touch the Bible history, almost without exception confirm or throw light upon its statements. The Hammurabi Monument and the Moabite Stone are examples.

THE GREAT NINEVEH LIBRARY was the largest library in the history of the world. Nineveh the capital of the Assyrian Empire was situated on the eastern branch of the upper Tigris, near its junction with the river Zab. As we have a city of New York and a Greater New York, including that and other cities and towns, so there was a Nineveh city and a Greater Nineveh. Here successive kings built great palaces, which became immense libraries filled with books of stone and hardened clay. One of the kings contemporary with Omri and Ahab built one of these palaces. Sargon II in the time of Isaiah built a palace covering more than twenty acres. Another covered eight acres.

A large part of these palaces were used as libraries. Their walls were lined with slabs of alabaster carved with winged lions, human-headed bulls; and the story of the kings' triumphs and achievements were inscribed in cuneiform (wedge-shaped) characters, on walls and pictured pillars and cylinders and bas-reliefs. On cylinders and tablets of terra-cotta sometimes a foot square, and on small clay tablets most of which are "in form and size of an ordinary cake of toilet soap," only not so thick, were inscribed almost every subject in ancient literature. There were letters, busi-

ness documents, school books, legends, stories of creation and of the Deluge, records of the kingdom, and copies of more ancient literary documents and stories, some written a thousand years earlier.

In one palace built in the times of Manasseh and Josiah was found a library of 30,000 tablets of all sizes from an inch to a foot square. Kings brought the literary treasures from the nations they conquered to enrich the library of Nineveh, which became the literary center of the world.

In B.C. 607-06 Nineveh was destroyed, and all these literary treasures were buried in the ruins so completely that for 2400 years neither native nor traveler knew even



INTERIOR OF ASSYRIAN PALACE RESTORED

(After Rawlinson.)

of their existence. Xenophon in his famous retreat with his 10,000 soldiers (B.C. 400) passed by the mounds under which Nineveh was buried entirely unconscious of the city and its treasures.

The interest of Bible students in Nineveh lies in the romantic and marvelous resurrection of the city and its buried treasures within the last century. Hidden safely for twenty-four centuries they have now risen from the dead in the time when they can best be used. Mark Antony in his fiery speech against the conspirators would "put a tongue in every wound of Cæsar that should move the stones of Rome to rise and mutiny." Modern research has found stones sleeping for ages in Bible lands, and has awakened them from their long silence, and put tongues in them, that they may bear witness to the truth of Bible history, shed light on its meaning, and confirm our faith. In the pages that follow we will find many instances of the value of the facts stated in this introductory story.

Rev. James Neil, for many years in Jerusalem, tells us that in Palestine "life is unchanged from the earliest ages." "Thus all we see in Syria to-day — apart from European influence — is of hoary antiquity, a life 5000 years old." Also "life is absolutely uniform. From the far South of Egypt to the far North of Syria all things are alike. Every piece of furniture, every agricultural or horticultural implement, every manufacture, the building and management of every house — all is of one pattern. Every work of the same kind is done everywhere in the same way." "Thus wonderfully has the power and goodness of God afforded us, throughout the lands of the Bible, a living, accurate, exhaustive, divinely preserved commentary on its inspired pages." It is the more needed because every old master and modern artist has drawn much more on his imagination than on actual scenes in the Orient, in painting his pictures. But we can, by studying the life of to-day "supply illustrations that really illustrate, truthful at all points, and perfectly realistic."

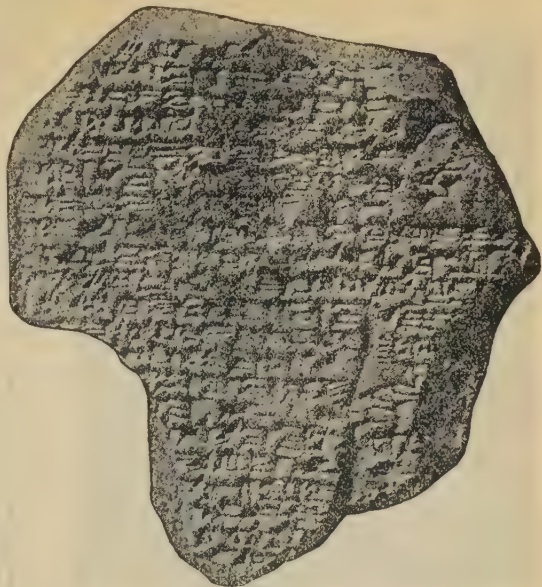
Genesis 1 : 1, 2. In the beginning God created the heaven and the earth. And the earth was without form and void. **John 1 : 1-3.**

Among the ruins of Nineveh there were found broken pieces of seven tablets which when joined together were found to contain the Babylonian account of the creation of the world and of man.

Its beginning is pictured under the symbol of the god Marduk, the power of goodness, with overpowering light and the seven winds, waging war against Tiamat the dragon and her brood of vipers, dragons, raging hounds, and scorpion-men who bore cruel weapons. It seems to be a symbolic description of God overcoming chaos and darkness, as described in Genesis.

It is admitted that the Babylonian story belongs to a period prior even to Abraham. But it is in no respect to be compared with the sublime conception of the beginning of things with God as the supreme Creator.

It is probable, as some learned scholars think reasonable, that neither story



FRAGMENT OF THE SIXTH TABLE

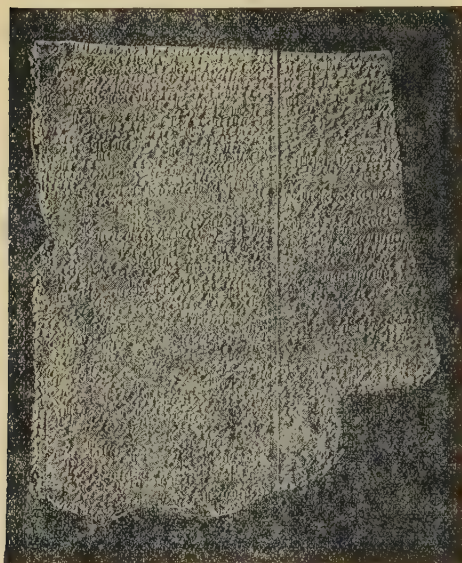
of the Babylonian Creation Series, recording the creation of Man, found among the ruins of Nineveh, and now in the British Museum. (From Prof. Albert T. Clay's "Light on the Old Testament from Babel." By permission.)



THE FIGHT OF MARDUK AND TIAMAT

as represented by the Babylonian version. Marduk, on the right of the picture, has in each hand a thunderbolt of forked lightnings raised to smite Tiamat. (From Clay's "Light on the Old Testament from Babel." By permission.)

was derived from the other ; both came from one original source. And it seems probable that the original revelation was preserved pure and true by "the sons of God," the line of worshippers of the true God. As Prof. Clay remarks, "Absolutely nothing has been found which compels the Christian to lessen his respect and admiration of the sublime story of the Creation which has been handed down to us by the Hebrews."



A FRAGMENT OF THE DELUGE TABLET

from the buried libraries at Nineveh. (See "Nineveh," p. 2.) The whole tablet is of terra-cotta about a foot square and an inch thick written on both sides. (From Price's "Monuments and the New Testament." By permission.)

written probably 2000 years B.C., about the time of Abraham and Hammurabi. It was discovered in the ruins of Nineveh by George Smith and translated by him in 1872. The Babylonian story of the deluge, full of mythological interest, bears many resemblances to the Genesis story. "These stories are common to all civilized nations of antiquity. Their common elements point to a time when the human race occupied a common home and held a common faith. . . . One ancient religion did not borrow these universal traditions from one another, but each possessed primitively these traditions in their original form. A careful examination of all these traditions shows that the Genesis record is the purest, the least colored by extravagances, and the nearest to what we must conceive to have been the original form of these traditions." (Prof. Ira M. Price.)

Genesis 14 : 1. And it came to pass in the days of Amraphel [Hammurabi] king of Shinar.

There is for the general reader a double interest in this monument. In the first place Hammurabi was one of the four kings who conquered Sodom and carried away the spoils,

Genesis 7 : 6. Noah was six hundred years old when the flood of waters was upon the earth.

The Deluge Tablet is the eleventh of twelve tablets containing a great national epic of Babylonia. It was



MONUMENT OF HAMMURABI,

the Amraphel of Gen. 14 : 1. Discovered Dec., 1901, in Susa, the Shushan of Esther, in S. W. Persia. The monument is of black diorite, 7 ft. 4 in. high and 22 in. wide at the base, written on front and back. The upper part had a representation of Hammurabi receiving laws from the Sun-god. The lower part consists of the code of laws, in 3500 lines, in 44 columns, the oldest known code of laws in history. (From Pelouzel's "Select Notes." By permission of W. A. Wilde Co.)

including Lot and his goods. These were rescued by Abraham. He was, therefore, a contemporary of Abraham, about 2000 B.C.

In the next place Hammurabi had a written code of laws, numbering in all 247 laws recorded on this diorite pillar. These laws remind us of the civil laws given in Leviticus and Numbers, closely linked with daily life, and "give us an insight into the construction of society in a period four to six centuries before Moses."

This monument shows us that Moses *might* have written the books attributed to him (except later additions) and that he may naturally have had written documents relating the accounts of the earlier history in Genesis.

Genesis 24 : 13, 45. Behold I stand here by the well of water. . . . And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water.

John 4 : 6. Jesus . . . sat thus on [or by] the well.



AN ANCIENT WELL

from which water is raised by a shadoof, a pole balanced on some support with a weight on one end and a rope holding a bucket on the other. It is used still in Egypt for raising water, especially from a pond or stream for irrigation, and an Arab tradition, according to Wilkinson, records the use of the shadoof in the time of the Pharaohs.



ARAB WOMEN TRAVELING ACROSS THE DESERT OF SAHARA
IN CAMEL LITTERS.

Probably much like that on which Rebecca rode on her journey to Palestine to meet Isaac. (By permission of The Outlook Co.)

Genesis 39 : 1. And Potiphar, . . . an Egyptian, bought him [Joseph].



EGYPTIAN MONEY

in the form of gold rings. Counted by weight. "This ring money is the oldest currency known." (Breasted.)

Genesis 41 : 45. And Pharaoh . . . gave him [Joseph] to wife Asenath the daughter of Poti-pherah priest of On [Greek Heliopolis]. (See 46 : 2.)

Joseph, when he was made ruler of Egypt by Pharaoh, married Asenath, the daughter of the priest of On, and worshiper of the sun-god. Here Manasseh and Ephraim were born. There still stands by the ruins of the city one of its several obelisks, and it marks the site of the temple.

One of the obelisks, of red granite, a single shaft 68 feet high above the pedestal, stands in the city of New York, and another in London. These two were called Cleopatra's Needles, but were erected by Thotmes III about B.C. 1500.

A recent traveler writes (1913) of this city, that as the fabled bird the phoenix lived 500 years on air, after which, lading his wings with spices, he flew to Heliopolis, entered the temple there and was burned to ashes on the altar, but from the ashes of the dead bird there arose a new phoenix; so Heliopolis died completely thousands of years ago, but in 1905 it suddenly arose from its ashes, came to life again, and is to-day a suburb of Cairo and one of the finest suburbs that can be found in any part of the

world: a hint and prophecy of what Egypt is to become.



ONE OF THE OBELISKS OF ON.

The Greek Heliopolis, City of the Sun, where the Sun-god was worshiped. The city is situated near the apex of the Delta, about six miles northeast of Cairo. (From Dr. Worcester.)

Exodus 1 : 11. They did set over them taskmasters to afflict them with their burdens.



A PICTURE OF THE ISRAELITES PLOWING

and sowing seed, while the overseer at the right of the center stands with his staff in his hand and his dog at his feet, overlooking the tillage of the land. (From Thebes. Wilkinson's "Ancient Egyptians.")

Exodus 2:3. She took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.



PAPYRUS BASKET.

From an Egyptian tomb. Probably the same kind as that in which the infant Moses was laid after his mother had covered the sides and bottom with asphalt. (From the Egyptian Exploration Fund. By permission.)



PAPYRUS REEDS AND MARSHY FLAGS,
growing along the banks of the Nile, like those in which the infant Moses was hidden by his mother.

Exodus 14:7. And he [Pharaoh] took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.



AN ANCIENT EGYPTIAN WAR CHARIOT AND HORSES.
Designed from a comparison of different Egyptian sculptures on the monuments.

This is probably the kind of chariot with which Pharaoh's army pursued the Israelites when they were escaping from Egypt through the Red Sea.

Exodus 1: 11. They built for Pharaoh treasure cities, Pithom and Raamses [Rameses].

Exodus 6: 11. Speak unto Pharaoh king of Egypt, that he let the children of Israel go.

It is quite generally though not universally believed that Rameses II was the Pharaoh of the Oppression. He was a great warrior; and later he gave his attention to building operations, to founding and enriching libraries, and to founding schools. In these Moses gained his education "in all the wisdom of the Egyptians." He ruled 67 years.



HEAD OF MERNEPTAH.

Son of Rameses II. Regarded by many as the Pharaoh of the Exodus.

Merneptah, his son, was by no means equal to his father. Under him the Israelites escaped from their bondage.

The veritable mummies of Rameses II and of Merneptah are now in the Museum of Gizeh in Egypt.

Prof. Albert Clay, in his *Light from the Old Testament*, argues strongly for Thotmes III (Tethmosis in *Ency. Brit.*) as the Pharaoh of the Oppression, and Amenophis II. the Pharaoh of the Exodus, about B.C. 1500.



RAMESES II.

Regarded by most scholars of to-day as the Pharaoh of the Oppression. (From Breasted's "History of Egypt." By permission.)

Exodus 17: 14. Write this for a memorial in a book.

Deuteronomy 4: 13. And he wrote them upon two tables of stone.



ONE OF THE TEL-EL-AMARNA LETTERS.

Clay tablets 2×2½ inches and ½ inch thick. Discovered in Tel-el-Amarna, Egypt, in 1887. Written in the cuneiform Babylonian language about 1500 B.C.

But the most interesting result for the general reader is the fact that these letters prove that written documents were common before the age of Moses. And we learn from other sources that they were used and well known many centuries before. So that the early accounts in the Bible may well have put into writing long before Moses' time; and are not mere traditions of a later day.

Exodus 17: 14. And the Lord said unto Moses, Write this for a memorial in a book.

Moses could write the story of Israel's peculiar victory over Amalek in the wilderness on stone or clay to be hardened into stone, as were the Ten Commandments,



A PAPYRUS ROLL.

Open and written in columns.

In 1887 a peasant woman of Tel-el-Amarna, an Egyptian village on the Nile, discovered over 300 small clay tablets which proved to be letters, official and unofficial, written in Palestine and the countries beyond to two kings of the Eighteenth Dynasty of Egypt, about 1500 B.C. at the time or before the time of Moses. These written documents throw a flash-light upon those times, mentioning many of the familiar Bible names.



PAPYRUS REEDS.

From the Red Sea. (From Davis's Bible Dictionary. By permission.)

and the Tel-el-Amarna letters; or on papyrus reeds made into a kind of paper.

Papyrus was discovered at an unknown date. It grew in great abundance in the shallows of the Nile. Its three-cornered stem was so pliant that boats, ropes, sandals, cloth, and above all writing materials, were made from it. "Pliny tells us how it was made into paper. The stem was cut into long strips which were laid on a board side by side, then crossed with shorter strips at right angles. These were made to adhere by some sort of paste or by the gluten in the papyrus itself. They were hammered together, and the sheets dried in the sun. These sheets were used in a roll form, with the writing in columns; and they were

so durable that there are now in existence papyri dating back 2700 years B.C. to the Fifth Dynasty (Breasted), or more than 3500 years B.C. (Hastings). Many volumes of papyrus manuscript are known from the Twelfth Dynasty, 2000-1800 B.C. These have been the means of preserving much of the knowledge of by-gone ages." Abraham and Moses had abundant opportunity of writing down the history of their own times, and of making permanent records of what was written centuries before the time of Moses.

Exodus 25: 31-36. Thou shalt make a candlestick of pure gold . . . his shaft . . . and six branches.

Revelation 1: 20. The seven golden candlesticks . . . are the seven churches.

Scholars tried in vain to discover, from the descriptions given, just what was the arrangement of the seven branches of the golden candlestick of the Tabernacle, till



THE TRIUMPHAL PROCESSION

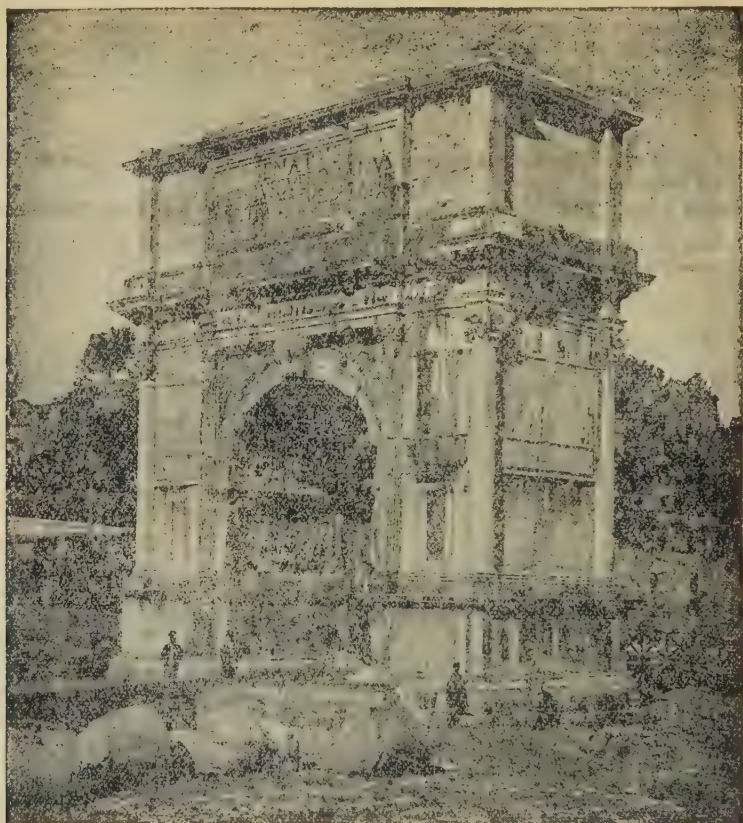
of the soldiers of the Roman Emperor Titus, returning from the destruction of Jerusalem in A.D. 70. They are bringing to Rome the treasures of the Temple. This marble bas-relief can be seen in the picture of the Arch of Titus, on page 12. (From Davis's Bible Dictionary. By permission.)

they discovered the marble bas-relief of the candlestick on the Arch of Titus at Rome. A lamp was placed on each of the seven branches, including the main shaft. The "candlestick" was composed of the whole seven.

It is probable that each of the ten candlesticks which Solomon made for the Temple had seven branches like the one in the Tabernacle, or the soldiers would not have found one there to carry away.

Beside the golden candlestick we see in the procession the shewbread table with its memorial trumpets and cups.

Matthew 24: 2. There shall not be left . . . one stone upon another, that shall not be thrown down.

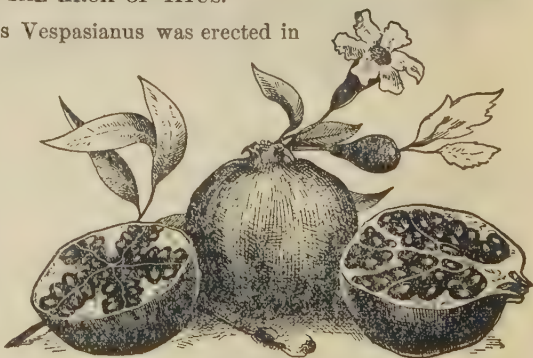


THE ARCH OF TITUS.

The triumphal arch of Titus Vespasianus was erected in the Via Sacra at Rome A.D. 91, after his death, in honor of his conquests. The sculptures on each of the inner sides of the arch represent the spoils that were taken from the Temple at Jerusalem.

Exodus 28: 33. And beneath upon the hem of it [the high priest's official robe] thou shalt make pomegranates . . . round about the skirts thereof, and bells of gold between them. 2 Chron. 3: 15-17.

The pomegranate is one of the special glories of the vege-



POMEGRANATES (GRAINED APPLES).

The tree grows to the height of twenty feet. The fruit when ripe is red, as large as an orange, and yields a deliciously refreshing juicy pulp.

tation of the Holy Land. The elegance of its leaves, flowers, and fruit recommend them as models for the carver. The capitals of the two great pillars, Jachin and Boaz, in front of the Temple were adorned with a hundred pomegranates (2 Chron. 3:15-17).

The High Priest's blue robe was decorated with embroidered pomegranates alternating with bells of gold; the double ornament, as Cowper says:—

“The need of holiness expressed,
And called for fruit as well as sound.”

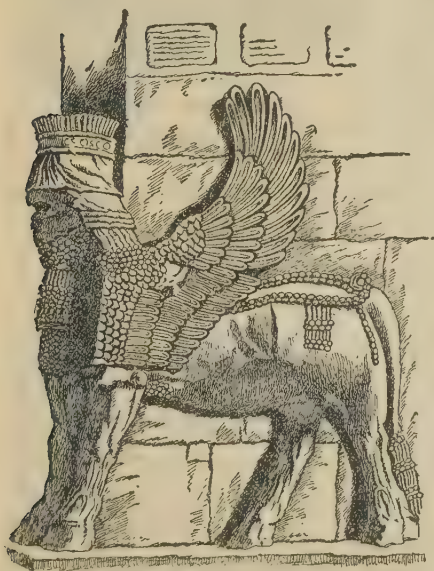
Exodus 32: 8. They have made them a molten calf, and have worshipped it.

AARON'S CALF. It is probable that the calf Aaron made in the wilderness was in the form of Hathor's image. She was an important female deity of Egyptian mythology, and was worshiped in all ancient Egypt, under a great number of local forms and names.



HATHOR, THE COW-GODDESS.

At the ancient shrine of Denderah, Egypt. Now in the Museum of Boulaq, on the Nile, the port of Cairo. (From Dr. Worcester's "On Holy Ground." By permission.)



WINGED HUMAN-HEADED BULL.

From the ruins of Nineveh. Now in the British Museum.

1 Kings 12:28. Whereupon the king [Jeroboam] took counsel, and made two calves of gold. **2 Kings 17:16.**

JEROBOAM'S CALVES, which the first king of Israel set up in Bethel and Dan, were probably copied from the two huge Babylonian human-headed and winged bulls which once stood at the entrance to Sargon's palace in Nineveh. (See page 2.) Through these attractive images the king would have his people worship Jehovah, and thus keep them from leaving his kingdom to go to Jerusalem to worship.

Numbers 21:6. And the Lord sent fiery serpents among the people.
 John 3:14. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

These serpents were called "fiery" probably because of the burning sensation caused by their bites, and the inflammation which was like fire coming through the veins. The serpents referred to are probably either the small Horned Cerastes, or the larger Cobra, five or six feet in length. Both were abundant in the desert through which the Israelites were passing.



HORNED CERASTES.

(From Rawlinson's "Ancient Monarchies." By permission of Dodd, Mead & Co.)

The Cobra is one of the "most common and fiercest of poison-bearing snakes, seldom running from an adversary." (J. G. Wood.) "In India it is estimated that several thousand people annually die from the bite of the cobra." (Packard's Zoölogy.)

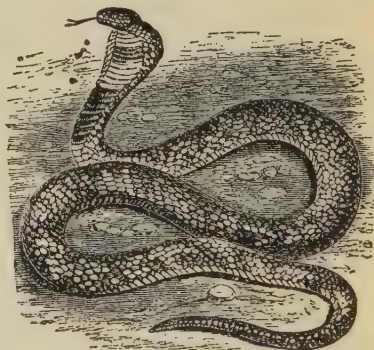
These serpents were a symbol and type of sin, often beautiful in appearance, but whose bite gave pain that only the word "fire" can express, and deadly in its results. Moses lifted up before the people a representation of the serpent, as a means of teaching repentance and faith and salvation; for those who believed were cured. And Jesus used the incident to illustrate the deadly nature of sin, His being lifted up by the cross, and salvation from sin and death by faith in Him.



HITTITE.

From a tile found in Egypt and now in the Art Museum in Boston, Mass.

there occurred an unusual display of November meteors. This frightened the people of Hamath; they thought that God was angry with them for selling the sacred



EGYPTIAN COBRA.

(From Rawlinson's "Ancient Monarchies." By permission of Dodd, Mead & Co.)

Joshua 1:4. The land of the Hittites.

Up to within a few years "Hittite" was little more than a name in the list of ancient peoples of a prehistoric period mentioned in the Old Testament. They were a forgotten people, unknown to history till the stone monuments and inscriptions on the rocks, discovered in the second half of the last century, revealed that they were a great and powerful empire able to cope with Egypt or any other world power. Some scholars have denied that such an empire, extending over Syria and Asia Minor for many centuries, could have existed: the Bible references to Hittites must be legendary.

The first monuments of the Hittites discovered were inscriptions on four stones found in Hamath, a town north of Damascus, about 1872, by a missionary named Williams. This stone was with great difficulty purchased for a museum, and was being carted away to the Euphrates to be shipped, when

stone, and that he was throwing the stars about in his wrath. They sent a deputation after the stone and demanded its return. The old Turk who had it in charge, after a long conference, told them that they had completely misunderstood the meaning of the falling stars; that so far from expressing God's anger, they meant, on the contrary, that God was so glad on account of their self-denial in yielding the stone to science that he was setting off fireworks in heaven for joy.

Since then many clay tablets have been found by Winckler, containing the correspondence of Hittite monarchs in many lands; and Hittite inscriptions have been found on high rocks among the mountains. The Tel-el-Amarna letters contain more than thirty references to Hittites (B.C. 1500).

Judges 7:4-7. By the three hundred men that lapped will I save you.

It seems strange that Gideon with his army of 10,000 soldiers should use the seemingly arbitrary method of deciding which soldiers were best for the dangerous duty of attacking the enemy,—*by their method of drinking out of a brook.* But the moment we realize the situation we recognize the



DAGON.

The Fish-god of the Philistines. From a sculpture in the ruins of Nineveh.



A CLUMP OF REEDS.

(From Davis's Bible Dictionary. By permission.)

perfect fitness of the test. The stream ran between the two armies of Israel and Midian, and its banks were thick with reeds and shrubs so tall and abundant that they afforded ample cover for hostile ambushes. The Midianites could approach unseen very close to Gideon's men, and could smite down those who lay headlong to the water, before they could grasp their weapons. They gave themselves away. While Gideon's 300, holding their weapons in one hand, reached down to the water with the other and tossed it into their mouths, looking alertly in every direction between each mouthful, and without stopping in their march. They thus showed the vigilance, quick wit, alertness, self-control, and other qualities needed in the night attack on the enemy.

Exactly the qualities God needs in his children who would overcome evil in the world.

1 Samuel 5:1-8. The Philistines took the ark of God, and brought it . . . into the house of Dagon, and set it by Dagon. . . . And when they arose, early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold.

The name "Dagon" having resemblance to the words for fish (*dag*) and grain (*dagon*), he has been regarded by many as essentially a fish-god, and by others as a god of agriculture.

1 Samuel 17:32. And David said . . . thy servant will go and fight with this Philistine.



A PHILISTINE.

From a glazed tile found in Thebes, Egypt. Now in the Art Museum, Boston, Mass.

his son reigned in his stead.

2 Kings 3:4, 5. And Mesha king of Moab . . . rendered unto the king of Israel [Ahab] the wool of an hundred thousand lambs.

The Moabite stone is of bluish black basalt 4 feet high, 2 feet wide and 14 inches thick. It was inscribed and set up by Mesha, king of Moab, about B.C. 850 to commemorate his deliverance from the tribute which Omri and Ahab, kings of Israel, had long required of the Moabites; amounting to the wool of 100,000 lambs and 100,000 rams each year.

The inscription is of importance because it preserves one of the most ancient documents in writing closely akin to Hebrew, and confirms the Bible statements in 2 Kings 3:4, 5, and records the names of *Omri and his son (Ahab) and Jehovah and Israel*. Some of the lines read:

"Omri was king of Israel, and he oppressed Moab many days."

"Hisson . . . also said, 'I will oppress Moab.'"

"I warred against the city and took it."

"I took thence the arels (altars) of Jehovah."

We learn that the Moabites employed nearly the same language and the same customs of warfare as Israel. Their civilization was similar. They were not barbarous but both were progressively civilized peoples.

1 Kings 12:11, 14. I [Rehoboam] will chastise you with scorpions. 2 Chron. 10:11.

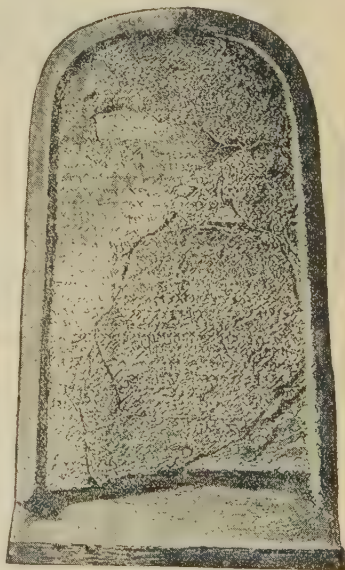
Luke 11:12. If he shall ask an egg, will he give him a scorpion? Rev. 9:3, 10.



SCORPION.

The "scorpions" of 1 Kings 12:11, 14; 2 Chron. 10:11, are some kind of scourge that inflicts blows as painful as a scorpion's sting.

1 Kings 16:28. So Omri slept with his fathers . . . and Ahab



THE MOABITE STONE.

Discovered by a Prussian missionary in 1868, at Dibon, in Moab, east of the Jordan, three miles north of the Arnon River. Now in the Louvre, at Paris. (From Peloubet's "Select Notes." By permission.)

1 Kings 21:8. She wrote letters in Ahab's name, and sealed them with his seal.

Job 38:14. It is changed as clay under the seal.

Ephesians 1:13. Ye were sealed with that holy Spirit of promise.

Revelation 7:3. Sealed the servants of our God on their foreheads.

Thousands of seals like those pictured here have been found among the ruins of Babylonia and elsewhere, each one different from the others, for the reason that the impressions were used for the signatures of kings, princes, and business men, on documents, deeds, receipts, boxes of treasure, etc. For a name written in the cuneiform (wedge-shaped) letters would be the same whether written by one person or another, as is the case of a signature to a check made by a typewriter. It could be easily forged.

Then, again, the great majority of the people could not read, but every one could



CYLINDRICAL SEAL.

From Babylon. These seals vary from three quarters of an inch to two inches in length and from one quarter of an inch to one inch in diameter. Each one has a hole drilled through the center. They are used in signing letters and documents written on clay. Signet rings also were used for the same purpose.



IMPRESSIONS OF BABYLONIAN SEALS

made on wax or putty, the same as have been used on clay tablets found in Babylonia. (From "Bismya," the story of Excavations in one of the oldest of Babylonia's buried cities. By permission of Dr. James Edgar Banks.)

understand pictures like these impressed by the seals; just as in early English days hotels were known, not by spelled names, but by pictures on a signboard, like "The

Red Lion," "The Blue Boar," "The Elephant and Castle."

"In sealing a sepulchre or box the fastening was covered with clay or wax, and the impression from a seal of one in authority was stamped upon it, so that it could not be broken open without discovery."

When persons are said to be sealed, as in Ephesians and Revelation, the seal is a symbol of certain visible characteristics that prove them to belong to God and his kingdom.

The different ages to which the seals belong aid us in understanding the progress of a nation.



A CLAY DOCUMENT,

about two inches square, from the ruins of Bismya in Babylonia; said to be the clearest seal impression the excavator had found among thousands of tablets. From a tablet in the author's study.

Mark 14:15. And he will show you a large upper room. Luke 22:12.

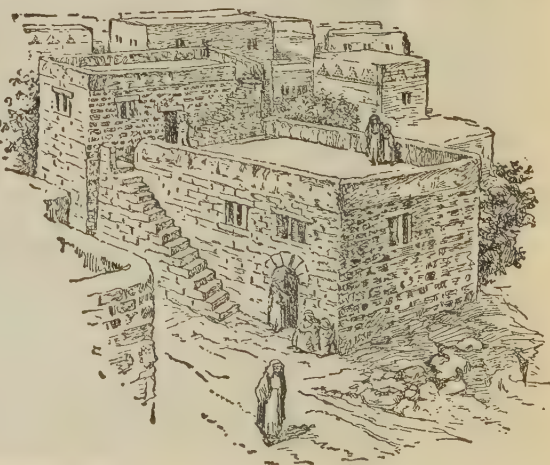
Acts 10:9. Peter went up upon the housetop to pray.

In no point do Oriental domestic habits differ more from European than in the use of the roof. They are used as places of recreation in the evening, and often as sleeping-places. They were retired places for devotion as in the case of Peter at Joppa.

The last passover with Jesus was in an upper room.

The disciples after the resurrection of Jesus met in an upper room.

2 Kings 4:10. Let us make him [Elisha] a little chamber on the wall.



STEPS LEADING TO ROOF AND UPPER ROOM OF AN ORIENTAL HOUSE:

The flat roof with a battlement. (From Peloubet's "Select Notes." By permission.)

2 Kings 17: 3. Against him came up Shalmaneser king of Assyria.

Shalmaneser II, king of Assyria, marched against Damascus and the kingdom of Israel. The Black Obelisk represents both in word and in pictures the several nations who paid him tribute. Among them is a line of tribute-bearing personages loaded down with goods, while over them we find this inscription: "The tribute of Jehu the son [successor] of Omri, silver, gold, bowls of gold, cups of gold, buckets of gold, lead, a royal scepter, slaves, I received."

There is no record that Shalmaneser attacked Jehu, but Hazael, king of Damascus and Syria, did overrun Israel, and Jehu's tribute to Shalmaneser was apparently to court his favor against Hazael and Syria.

This monument confirms the Bible history. "Towns without number I laid waste and burned with fire. At that time I received the tribute of the Tyrians . . . and of Jehu the son of Omri." (*Shalmaneser.*)

2 Kings 18: 19; Isaiah 36: 37. In the 14th year of king Hezekiah did Sennacherib king of Assyria come up against the fenced [fortified] cities of Judah, and took them.



SENNACHERIB.

One of the pictures on the walls of a palace library in Nineveh, showing King Sennacherib on his throne. From the ruins of Nineveh.

After an account of his triumphs over Syria, Egypt, and Philistia, Sennacherib wrote on this cylinder: "Hezekiah the Judaite who had not submitted to my yoke—his fenced cities and fortresses, and small towns in their vicinity without number . . . I besieged and took: 200,150 persons small and great, male and female, horses, mules, asses, camels, large cattle, small cattle, without number, I brought forth from the midst of them, and allotted as spoil.

As for himself, like a caged bird in Jerusalem his capital city, I shut him up. Forts against him I constructed, and any who would go out of the city gate I caused to turn back. . . . Fear of the luster of my sovereignty overwhelmed him," etc. (McCurdy, on the *Monuments.*)

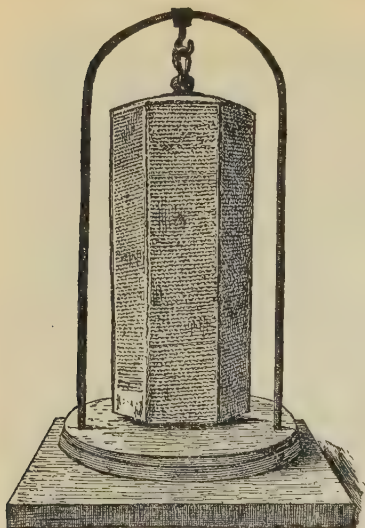


BLACK OBELISK OF SHALMANESER II. (B.C. 840.)

Seven feet high, two feet square at base. Found at Nimroud (part of greater Nineveh). Now in the British Museum. (From Dr. Worcester's "On Holy Ground." By permission.)

But of his great defeat, and loss of 185,000 of his army, he says nothing; just as among the battles recorded on Napoleon's tomb in Paris no mention is made of Waterloo or the Russian campaign.

The Bible gives the same facts from the Jewish standpoint, and varies as little as one could expect from differing points of view. In comparing reports from different countries we must always take into account their differing standards. For instance, there are four different quarts, two different miles, and two tons in this country. There are nine different lengths of the "mile" in Italy, seven in Germany and four in the British Isles, besides minor variations.

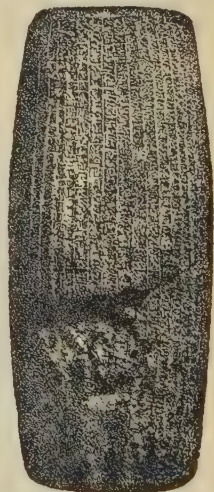


THE TAYLOR CYLINDER

on which Sennacherib inscribed his account of his conquest of the country around Jerusalem. The cylinder is of clay, six-sided, fourteen inches high, and each side is three and one-half inches wide. It was one of the books in the great Nineveh Library. Now in the British Museum.

2 Chronicles 36 : 23; Ezra 1 : 1-3. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem. (See also Dan. 6 : 28; Isa. 45 : 1-4, 13.)

On this cylinder Cyrus relates how he captured Babylon without skirmish or battle. The population of the city seems to have welcomed their



THE CLAY CYLINDER OF CYRUS,

describing the capture of Babylon, discovered among the ruins of Babylon in 1872 and now in the British Museum. This cylinder is barrel-shaped, about 9 inches long, with diameter of $3\frac{1}{4}$ inches at the ends, $4\frac{1}{2}$ inches at the middle.



THE UPPER PORTION OF A PORTRAIT BAS-RELIEF OF CYRUS.

Found in the ruins of Meshed-Murghab.

new conqueror, deliverer, and ruler as a friend and benefactor. Nobles and governors prostrated themselves before him and rejoiced in his sovereignty. The story of Herodotus,

that Cyrus diverted the waters of the Euphrates and marched in without fighting through the unguarded gates, confirms Cyrus's account by showing *how* he entered without fighting.

The new régime of Cyrus made the return of the Jews from captivity possible, and at the time (536 B.C.) foretold by Jeremiah (25: 12).

Ezra 2 : 66, 67. Those returning from the seventy years' captivity were provided with horses seven hundred thirty and six, and their camels four hundred thirty and five.

Esther 8 : 14. And the posts that rode upon mules and camels.

Mark 10 : 25. It is easier for a camel to go through the eye of a needle.

Luke 18 : 25; Matt. 19 : 24.



CAMEL CARAVAN,
in the Return from Captivity, B.C. 536.

Ezra 8 : 15. And there abode we in tents three days.

Acts 18 : 3. Because he [Paul] was of the same trade, he abode with them, . . . for by their trade they were tentmakers.

Judges 4 : 17-21. Sisera fled away on his feet to the tent of Jael.

The Hebrew tent could not have differed much from the simple Bedouin tent of to-day, made by sewing together strips of the native goat's-hair cloth. The tent then as now was probably divided into two apartments; "one of these, the smaller, closely



ARAB TENTS.
(From Polychrome Bible, Judges. By permission of Dodd, Mead & Co.)

curtained off all around, is for the women, and the other, always open down one side, is for the men. Through this opening is the only entrance." The tent of a chieftain is sometimes 120 feet long. Dr. James Neil, a long-time resident in Jerusalem, in his *Everyday Life in the Holy Land*, referring to the two apartments in a Bedouin tent, defends Jael's conduct in killing the enemy of her country in her tent. Only in a woman's apartment could Sisera safely hide. But according to Bedouin law the entering of the women's part of the tent by a man of another family is punishable with death. But to allow Sisera in his desperation to hide in her tent doubtless saved her life. It was no case of ordinary hospitality. She defended her life and reputation by tactics which every Arab woman would consider lawful, especially in time of war. The brave, outraged woman simply became the executioner of a

sentence which some male member of her family would certainly have been bound to carry out.

Every Hebrew child had to learn some kind of trade. Paul learned the trade of making tents of goat's hair.

Nehemiah 8: 1. They spake to Ezra the scribe.

Matthew 7: 29. He [Jesus] taught not as the scribes. Matt. 15: 1; Mark 7: 1;

Luke 20: 1.



SCRIBE'S INKHORN AND A REED PEN,
about eight inches long. From one in the author's study.

The top of this Oriental "inkhorn" opens on hinges, and there is room for several reed pens. The inkstand (open in the picture) is fastened to one side near the top. The whole is carried in the belt or sash of the scribe.

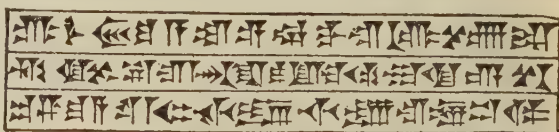
Esther 1: 19. Let it be written among the laws of the Persians.



CLAY TABLETS.

From the ruins of Bismya, eighty miles southeast of Babylon. (By permission.)

"Four thousand years ago in Babylonia there was no paper; clay was the writing material. When a Babylonian would write a letter, he made a tablet of clay from one to three inches long, stamped it with the wedge-shaped marks of his language, and baked it until it became like stone. Scholars

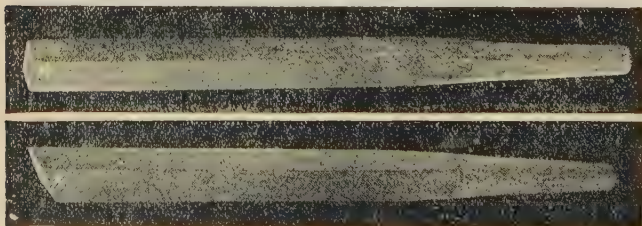


SPECIMEN OF CUNEIFORM WRITING. (In the British Museum.)

may now read upon the tablets the literature, the history, the contracts, and even

the private letters of a great lost Bible people." (Edgar J. Banks, discoverer of Bismya.)

See also page 17 for seals and seal impressions on these letters, showing how the king authorized the letters sent to all the provinces.



STYLUS OR PEN,

with which these books were written, made of metal or hard wood. (From Clay's "Light on the Old Testament." By permission.)

Psalms 23 : 1. The Lord is my shepherd; I shall not want.

Psalms 23 : 4. Thy rod and thy staff, they comfort me. **Matt. 18 : 12, 13; Luke 2 : 8; John 10 : 14.**

"The rod and staff are not synonymous; for even the shepherd of to-day, though often armed with a gun, carries two instruments of wood, his great oak club, thick enough to brain a wild beast, and a staff to lean upon," and to use.

THE ROD is "a club generally made of oak, about two feet long with a huge rounded head into which are driven a number of heavy iron nails, and is a very formidable weapon. It is attached to the shepherd's girdle by a noose of cords passed through a hole in the small end. It hangs in this way from the girdle when he carries the staff in his hand."

THE STAFF, with its crook, was used not only to lean upon, but as a means of helping the sheep and especially the lambs; pointing the way with it, bringing back the stragglers into line, punishing the disobedient, rescuing them from danger when they fell into some crevice or were caught by their fleeces in a tangle of briars, with long sharp thorns,

which abound in the pastures of Palestine; the same as those from which was made the crown of thorns pressed on the head of Jesus.

THE GOOD SHEPHERD not only carries his staff in his right hand and hangs his club to his girdle, ready for use, but he also "carries a sling, such as he makes himself, which serves very much the purpose of sheep dogs with us, in rounding up the sheep and keeping them together. The shepherds are very skilful in the use of these weapons, and when they see one of the flock straying too far they cast a stone, often to an immense distance, but with so sure an aim as not to hit the sheep, but to let the missile strike the ground just beyond, to thoroughly frighten the animal and so bring it back. As these slings are in constant use, shepherds, of all men, are most expert slingers." — *Every Day Life in the Holy Land*. Thus we understand David in his battle with Goliath. **1 Sam. 17 : 40-49.** David is represented with staff, sling, and script (which see).



THE SHEPHERD



RODS AND STAFFS.

1. A staff nearly six feet long, bought by Mr. Joseph Cook from a shepherd on Mt. Parnassus in Greece. (Now in the writer's study.)
2. An oak club from Bashan beyond Jordan, used by a shepherd. (Now in the writer's study.)
3. A staff with different form of crook.
4. A rod or club with a different form of knob or head, with a hole in the end of handle for fastening it to the shepherd's girdle when carrying it.

How can the rod and staff comfort us, the sheep and lambs of his pasture?

THE ROD, the club, comforts us because it means **DEFENSE FROM ALL ENEMIES**; as the sight of a policeman with his club in a lonely place comforts us. For the Palestine pastures, unlike our inclosed fields, are "unfenced, uncultivated, rocky solitudes where shepherd and sheep are exposed to the double danger of wild beasts and wilder men."

THE STAFF SIGNIFIES **HELP, DELIVERANCE**, from every kind of difficulty and trouble, from wandering from the right way, and falling into sin and error.

But how are the rod and staff a comfort when we walk through the valley of the shadow of death?

It is well known that in the Orient the shepherd always walks before his sheep and they follow. This is easy in the daylight. But when the flock is delayed and darkness falls suddenly or a storm arises, then the sheep cannot see their shepherd. How, then, can the rod and staff, unseen, comfort them? It is said that in such cases the shepherd strikes the rocks with his club so that it can be heard a mile away; and the sheep then know that their shepherd is before them, and are comforted by the rod and the staff in his hands, their defense and their help.

Psalm 92 : 12, 14. The righteous shall flourish like the palm tree. . . . They shall still bring forth fruit in old age. **Exod. 15 : 27.**



THE DATE PALM.

The almost perfect emblem of the righteous man.

The date palm is the species invariably referred to in Scripture. It frequently attains the height of eighty feet. Its trunk is straight, tall, and unbroken, terminating in a crown of emerald-green leaves, like a diadem of gigantic ostrich feathers, which are frequently twenty feet in length. They flourish near some spring of living water. The stem is tall and slender, and upright as Rectitude.

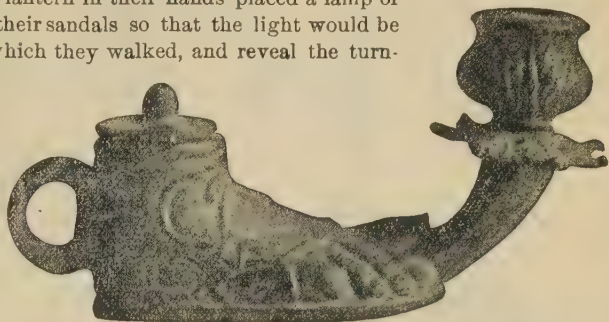
The allusion to its being planted in the house of the Lord is probably drawn from the custom of planting beautiful and long-lived trees in the courts of temples and palaces. The palm grows slowly, but steadily, uninfluenced by those alternations of the seasons which affect other trees. It does not rejoice overmuch in winter's copious rain, nor does it droop under the drought and burning sun of summer. Neither heavy weights which

men place upon its head, nor the importunate agency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. "The date is the chief of all the fruits in the world" It bears fruit in great abundance, and it is said that it bears its best fruit in old age. The Syrians claim that the tree has three hundred and sixty different uses for the good of man. It is crowned with perpetually renewed green leaves. It is the emblem of victory and peace. It is also the emblem of strength united with beauty. It is an endogen, growing from within.

Psalms 119 : 105. Thy word is a lamp unto my feet, and a light unto my path.

Pompeii was destroyed in A.D. 79 by being entirely covered with ashes from an eruption of Vesuvius. Its last fifty years were contemporaneous with the early Christians and the Acts of the Apostles. What Pompeii had to tell us about the social conditions in those times was safely hidden for 1700 years, and then (beginning in 1755), Pompeii was uncovered and we saw the life in the midst of which the early Christians lived.

Among the treasures revealed were some bronze foot lamps, the accompanying cut being made from a photograph of one of them. We are told that the Pompeiians instead of carrying a lantern in their hands placed a lamp or candle on the toe of their sandals so that the light would be close to the path in which they walked, and reveal the turnings of the way, dangerous rocks, crevices, serpents, and every other peril.



FOOT LAMP FROM POMPEII.

From one in the author's study.

Thus the Word of God should be not merely in our Bibles and memories, but shining close to our daily duties. We should be so familiar with it that at

every turn in our path of life (for the narrow way is not *straight* but *strait*), at every choice and decision, at every temptation, every question of right and wrong, every opportunity for service, the light of some verse or truth of God's Word shall flash upon them and show us what to avoid and where to go.

MUSICAL INSTRUMENTS, THE ORCHESTRAL ACCOMPANIMENT TO THE SINGING OF THE PSALMS, WITH SOME OF THE MELODIES USED IN SINGING THEM. — The Psalms are made especially interesting when we view them in connection with the musical instruments which accompanied their use in the Temple services, and on various other occasions: and with the tunes to which many of them are set, as given in the inscriptions, many of which in the Authorized Version are noted only by the spelling in English of the Hebrew words. Hence a translation of these Hebrew descriptive words, and pictures of the musical instruments, are presented here as furnished by the best authorities available. (See page 26.)

Psalms 4, 54, 55, 76. On Neginoth = Set to stringed instruments.

Psalms 5. Upon Nehiloth = With flute accompaniment = wind instruments.

Psalms 6. On Neginoth upon Sheminith = Set to stringed instruments on the octave below; i.e., for bass voices.

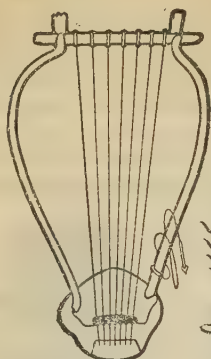
Psalms 8, 81, 84. Upon Gittith = Set to an instrument, or method, of song; from Gath, a heathen city.

Psalms 9. Upon Muth-labben = Set to the tune "Death of the Son"; for bass voices.

Psalms 12. Upon Sheminith = For bass or male voices.

Psalms 22. Upon Aijelet Shaha = Set to the melody "Hind of the Morning."

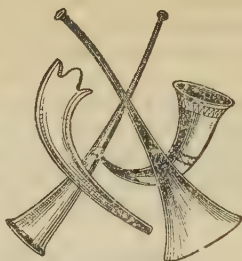
Psalms 45, 69. Upon Shoshannim = Set to the tune "The Lilies."



LYRE



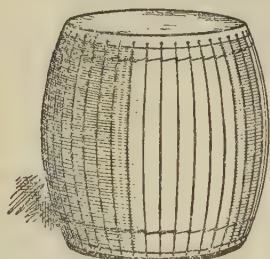
SISTRUM
(CASTANETS)



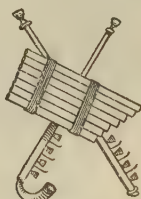
HORNS



HARP



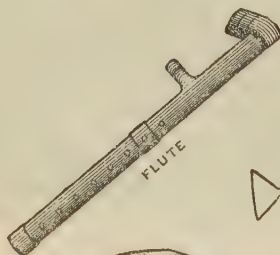
TIMBREL



DOUBLE FLUTE



DOUBLE PIPE



FLUTE



PSALTERY



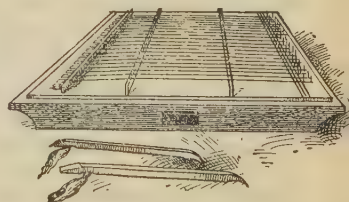
SACKBUT



CYMBALS



TRUMPET
OR CORNET



THE DULCIMER

Psalm 46. A Song upon Alamoth = After the manner of maidens; i.e., for soprano voices.

Psalm 53. Upon Mahalath = Possibly 'to be sung in a minor key, in a sad and mournful tone, befitting the psalm.'

Psalm 56. Upon Jonath-elim-rechokim = Set to the melody "The silent dove in far-off lands."

Psalms 57, 58, 59, 75. Altaschith = Set to the tune "Destroy not."

Psalms 60, 80. Upon Shushan-eduth = Set to the tune "The Lily of the Testimony."

Psalm 88. Upon Mahalath Leannoth = On a minor key; to be sung in a sad and mournful tone. For this is the saddest and darkest psalm in the whole collection, the only one without a gleam of hope.

Psalm 113. Begins the Great Hallel (Ps. 113-118) sung at the three great feasts. It began and ended with Hallelujah, "Praise ye the Lord."

Psalm 117. A doxology.

Psalms 120-134. Songs of Degrees. "Songs of the Ascents," "Pilgrim Songs"; sung on the way to Jerusalem to attend the great feasts. "Songs of the Upward Way."

Psalms 135, 146-150. Hallelujah songs, each beginning and ending with Hallelujah, "Praise ye the Lord."

Daniel 3 : 15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well.

Picture the scene on the plain of Babylon: A golden idol ninety feet high, resplendent in the sun; a vast multitude kneeling with heads bowed to the ground; King Nebuchadrezzar sitting on his throne; three brave Jews standing up alone among all the crowd, refusing to bow down and worship the idol. The king proclaims the words in the above verse. For the three Jews it meant to bow down at the sound of the music or to be cast into the midst of the burning fiery furnace.

The musical instruments are shown on page 26.

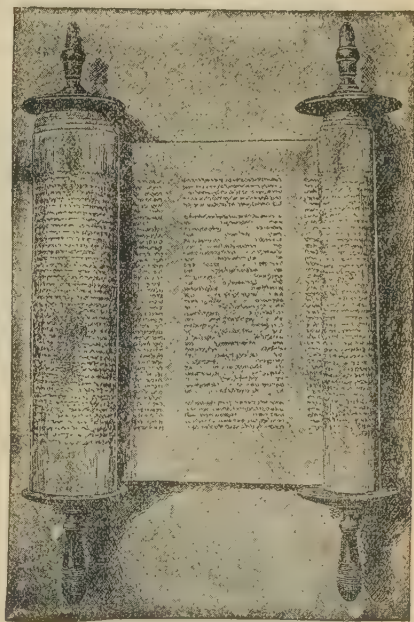
Isaiah 8 : 1. Take thee a great roll and write in it with a man's pen.

Jeremiah 36 : 2. Take thee a roll of a book and write therein. **2 Tim.**

4 : 13.

In the Old Testament times books were in the form of rolls. The writing was upon parchment made of skins, in columns, always reading from right to left, and beginning also with the right-hand roll. The columns corresponded to our pages, but instead of turning over leaves, as fast as a right-hand column was read it was rolled up and a column on its left was unrolled.

The rolls and parchment were mounted as in the picture. They were of various sizes from about eight to twenty or more inches.



AN ANCIENT BOOK

in the form of a roll. The usual form in Old Testament times. (From Peloubet's Select Notes. By permission.)

Daniel 1 : 1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadrezzar king of Babylon unto Jerusalem and besieged it. **2 Chron. 36 : 7; Jer. 27 : 6, 8.**

Nebuchadrezzar (commonly but improperly Nebuchadnezzar) was one of the greatest monarchs of the ancient world. He reigned B.C. 605-562. He began to besiege



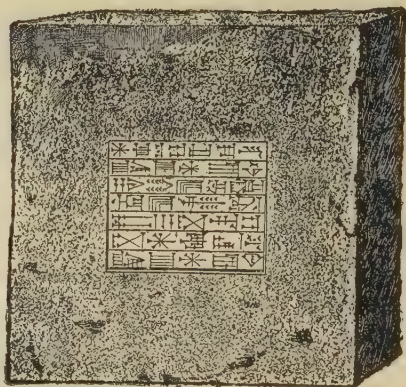
A CAMEO OF NEBUCHADREZZAR

with the inscription in the cuneiform language: "To Nerobach, his lord, Nebuchadrezzar, the king of Babylon. (Sayee.)"

Jerusalem while crown prince, and carried away the first captives of the seventy years' captivity. He went back to Babylon at this time on account of his father's death. A few years later he came up to Jerusalem a second and third time and destroyed the city and its Temple. He is

frequently referred to in the Bible.

The brick from Babylon represented in the accompanying picture is stamped with the name and inscription of Nebuchadrezzar. These bricks were usually 12 or 13 inches square, and 3½ inches thick. Great numbers of these bricks are found in Babylon and other cities built or rebuilt by Nebuchadrezzar.



A BRICK FROM BABYLON

bearing the name of Nebuchadrezzar.

Matthew 3 : 4. And John's . . . food was locusts and wild honey. **Mark 1 : 6.** **Exodus 10 : 4-19.** Moses stretched forth his rod . . . and the east wind brought the locusts . . . so that the land was darkened; and they did eat every herb of the land. **Joel 1 : 4.**

(John.) The common brown locust is about three inches in length, and the general form is that of a grasshopper. They were very abundant. They are still used as food. They are sold at one cent a pound in Biskra, an oasis in the desert of Sahara. Some of our western Indians, as the Piutes, eat locusts. Professor Riley, the government entomologist, was found one morning by a visitor eating locusts. They resemble fried oysters. He was asked, "Do you eat grasshoppers?" "Certainly; I once ate nothing else for two days, and I found them delicious."



LOCUSTS.

(Moses.) "It often happens that immense swarms of locusts come in from Nubia. Wherever they appear they cover the ground for miles, and sometimes to the depth of two or more feet. It is in vain to attempt to drive them away." (From *Die Plagen Egyptens*.) It made the horrors of famine inevitable.

"The swarms may be combated when the insect walks along the ground. But when it flies nothing can stop it." "The whole air to twelve or even eighteen feet

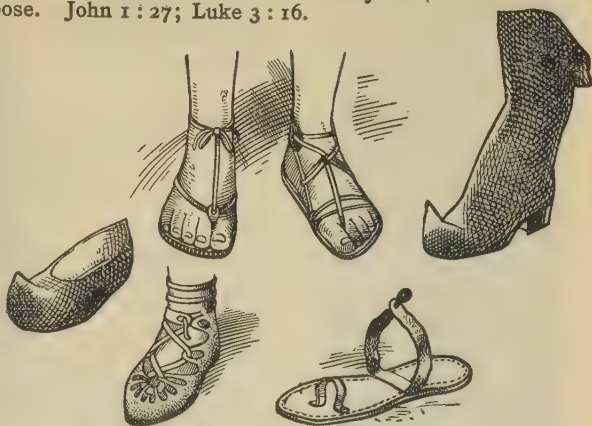
above the ground is filled with the insects; . . . a host of which there is no end, each of them a harmless creature which you catch and crush with your hand, but appalling in their power of collective devastation." (James Bryce, M. P., in *Impressions of South Africa*.)

Matthew 3 : 11. Whose shoes [sandals] I am not worthy to bear.

Mark 1 : 7. The latchet of whose shoes I am not worthy to stoop down and unloose. **John 1 : 27; Luke 3 : 16.**

A sandal consisted simply of a sole, usually of leather, but also of wood, attached to the foot by thongs, and was dispensed with indoors. This kind of shoe allowed the foot to become soiled with dust and mud, from which fact arose the custom of having the feet of guests washed on entering the house.

The washing of another's feet was the most menial service one could do for another; hence at the last supper in the upper room the disciples refused to wash one another's feet, and Jesus taught them a lesson of humble service. (See page 42).



SANDALS,

the kind of shoes ordinarily used by the Hebrews in Palestine.



WINNOWING FANS.

Matthew 3 : 12. Whose fan is in his hand. **Luke 3 : 17; Jer. 15 : 7.**

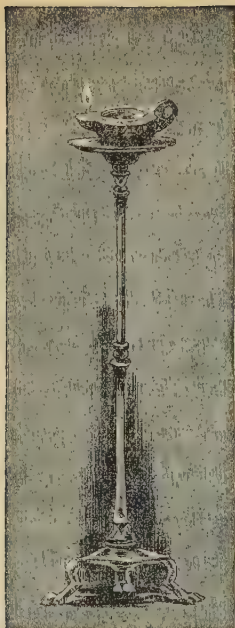
The winnowing fan is a kind of broad wooden shovel cut into wide tines, by means of which the wheat or grain of any kind, after being threshed on a level place on a hilltop, is thrown into the air, so that the wind can blow the chaff away, while the solid grains of wheat fall back onto the threshing floor.

It was a vivid symbol of the separation of the righteous from the wicked, the useful grains for seed and for building up mankind being gathered together in God's granary, while the chaff, the useless, is blown away and burned "with unquenchable fire."



WINNOWING FAN.

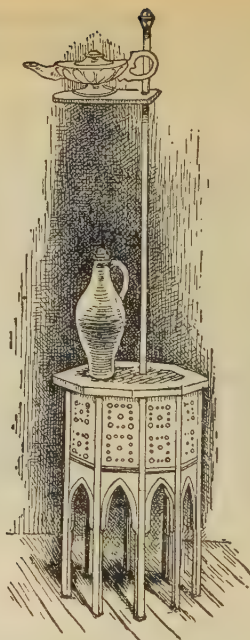
From one in the author's study.



Matthew 5 : 15. Neither do men light a candle [lamp] and put it under a bushel, but on a candlestick [the stand]. Mark 4 : 21; Luke 8 : 16.

LAMPSTANDS.

These are merely stands made in various forms to hold up the simple Oriental lamps in the home. (From Peloubet's "Select Notes." By permission.)



Matthew 6 : 7. And in praying use not vain repetitions as the Gentiles do.



1. PRAYER WHEEL FROM INDIA.

Sketched from one in the author's study. The metal case containing a written prayer is about three inches in diameter, and turns about a wire spindle, the case being whirled by a slight motion of the hand, and the weight at the end of the chain.

2. A MEMORIAL PRAYER-WHEEL FROM JAPAN.

It has baskets attached, filled with the stones thrown to lighten the posthumous labors of the child in whose memory the wheel was erected. (From a photograph by the late Dr. J. H. DeForest.)



Repetition is not forbidden, but **vain, mechanical, formal** petitions without heart. Vain repetitions are well illustrated by the prayer wheels used in some Oriental countries as in Thibet and parts of India. They are of various sizes, some of them very large.

Such a wheel as the one pictured here is constructed like a watchman's rattle containing prayers on a roll of paper in a cylinder. Each movement around is supposed to be a prayer, and the more of these prayers, the more they suppose that God is pleased with their devotion. Our modern machinery could make millions of such prayers in an hour.

Near a temple in Japan is a tall wooden pillar on the four sides of which prayers are written. Within reach of a worshiper is a long, narrow opening, in which a solid wooden wheel is hanging on a horizontal axis. It is a prayer-wheel, which the pilgrims may revolve with a prayer. For those who have insight this is not a mere machine for grinding out prayers, but is a symbol of perpetual prayer, "even as the circle of a wheel has no beginning nor ending." But many do not understand the mystical meaning and turn the wheel mechanically with little care for its meaning.

The baskets are to hold the stones which are thrown to lighten the labors of children in the other world that are working at piling up stones for a cruel old woman. Sometimes each stone represents a prayer; then it was thrown there by a worshiper; and, when it lodged, that fact betokened the happy granting of the petition asked.

Matthew 8 : 23. And when he was entered into a ship [boat] his disciples followed him. **Mark 4 : 38; Luke 5 : 3; John 6 : 17.**



A FISHERMAN'S BOAT

in the sea of Galilee. In some such boat Jesus crossed the lake, and in a storm said, "Peace, be still." From it he preached to the multitudes on the shore of the Sea of Galilee.



MEN CARRYING WATER SKINS
to Jerusalem. (From photograph in Dr. Worcester's "On Holy Ground." By permission.)

Matthew 9 : 17. Neither do men put new wine into old bottles. **Mark 2 : 22;** **Luke 5 : 37, 38.** **Joshua 9 : 4.**

These bottles are wine-skins. Arabs keep their milk, water, and other liquids in leathern bottles. The great leathern bottles are made of the skin of a he-goat, and the smaller ones that serve instead of a bottle of water on the road are made of kid's skin. When the animal is killed they cut off its feet and its head, and draw it in this manner out of the skin without opening the body. The leather grows brittle as it grows older. Hence new wine expanding by fermentation will burst the old wine-skins.



A WINE-SKIN FROM PALESTINE.
From a photograph of one in the Bible Museum of Hartford Theological Seminary.

Matthew 10 : 10. Nor scrip for your journey. Verse 9 : Nor brass in your purses.

Mark 6 : 8 ; Luke 9 : 3.

1 Samuel 17 : 40. Put them [the five stones] in the shepherd's bag which he had, even in his scrip.

A SCRIP is a small leather bag made of the skin of a kid stripped off whole, the front legs and neck being tied separately and the hind legs tied together for a handle. It is used for carrying provisions and articles required for a journey. Every shepherd and farmer has such an article.

THE PURSE. Around the head-dress of the Palestine villager is wound "a scarf, or shawl, of wool, cotton, or silk. This is his pocket-book, where, in its several recesses, he carries his letters and papers, just as his purse is a pouch on the inner side of his girdle. Purse in the Greek is *zonee*, 'girdle' in Matt. 10:9, and Mark 6:8." (Chaplain James Neil, M.A., of Jerusalem.)

Matthew 14 : 20. And they took up of the fragments that remained twelve baskets full. Mark 6 : 43 ; Luke 9 : 17 ; John 6 : 13.

Acts 9 : 25. Then the disciples took him [Paul] by night and let him down by the wall [of Damascus] in a basket. 2 Cor. 11 : 33.



SCRIP.

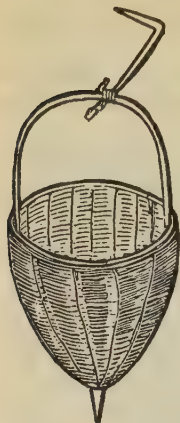
From a photograph of a scrip in the Bible Museum of Hartford Theological Seminary.



BASKETS OF PALESTINE MADE OF
PLAITED REEDS

"The Palestine baskets were woven open or close, were made of fiber of leaves of the palm

tree, or of rushes, reeds, or rope, shallow or deep, ornamented with colors or plain, small enough to be carried in the hand, or so large that they were carried on the shoulder or head, or borne on a pole between two men."



BASKET. (*Il Corbello.*)

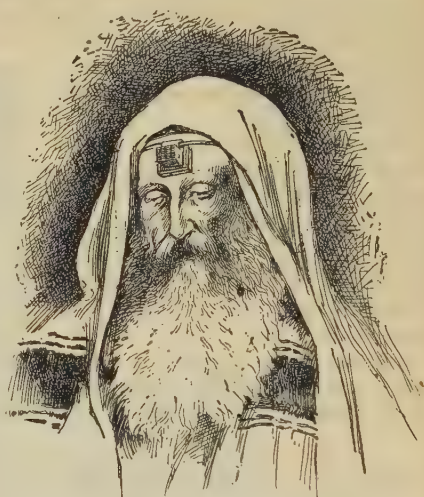
Used by the Campanian peasantry in Italy, answering precisely to that used by the ancient Roman farmers. Baskets of the same kind are seen in drawings at Herulanum. They were made of osiers twisted together. (From "Harper's Dictionary of Classical Literature" (Am. Book Co.) by permission.)

Matthew 23: 5. All their works they do for to be seen of men; for they make broad their phylacteries.

Deuteronomy 6: 8, 9. Thou shalt bind them [the commandments] for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door posts of thine house. Exod. 13: 16.

Phylacteries are leather cubes a little more than an inch square on each face, and containing strips of parchment on which are written in Hebrew four

passages of Scriptures. (Exod. 13: 2-10, and 11-17; Deut. 6: 4-9, and 13-23.) These all express the duty of keeping God's commands, — on the forehead, that they be kept in thought, will, choice, desire; on the hands, that everything done shall be in



PHYLACTERIES.

Worn on the forehead. Smaller ones are bound on the hands.



THE PHYLACTERY FOR THE FOREHEAD.

Width of box, two inches.



MEZUZAH

of olive wood or metal, containing the same Scriptures as the phylacteries. About six inches long.

accordance with God's commands; on the door posts, that when any one goes out it is to do all his work among others in accordance with God's law, and to return to his home in the same spirit.

The Jews interpreted the command literally, as aids to remembering them. Every orthodox Jew fastens them by means of their leather thongs on his forehead and his hands when he reads the Old Testament every morning before breakfast; and "the Mezuzah is seen upon the door post in every orthodox Jewish home."

Those Pharisees in Christ's time who wished to appear unusually religious and morally strict, made them large.



ORIENTAL MILLSTONES.

(From "Forbidden Paths in the Land of Og." By permission.)

each side of the mill, turn it around. The grain is ground between the millstones, and the flour flows out around the edges upon a cloth or dish. Sometimes the grinding is done by one woman. The duty belongs almost always to the women.

In Judges 9 we read how a woman of Thebez threw an upper millstone from the wall upon Prince Abimelech, who was besieging the town.

There is a larger kind of millstone referred to in Matthew 18:6.

Matthew 25 : 4.
But the wise
took oil in their
vessels with
their lamps.

The lamp carried by
each of the virgins of the



ANCIENT LAMP.

From the catacombs, with a Christian inscription.



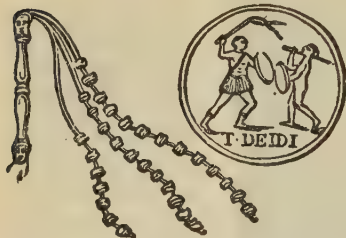
LAMP FROM THE RUINS OF POMPEII.

In the author's study. Used in the time of Christ and his disciples.

parable was small and flat, "shaped like a butter-boat, prolonged somewhat at one end, where was a hole from which pro-

truded the wick, and at the other end was the handle by which it was carried. It was filled from a hole in the top. Being generally of small capacity, it required to be accompanied by some kind of oil vessel, for the supply of that which was necessary to keep up the light." (Prof. Albert D. Long, of Robert College, Constantinople.)

Matthew 27 : 26. And when he [Pilate] had scourged Jesus, he delivered him to be crucified. Mark 15 : 15; John 19 : 1.
2 Corinthians 11 : 24. Of the Jews five times received I [Paul] forty stripes save one.



FLAGELLUM OR ROMAN SCOURGE.

(From Harper's "Dictionary of Classical Antiquities." By permission.)



ANOTHER, Milder, FORM OF ROMAN SCOURGE.

The Jewish scourge consisted of three thongs, one of ox-hide, and two of ass's hide. The thongs were not loaded, and the punishment must not exceed forty strokes. They usually inflicted thirty-nine, lest by mistake they should overrun the forty.

On the other hand, in the Roman scourge the thongs were often loaded with pieces of lead or brass, or sharp-pointed bones.



CROWN OF THORNS.

From the vicinity of Jerusalem. Now in the author's study.

It is uncertain with which kind Jesus was scourged. Paul was scourged five times, but with the Jewish scourge.

Matthew 27 : 29. They platted a crown of thorns and put it upon his head. Mark 15 : 17; John 19 : 2, 5.

It must be remembered that the crown of thorns thrust on Jesus' head was not bare like the interwoven thorn-crown that reaches us from Palestine, but that it was covered with green leaves like the laurel leaves with which kings and conquerors like Cæsar himself had been crowned. The thorns in the crown from which this cut was taken are about an inch long, and very sharp.

Mark 2 : 4. They uncovered the roof where he [Jesus] was: and . . . they let down the bed whereon the sick of the palsy lay.



AN ORIENTAL HOUSE

showing the stairs by which the four carried the palsied man to the flat roof through which they let him down into the room where Jesus was preaching. (From Peloubet's "Select Notes." By permission.)



A WOMAN CARRYING A BED

such as the palsied man lay upon when Jesus bade him, "Arise, take up thy bed, and go unto thy house." (Mark 2 : 11.)

The houses are usually of one story, with a flat roof and outside stairs; for during the heat of the summer the family always sleep there. They are generally surrounded by battlements. "The roofs are made of branches of trees, canes, palm leaves, etc., covered with a thick stratum of earth." (Dr. Davis.)

According to Mrs. Howie, "the old firm and substantial flat roof is still a common feature in Eastern dwellings. The substructure of such a roof consists of timber beams of about a foot in diameter each, and they lie parallel with, and at a distance of two feet from, each other. The spaces between the beams are closed by stone slabs or pine boards, above which is placed a layer of earth fifteen inches thick, which is rolled water-tight by a stone roller. . . . The old Eastern house is a single room, and may be thirty or forty feet long, and twenty or more broad, by ten or twelve high. No partitions, but stone or timber pillars, support the massive flat roof."

Mark 6 : 3. Is not this the carpenter, the son of Mary? Matt. 13 : 55.

This modern carpenter shop at Nazareth will probably give a true conception of



A CARPENTER SHOP IN NAZARETH.

what such a shop looked like in the days of Christ. "It was probably a house and workshop in one, and lighted mostly from the door."

The furniture consisted of an octagonal stand for the food ;

Gay-colored quilts for beds, rolled up in the daytime ;

A single lamp suspended in the center ;

Cushions strewn along the wall ;

A large covered box or trunk for clothes ;

A stone mortar and jars ;

A basin and ewer for washing ;

A few stools.

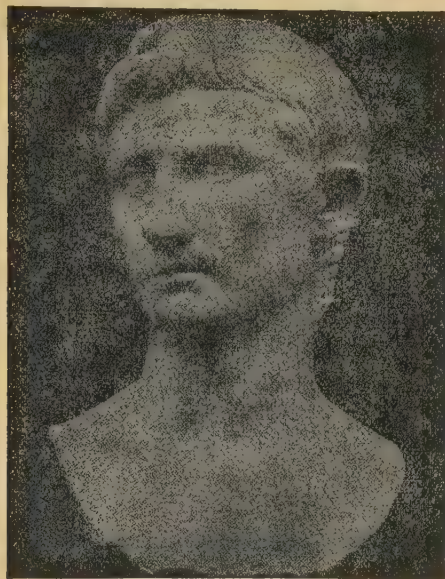
Mark 16 : 3. They were saying among themselves, Who shall roll us away the stone from the door of the tomb? Matt. 27 : 60; 28 : 2; Luke 24 : 2; John 20 : 1.

A common form of rock-hewn tomb is a chamber (or more than one connected together) with shelves or niches for coffins. The outside door, as in the case of the Tombs of the Kings, still in existence, was sometimes a large round stone like a millstone, rolled across the entrance, and opened by rolling it back into a niche. Such was the tomb of Joseph of Arimathea in which Jesus was buried. The stone was too large for the three women, who came first to the sepulcher, to roll away.



ROLLING DOOR AT TOMB.

Luke 2 : 1. In these days there went out a decree from Cæsar Augustus that all the world should be enrolled.



CÆSAR AUGUSTUS.

From his statue in the Glyptothek, Copenhagen.

Cæsar Augustus was the Emperor of Rome when Jesus was born at Bethlehem, and during his boyhood, until he was about seventeen years old.



OBVERSE

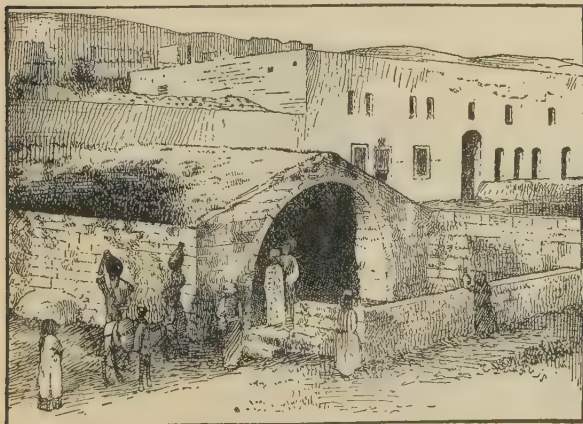


REVERSE

THE HEAD OF CÆSAR AUGUSTUS stamped on a silver coin, the Roman *Stater* = the Greek *Tetradrachm* = the Jewish *shekel* = the piece of money Peter found in the fish's mouth, with which to pay the tax of Jesus and Peter. It was worth about sixty-five cents.

Luke 2 : 51. And he went down with them [Joseph and Mary], and came to Nazareth; and he was subject unto them. See Matt. 2 : 23.

"From the fountain of the Virgin, in Nazareth, the water of a spring is poured out upon a pavement. Here the travelers stop to drink, and all the people of the village to wash their wool, and to fill their jars to carry on their heads back to their homes. Here Mary and the Lord himself must often have come for water." (Dr. Worcester's *On Holy Ground*.)



VIRGIN'S FOUNTAIN

outside of the walls of Nazareth on the south.

"Whatever father or mother wanted done in the house, — fetching water, drink, bread, meat, looking after the house, and other things of that sort, — whatever he was bidden, that did the dear little Jesus like any other child. Here Our Lady

washed the linen in which she wrapped Our Lord. To this fountain Our Lady sent Our Lord to bring water, when he was a little grown; and he went willingly."—(*La Cité de Jérusalem*, A.D. 1187.)

Luke 7 : 2. A certain centurion's servant... was sick. **Matt. 8 : 5.** **Acts 10 : 1.** Cornelius, a centurion of the band called the Italian.

Luke 15 : 16. He would fain have been filled with the husks that the swine did eat.



QUINTUS PUBLIUS FESTUS,

Centurion of the Eleventh Legion (Dury). He holds stick in hand, wears leggings and a coat of mail; and is decorated with seven medals. He was a Roman centurion from Italy, i.e. the captain of 100 soldiers.

might accuse Jesus of disloyalty to Rome they asked him, Is it lawful for us to give tribute to Cæsar?

The Cæsar at that time was Tiberius whose picture is shown here. The penny they showed Jesus was a silver penny, or denarius, worth about



DENARIUS OF TIBERIUS.

17 cents, and it had on it the image and superscription of Tiberius, like the one in the cut, which was copied from a denarius coined in the reign of Tiberius, with his image upon it.



A BRANCH OF THE CAROB TREE,

with its fruit. "The husks that the swine did eat." The tree is allied to the locust, very common in Syria and Egypt. It is a fine tree, in the form of a hemisphere, sometimes forty feet in diameter. A tree will sometimes bear eight to nine hundred pounds of pods. The pods vary in length from six to ten inches, are filled with seeds of a sweetish taste, and are used as food by the very poor, as well as fed to swine. In New Testament Greek the pods are called horns, from their slightly curved form.

Luke 20 : 24. Show me a penny. Whose image and superscription hath it? And they said, Cæsar's. (See Matt. 22 : 21; Mark 12 : 15).

When the rulers tried to get hold of some pretext by which they



TIBERIUS CÆSAR.

the Emperor of Rome during the ministry of Jesus.

John 2 : 6. Now there were six water-pots of stone set there after the Jews' manner of purifying.

Being water-pots, and not wine-skins, there could be no thought of any remnant or sediment of wine, so that deceit or collusion was rendered impossible in the miracle when Jesus transformed water into wine.

John 10 : 4. He goeth before them, and the sheep follow him: for they know his voice.

Always the Oriental shepherd goes before his flock. Hundreds and thousands of sheep are gathered around a well, and a shepherd putting his hand to his mouth begins a gentle musical call, "Men-ah" = Follow me. All his sheep separate themselves from the multitudes and follow him. He knows every one by name.

THE LAMB SCHOOL! How do the lambs learn to follow their shepherd? A missionary in Syria wrote me that he had just seen a lamb school. The mothers were placed in a field at some distance from the lambs. Then the shepherd gave his customary yodel, and calling the lambs by name led them toward their mothers. The lambs are glad to go for their food. This is repeated until the lambs will follow wherever the shepherd leads with his call, "Men-ah, Men-ah." The lambs also naturally go with their mothers and the rest of the flock and thus learn to follow their shepherd.

John 10 : 7. I am the door of the sheep.



ANCIENT ORIENTAL SHEEPFOLD.

The door is at the left. In the rear are shelters for the sheep in times of rain or cold.



MODE OF CARRYING AND HOLDING
WATER-POTS.

"The fold was a walled inclosure open to the sky, with a solid door, which was closely barred at night by the doorkeeper, and opened by him in the morning, when the shepherds came to claim their sheep, which they had left in the fold the previous evening, in order to lead out to pasture."

John 12 : 3. Then took Mary a pound of ointment of spikenard . . . and anointed the feet of Jesus. Mark 14 : 3.



SPIKENARD.

An aromatic plant of the valerian family.

"Spikenard is a fragrant essential oil, procured from the shaggy stems branching from the base of the plant and resembling the tail of an ermine." The "pistic nard," i.e., genuine or liquid nard with which Mary anointed Jesus was very precious. It was estimated as worth three hundred silver pence of sixteen or seventeen cents each; the common price for a year's work.

John 13 : 5. He [Jesus] poureth water into a bason, and began to wash the disciples' feet.

It was the last meeting of Jesus with his disciples, the evening before his crucifixion. They had walked the two miles from Bethany to the upper room in the city, through the dusty

pathway, with only sandals on their feet, which must therefore have been soiled and uncomfortable. They had no servants, and none of the disciples was willing to wash the feet of the others. It was disagreeable, repulsive work.

Why did not each one wash his own feet?

The reason is plain if you notice the basin and pitcher. They washed in the stream poured from the pitcher, as we like to do from a faucet. Only so could each have clean water. They could not set the basin on the floor and dip their feet in it. Hence it was almost impossible for any one to wash his own feet.

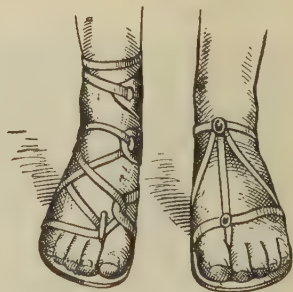
Jesus himself washed his disciples' feet, including the feet of Judas into whose heart the devil had put the plan to betray him.

We have a very erroneous idea of the meaning of this action if we imagine that it was performed for a mere example of humility, or even as an illustration. It was



PITCHER AND BASIN FOR WASHING THE HANDS BEFORE EATING.

From Jerusalem. The basin has a perforated cover inside, to hide the soiled water.



SANDALS.

The sandals being soles fastened to the feet with leather thongs left the feet exposed to the dirt and dust of the path.

simply a humble, menial service that ought to have been done by the disciples, but which they refused or neglected to do. "As sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveler."



CAIAPHAS (SEBASTIAN LANG).

John 18:13. Caiaphas which was the high priest that same year. Matt. 26:3.

THE MITER, or turban, was, at least in later times, surmounted by a triple crown of gold.

THE BREAST-PLATE was set with twelve precious stones, bearing the names of the twelve tribes.

THE EPHOD, to which the breast-plate was fastened, was a small garment of gold, blue, purple, and scarlet.

THE ROBE OF THE EPHOD was much longer than the Ephod, and entirely of blue, with a fringe of alternate pomegranates and golden bells.

John 19:29. They filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. Matt. 27:48; Mark 15:36.

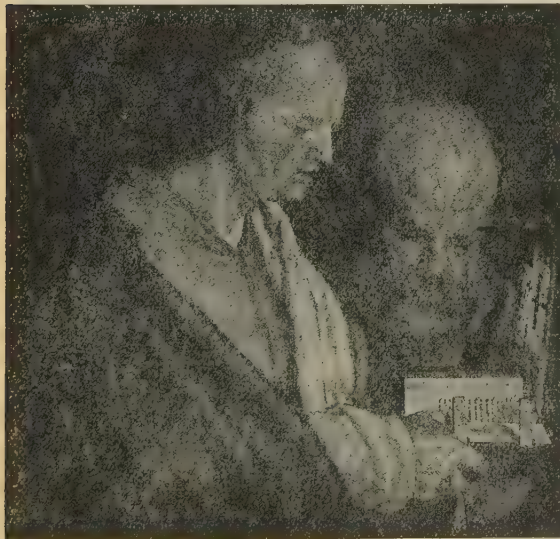
Psalms 51:7. Purge me with hyssop and I shall be clean. Exod. 12:22.



COMMON HYSSOP,

on which a sponge mingled with vinegar and gall was offered Jesus, who would not drink it.

Acts 3:1. Now Peter and John went up together into the temple at the hour of prayer. Acts 4:13.



ST. JOHN AND ST. PETER.

By Dürer. In the Alte Pinakothek, Munich. The best of all representations of the appearance of these two disciples.

Hyssop was probably a name applied to various plants of the genus *Thymus*. Dean Stanley describes hyssop as a bright green creeper, which climbs from the fissures of the rocks, is supposed to possess cleansing properties, and is capable of yielding a stick to which a sponge might be attached.

Acts 8 : 27, 28, 29. A man of Ethiopia . . . was returning, and sitting in his chariot, and was reading. . . . Then the Spirit said unto Philip, Go near and join thyself to this chariot.



A REDA, OR ROMAN TRAVELING CARRIAGE

with four wheels, adapted to the transport of a large party, with their baggage. From a drawing by Ginzrot, after several models of carriages on the columns of Trajan and M. Aurelius. In some such chariot as this was the Ethiopian eunuch traveling. (From Harper's "Dictionary of Classical Literature and Antiquities." By permission of the American Book Co.)

Acts 9 : 25. The disciples took him [Paul] by night, and let him down through the wall, lowering him in a basket. See 2 Cor. 11 : 33.



WALL OF DAMASCUS,
with overhanging projection.

Acts 12 : 4. Delivered him [Peter] to four quaternions of soldiers.

John 19 : 23. Took his garments, and made four parts, to every soldier a part [at the crucifixion of Jesus].



A QUATERNION OF ROMAN SOLDIERS.

From the Arch of Constantine. (From Dr. Davis's "Bible Dictionary." By permission.)

"The little house on the wall reminds us of the building from which St. Paul was lowered in order to escape his persecutors."

Probably Paul was let down in a basket something like the largest ones shown on page 33 or 34.

Acts 16 : 24. Thrust them in the inner prison, and made their feet fast in the stocks.
Jer. 29 : 26.

"An instrument of torture as well as of confinement, consisting of a heavy piece of wood with holes, into which the feet were placed in such a manner that they were stretched widely apart so as to cause the sufferer great pain. Frequently the stocks had five holes," for spreading the feet at different distances apart. "Potter, in his *Roman Antiquities*, tells us that not unfrequently they dislocated the joints." Eusebius, *Ecclesiastical History*, VI, 39, writes of the noble Origen's sufferings when, "under an iron collar and in the deepest recesses of the prison, for many days he was stretched to the distance of four holes."



A MAN IN THE STOCKS.

Acts 19 : 24. Demetrius, a silversmith, which made silver shrines of Diana.

There have been found no silver shrines in the ruins of Ephesus. But marble and



A SHRINE FROM JAPAN.

with doors that may be closed. The god in this shrine had been worshipped in a Japanese family. This shrine is about four inches high and two inches wide, and is made of lacquer work, and gives a hint of the silver shrines of Ephesus. (From one in the author's study.)

terra-cotta shrines of different sizes abound in the neighborhood of Ephesus. But few of them are so small as the silver shrines of Demetrius.

The shrines were often set up in their homes as objects of worship, and when carried about upon the person, were looked on as charms or amulets which had the power to avert diseases and other dangers from the bearers.



SHRINE OF CYBELE.

Found at Athens.

It is said that the idolaters thought it a wonderful invention when they thought of the plan of making small shrines of Diana and her temple, which they called Dianeans, little Dianas, so that they could have their goddess always with them, at home, in their business, on their travels, and were no longer restricted in their worship to the temple at Ephesus. So Christians have been called little Christs, representatives on a small scale and of inferior magnificence, of the character, life, and teachings of Jesus the Christ.

Acts 19 : 27. The temple of the great goddess Diana should be despised, and her magnificence should be destroyed.

"The crowning glory of Ephesus was the great temple of Artemis or Diana, one of the seven great wonders of the world, and whose magnificence has been a marvel ever since. It glittered in brilliant beauty at the head of the harbor, and it was said that the sun saw nothing in his course more magnificent than Diana's temple. Made of the purest marble, upon substantial foundations, which in that marshy ground were at once costly and essential, it confronted the mariner immediately at the landing-place.

It was 425 feet long, and 220 broad; its columns of Parian marble were 60 feet high, and 36 of them were magnificently carved. The porticos in front and rear consisted each of 32 columns, 8 abreast and 4 deep, and around the sides were 2 rows, the entire number of columns, 127, being given each one by a king. The hall was adorned with the most wonderful statuary and paintings."

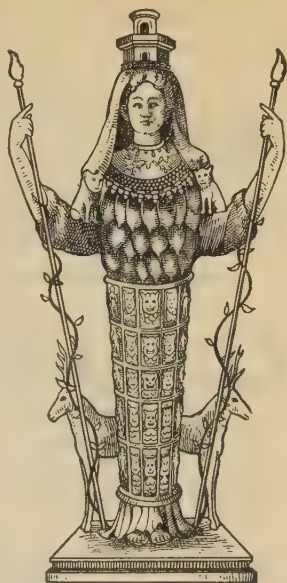


TEMPLE OF DIANA AT EPHESUS.

A possible restoration. (By permission of the American Sunday School Union.)

Acts 19 : 35. The great goddess Diana . . . the image which fell down from Jupiter.

The Ephesian Diana (not the Greek Diana) was represented as a standing idol, the upper part of the body in front being covered with rows of breasts, symbolizing her as the universal mother of all life. The lower part is merely an upright block rudely representing robes, covered with symbols and figures of animals. "She was the impersonation of the vitality and power of nature, of the reproductive power which keeps up the race of man and animals in an unbroken series of offspring, and of the nourishing power by which the earth tends to the use of man and animals all that they require to keep them in life." "Many a time must Paul have heard from the Jewish quarter the piercing shrillness of their flutes, and the harsh jangling of their timbrels; many a time have caught glimpses of their detestable dances and Corybantic processions, as, with streaming hair, and wild cries, and shaken torches of pine, they strove to madden the multitudes into sympathy with that orgiastic worship, which was but too closely connected with the vilest debaucheries."

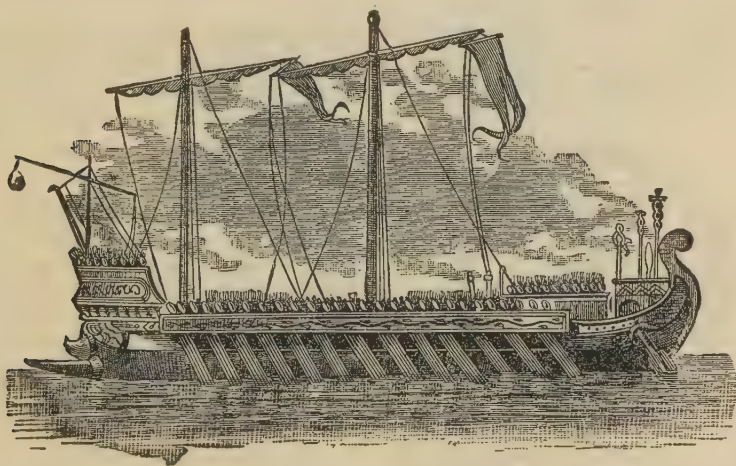


DIANA OF THE EPHESIANS.

Acts 27 : 6. The centurion found a ship of Alexandria sailing into Italy, and he put us therein.

Kings 22 : 48; Isa. 60 : 9.

"The rig consisted of one, or more than one, large square sail, and nothing is more favorable than this for a run before the wind. Several specimens of rapid voyages could be given from classical antiquity. One of the most animated is that furnished by Cato, when he held up a fresh fig in the senate to impress on his countrymen the imminent nearness of their enemy, and said, 'This fruit was gathered fresh at Carthage three days ago.'"



AN ANCIENT TWO-MASTED SHIP.

Like the Alexandrian merchantman in which Paul sailed. The vessel was steered, not by a rudder, but by two broad oars, one on each side of the stern. Flags floated from the top of the mast, as in modern vessels. The ancients had no compass, and all charts and instruments were very imperfect. Their rig was specially favorable for running with the wind, but they could sail within seven points of the wind. They could make about seven knots an hour.

1 Corinthians 15 : 17, 18. If Christ be not raised . . . then they also which are fallen asleep in Christ are perished. Phil. 3 : 11; Heb. 11 : 35; Rev. 20 : 5.

One of the most beautiful and inspiring bequests of the early disciples to the Christians of to-day is found in the symbols, emblems, and inscriptions in the Catacombs of Rome which



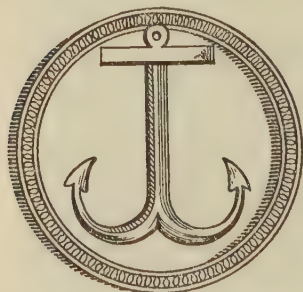
Emblems of Christ ; a crown and palms of victory over death.

GEMELLA DORMI IN PACE

"Gemella sleeps in peace." Another similar - "You will arise. A temporary rest is granted you."



A dove winging toward heaven with a laurel branch for victory, and the word Peace.



In this symbol life is looked upon as a stormy voyage, but the voyagers have now arrived safe in port.

RESURRECTION SYMBOLS AND INSCRIPTIONS.

From the Catacombs at Rome.

were used as burial-places for both heathen and Christians. Miles of underground winding passages and complicated turnings formed a city of the dead, used also as hiding-places in times

of persecution, and for gatherings of Christians for religious worship.

Some of the relics there can still be seen, but many have been gathered into the Vatican and placed on the walls of a gallery called the Lapidarian. On one side of the gallery are placed the Christian inscriptions for their dead, and on the other side directly opposite are the inscriptions for the heathen dead.

And the contrast is full of instruction.

The heathen inscriptions and symbols tell of lofty titles and the pride and pomp of life, but there is not one expression of hope and life beyond the grave, not a ray of light on the future.

On the other hand, the Christian inscriptions and emblems have no reference to earthly troubles or pains, to martyrs' flames or to death. Nothing gloomy or painful finds a place among the records of the martyrs. All look beyond "to the starry portals" of heaven. They are emblems of victory, of hope, of peace, of sleep from which there is to be an awaking. There is nothing but awakens hopes of eternal life, and excites emotions of joy and innocence and love, and light and crowns of eternal life.

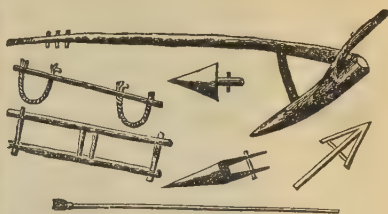
1 Cor. 9 : 10. That he that ploweth should plow in hope.

Luke 9 : 62. No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.



MAN PLOWING.

(From a photograph by Rau. By permission.)

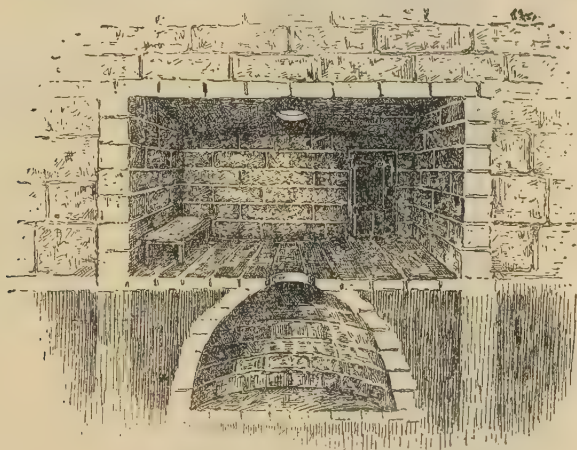


YOKES, PLOW, AND GOAD,
such as are used to-day in Palestine.

Ephesians 3 : 1. For this cause I, Paul, the prisoner of Jesus Christ.

Philemon 1 : 1. Paul, a prisoner of Jesus Christ.

The prison called in later times the Mamertine Prison consists of an oblong upper and a smaller underground circular dungeon originally reached only by an opening



SECTION OF THE TULLIANUM AT ROME,

on the eastern slope of the Capitoline Hill.

at the top. The lower dungeon was called the Tullianum, from the *tullii* or springs at the bottom. Here, according to tradition, Paul and Peter were imprisoned in the time of Nero.

Ephesians 6 : 11-16. Put on the whole armor of God. Rom. 13 : 12.

Ancient armor consisted mainly of four pieces for defense, besides the weapons of defense.

ARMOR : *Helmet*, to defend the head.

Cuirass, or coat of mail, literally, a "breastplate of scales," to defend the body.

Greaves, for defense of the legs.

Shield, to ward off attack.

WEAPONS : *Sword and spear; mace, or club; battle-axe.*



THE ROMAN LEGIONARY.

*Slightly altered from Bertholdi's model in the Museum of St. Germain.
(From "Cæsar's Gallic War." By permission of Ginn & Co.)*



HELMET.

The pieces of the Christian armor and weapons are said in the verses following the one quoted to be. —

Helmet — of salvation.

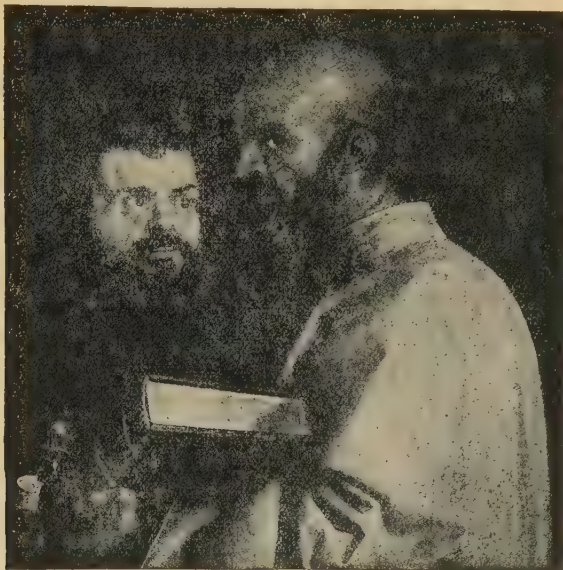
Breastplate — of righteousness ; the coat of mail.

Shield — of faith.

Sandals — for a firm foothold ; steadfastness in the Gospel of peace.

Sword — of the Spirit, which is the Word of God ; the only weapon of attack.

2 Timothy 4 : 11. Take Mark and bring him with thee; for he is useful to me for ministering. (R.V.) (See also Acts 13 : 13; 15 : 38.)



ST. PAUL AND ST. MARK.

By Dürer. In the Alte Pinakothek, Munich.

Albrecht Dürer's ideal portraits of St. Paul and St. Mark are helps to our realization of the characters of these two missionaries. They seem to live before us as actual men.

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TREASURY OF BIBLICAL INFORMATION

A COMPENDIUM OF INFORMATION ESSENTIAL TO THE MORE INTELLIGENT
STUDY AND CLEARER UNDERSTANDING OF THE BIBLE.

ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS

BY

REV. F. N. PELOUBET, D.D.

Author of Select Notes on the International Lessons, etc., etc.

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OLD TESTAMENT CHRONOLOGY.

I. FROM "THE BEGINNING" TO THE DELUGE.

SUBJECTS.	EVENTS.	USSHER'S DATES.
CREATION and EARLIEST MAN.	The Creation of the world.	B.C.
	The formation of lands and seas.	
	The Creation of plants and animals.	4004
	The Creation of Man.	
MAN in his EARLIEST HOME.	The Garden of Eden, in the region of the Tigris and the Euphrates; ancient Mesopotamia and Babylonia.	4004
	The first sin.	
	Expulsion of Adam and Eve from Eden.	
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	Abel born, perhaps in	4001
	Cultivation of the soil, and keeping of flocks begun.	
	Abel murdered by his brother Cain	3875
From the DEATH of ABEL to the DELUGE.	Seth born, Adam being 130 years old	3874
	Enoch born	3382
	Methuselah born	3317
	Adam dies, being 930 years old	3074
	Enoch translated, being 365 years old	3017
	Seth dies, aged 912 years	2962
	Noah born	2948
	Methuselah dies, aged 969 years	2348
THE DELUGE.	Noah enters into the ark, being 600 years old	2348
	Noah leaves the ark, after dry land appears	2347
	Traditions of the Deluge are found among all races. The Babylonian story of the Deluge was found, written on clay tablets, in the ruins of Nineveh. It differs little in its main points from that in the Bible.	
THE NEW START.	The Covenant with Noah, immediately following the Deluge	2347

NOTE: There is great uncertainty among Bible scholars as to the dates in this period. The dates we have given here are those found in the margins of many of our Bibles. They were calculated by Archbishop Ussher, of Armagh, in A.D. 1650-1654, and first put into the Bible in 1701. While they are based on the statements in the Bible they are not a part of the inspired word.

II. FROM THE DELUGE TO THE EXODUS.

EVENTS IN SCRIPTURE HISTORY.	PLACES.	DATES.			OTHER HISTORICAL EVENTS.
		Beecher.	Usher.	Others.	
			B.C.		
THE DELUGE.....		?	2348		
The confusion of tongues.....	Babylonia.....	-----	2247		Seventh ruler of China died 2257.
Death of Noah.....	Arabia.....	-----	1998	or long before	Nineveh built 2218 (?).
Abram, Birth of, at Ur.....	Chaldea.....	(2003)	1996	-----	Zoroaster 2115 (?).
Abram moves from Ur to Haran.....	Mesopotamia.....	-----	1926		Celts in Europe about 2000.
The call of Abram.....	".....	1928	1921	2250	
Abram and Lot move to Canaan.....	Canaan.....	1928	1921	to	Hyksos in Egypt in time of Abraham, probably.
Abram and Lot separate.....	".....	1924	1918	1906	Dates vary from 2100-1675.
Lot captured by Chedorlaomer.....	Sodom.....	1921	1913		
The Covenant with Abraham.....	Hebron.....	1920	1912		
Birth of Ishmael.....	".....	1917	1910		Sesostris I, Egypt, 1980-1935 (?).
Renewal of Covenant. Change of Abram's name to Abraham.....	".....	1904	1897		Hammurabi (Amraphel of Gen. 14:1), and his code, contemporary with Abraham. The dates vary from 2300 B.C. to 1900.
Destruction of Sodom.....	Sodom.....	1904	1897		His Monument discovered at Susa, (Shushan) of Persia (in A.D. 1901, 2) contains the earliest known writing on stone, with laws something like those in Leviticus.
Isaac, Birth of.....	Moab.....	1903	1896		
Ishmael sent away.....	".....	1901(?)	1892		
Covenant with Abimelech.....	".....	1900(?)	1891		
Moab and Ammon born.....	".....	1899(?)	1897		
Ishmael marries an Egyptian.....	".....	1895(?)			
Sacrifice of Isaac.....	Moriah.....	1879	1871		
Death of Sarah.....	Hebron.....	1866	1860		
Abraham marries Keturah.....	".....	1865(?)			
Marriage of Isaac and Rebekah.....	Lahai-roi.....	1864	1857		
Jacob and Esau, Birth of.....	Beersheba.....	1844	1837		
Death of Abraham.....	".....	1828(?)	1822		
Esau sells his birthright.....	Lahai-roi.....	1827(?)	1804		
Isaac forbidden to enter Egypt goes to Esau marries Hittite wives.....	Gerar.....	1826(?)	1804		
Jacob obtains birthright blessing.....	Beersheba.....	1805	1796		
Jacob goes to Padan-aram. His vision at Bethel.....	".....	1784(?)	1760		
Esau's Ishmaelite marriages.....	".....	1784(?)	1760		
Death of Ishmael.....	".....	1783(?)	1773		
Jacob marries Leah and Rachel.....	Padan-aram.....	1776(?)	1753		
Birth of Jacob's children (except Benjamin).....	".....	1775-1752 }	1752-1739		
Joseph, Birth of.....	".....	1752	1739		
Jacob returns to Canaan.....	".....	1747			
Jacob wrestles with the angel.....	Peniel.....	1747	1739		
Birth of Benjamin and death of Rachel.....	Bethlehem.....	1747	1729		
Joseph sold into Egypt from.....	Dothan.....	1736	1718		
Joseph put in prison.....	Egypt.....	1725	1718		
Death of Isaac.....	Hebron.....	1724	1716		
Joseph interprets Pharaoh's dream.....	Egypt.....	1723	1716		
Joseph made prime minister.....	".....	1723	1716		
The seven years of plenty begin.....	".....		1716		
Birth of Manasseh and Ephraim.....	Egypt.....				
The seven years of famine begin.....	".....		1709		
Jacob and his family move to.....	Goshen in Egypt.....	1715	1706		
Death of Jacob.....	".....	1698	1689	1300	
Death of Joseph.....	".....	1643	1635	to	
Beginning of oppression of Israel.....	".....	1599(?)	1573	1208	
Moses, Birth of.....	".....	1578	1571		
Exile of Moses begins.....	Arabia.....	1539	1531		
Call of Moses. Burning bush.....	".....	1499	1492		
Plagues of Egypt.....	Egypt.....	1499-8	1492-1		
The first Passover.....	".....	1498	1491		
THE EXODUS in April.....	".....	1498	1491		

These dates are all only approximate.

NOTE. The dates in this period are still more or less uncertain. The *New Encyc. Britannica* calls its dates only approximate. For instance, the 19th dynasty in which this period ends, begins in 1490, or 1320 according to different authorities. The date of the Exodus depends partly on whether the Pharaoh of the Oppression was Thotmes III. or Ramesses II. Most modern authorities incline to Ramesses II., and a date for the Exodus about 20 years later. Beecher, in his *Dated Events* reconciles the history by giving Ramesses the earlier date, but still making him the "Pharaoh of the Oppression." He puts an interrogation point after all these dates.

On the whole there is not better authority than Beecher in this book. He does not differ much from Usher. We give other authorities in another column.

III. FROM EGYPT TO PALESTINE. — 40 years.

PERSONS.	EVENTS.	PLACES.	DATES.		
			Beecher.	Usher.	Others.
MOSES.	THE EXODUS, in April.....				1300
	The Pillar of fire.....	Arabia.....	1498	1491	or
	The giving of the manna.....	".....	1498	1491	1200
	The giving of the law.....	Mt. Sinai.....	1498	1491	
	The golden calf.....	".....	1498	1491	
AARON.	The Tabernacle set up.....	".....	1497	1490	
	The ceremonial law given.....	".....	1497	1490	
	Nadab and Abihu.....	Wilderness of Arabia.....			
CALEB.	Wandering for 40 years in Wilderness.	Between branches of Red Sea.....	1498-1459	1491-1451	
	New start for Canaan from.....	Kadesh.....			
JOSHUA.	Waters from the rock.....	Meribah.....	1459	1452	
	Death of Aaron on.....	Mt. Hor.....	1459	1452	
	Brazen serpent.....	The Arabah.....	1459	1452	
	Balaam's blessing.....	Moab.....	1459	1452	
	Death of Moses.....	Nebo-Pisgah.....	1459	1451	

Most scholars incline to these later dates and Rameses II as the Pharaoh of the Oppression.

IV. THE CONQUEST OF PALESTINE.

JOSHUA.	Passing over Jordan opposite.....	Jericho.....	1458	1451	
	The Fall of Jericho.....	".....	1458	1451	
	Defeat at Ai.....	Near Jericho.....	1458	1451	
	Law read from Ebal and Gerizim.....	Shechem.....	1458	1451	
CALEB.	Conquest of Canaan.....		1458-1449	1451-1443	
	Cities of Refuge appointed.....		1453	1444	
	Joshua renews the covenant.....	Shechem.....	1451 (?)	1427	
	Death of Joshua.....	Timnath-serah.....	1450 (?)	1427	

See above.

V. THE PERIOD OF THE JUDGES.

See Notes below.

JUDGES AND EVENTS.		PLACES.	Years of Oppres- sion.	Years of Peace.	YEARS B. C. FROM BEECHER.
<i>Oppression of Chushan-Rishathaim, from Mesopotamia (during the last years of Joshua).</i>		Palestine.....	8		1441-1434
I. OTHNIEL , Son-in-law of Caleb, Deliverer.					
Judge 14 years.....		Near Hebron.....		37	1434
<i>Peace and Prosperity</i>					
<i>Oppression by Eglon of Moab.....</i>		So. Palestine.....	18		1397-1380
II. EHUD of Benjamin.....		Near Jericho.....		10	1380
<i>Peace and Prosperity</i>					
<i>Oppression by Jabin of Canaan.....</i>		Northern tribes }	20		1370-1351
<i>Oppression by the Philistines, during the last 3 years of Jabin's oppression.....</i>		Southern tribes }			1353-1351
III. DEBORAH of Ephraim } deliverers from Jabin.....		No. Palestine.....			1351
IV. BALAK of Naphtali }					
V. SHAMGAR of Judah, delivers from Philistines.....		S. W. Palestine.....			1351
<i>Peace and Prosperity</i>				22	1351-1329
<i>Oppression by Midianites.....</i>		So. Galilee.....	7		1329-1323
VI. GIDEON of Manasseh, Deliverer and Judge		So. Galilee.....			1323
<i>Peace and Prosperity</i>				24	1323-1299
VII. ABIMELECH , Prince of Israel for 3 years.....		Shechem.....	3		1298-1296
VIII. TOLA of hill country of.....		Ephraim.....	23		1295-1273
<i>Oppression by Philistines begun.....</i>		S. W. Israel.....			1283
IX. JAIR was a judge of Israel E. of Jordan.....		Gilead.....		22	1272-1251
X. SAMSON — exploits as judge.....		S. W. Israel.....		20	1250-1231
<i>Oppression by Ammonites beyond Jordan.....</i>		East Israel.....	18		1230-1213
XI. JEPHTHAH , judge 6 years beyond Jordan.....		Gilead.....	6		1212-1207
XII. IBZAN , judge from Bethlehem 7m. N. W. of Nazareth		Galilee.....	7		1206-1200
XIII. ELON of Zebulun, a part of.....		Galilee.....	10		1199-1190
XIV. ABDON , a judge for 8 years in.....		Ephraim.....	8		1189-1182
<i>Oppression by Philistines began again.....</i>		W. Israel.....			1182
XV. ELI , the high priest acts as judge. Shiloh.....		Benjamin.....		40	1182-1142
XVI. SAMUEL called to be prophet.....		Shiloh.....			1160?
Judge of Israel, or chief citizen.....		Israel.....			1141-1065?

NOTE I. The dates given here are from Prof. Willis J. Beecher's *Dated Events of the Old Testament*, and for the most part do not vary very largely from those given by Usher in many of our Bibles.

The tendency of scholars is to shorten this period, and to make the earlier dates much later than those given above. No definite and certain chronology is possible.

NOTE II. It is entirely probable that many of the Oppressions and Deliverances were not successive, but took place at the same time in different parts of the country. Prof. Moore in *Int. Crit. Com.* is right when he says "They were, in fact, without exception, local struggles; and it is not only conceivable, but highly probable, that while one part of the land was enjoying security under its judge, other tribes were groaning under the foreign yoke." Hence the mere adding together of the figures given in the book would not give the correct length of the period.

VI. THE UNITED KINGDOM

Period 120 years { 1103 or 983
1057 or 937

EVENTS IN SCRIPTURE HISTORY.	PLACES.	DATES.			OTHER EVENTS.
		Beecher.	Ussher.	Revised from Assy- rian Records.	
Saul's Kingdom.					
Israel asks for a king.....		1103(?)	1095		
SAUL chosen and made king.....	Gilgal.....	1102	1095	1057	Chow dynasty in
Saul's victory over Ammon.....		1102	1095		China brings us to
Birth of David.....	Bethlehem.....	1092	1085	1047	historic ground, 1123-255.
Saul's final rejection and break with Samuel.....		1078(?)	1079		
Private anointing of David.....	Bethlehem.....	1077(?)	1065		
David becomes Saul's minstrel.....		1074(?)	1063		
David and Goliath.....	Ephes-dammim.....	1073(?)	1063		
David's marriage to Michal.....		1071(?)	1062		
David's outlaw life, 7 years.....		1068-1063	1062-1055		
David spares Saul's life (skirt).....	Engedi.....	1066(?)	1060		
Death of Samuel.....	Ramah.....	1065(?)	1060		
David and Nabal.....	Carmel.....	1065(?)	1059		
The spear and the cruse incident.....		1065(?)	1058		
David among the Philistines.....	Ziklag.....	1064	1057		
Death of Saul and Jonathan.....	Gilboa.....	1063	1056		
David's Kingdom.					
DAVID becomes king in Judah.....	Hebron.....	1063	1056	1017	Hiram, King of
War between David and Ish-bosheth.....		1063-1056	1056-1048		Tyre, contempo- rary of David and
David king over all Israel.....		1055	1048		Solomon.
Jerusalem becomes capital.					
Period of war.....		1055-1043	1048-1042		
Ark brought to Jerusalem.....		1042(?)	1042	1003	
The great promise to David.....	Jerusalem.....	1041(?)	1042		Homer thought by
Birth of Solomon.....	".....	1041(?)	1033		some to be con- temporary with
Preparation for building the temple.....	".....				David.
Absalom's rebellion.....		1023	1023		
Solomon anointed and proclaimed.....	Jerusalem.....	1022	1015		
Death of David.....	".....	1022	1015	977	
Solomon's Kingdom.					
SOLOMON becomes real king.....	Jerusalem.....	1022	1015	977	Homer, 1000(?)
Temple foundations laid.....	".....	1019	1012		Zoroaster, 1000(?)
Temple dedicated.....	".....	1011	1004	966	
Visit of Queen of Sheba to Solomon.....	".....	995(?)	995		Shishak in Egypt,
Jeroboam flees to Shishak in Egypt.....		986(?)	980		who invades Is- rael.
Death of Solomon.....	Jerusalem.....	983	975	937	

NOTE ON THE DIVIDED KINGDOM.

The dates are given according to Prof. Willis J. Beecher in his *Dated Events of the Old Testament History*, the most thorough and scholarly study of the subject including the Assyrian Canon. There are also given the dates of Arbp. Ussher, as in many places; and of Hastings' and other Bible Dictionaries, as they interpret the Assyrian Canon, and make the division of the kingdom to begin at various dates from 939 to 931.

THE MOVEMENT OF THE HISTORY. FIVE GREAT PERIODS.

- I. The United Kingdom. Three kings. 120 years, 1102-982.
 II. The Divided Kingdom. {JUDAH. One dynasty. 11 kings, 1 queen } 260 years
 {ISRAEL. Nine dynasties. 19 kings. } to 720.
 III. Judah. Alone. 8 kings, David's dynasty 136 years, 722-586.
 IV. The Exile. 70 years, 605-536.
 V. The Return. The New Nation. 536-400 and on.

JUDAH. One dynasty (David's).
11 kings and one queen.

VIL. THE DIVIDED KINGDOMS OF JUDAH AND ISRAEL.
Periods: Judah nearly 400 years. Israel about 260 years. Judah alone 136 years.

ISRAEL. 9 Dynasties.
19 kings.

J U D A H.			D A T E S.				I S R A E L.			CONTEMPORARY HISTORY.
PROPHETS.	KINGS AND EVENTS.	YEARS OF REIGN.	Beecher.	Heatings.	Usher.	Assyr. m. Eparchy.	YEARS OF REIGN.	KINGS AND EVENTS.	PROPHETS.	
	Rehoboam, 17 years Intux of Levites, etc., from Israel	1	982	939	975	931	1	Jeroboam I, 22 years. Semi-idolatry established.		
	Rehoboam forsakes Jeho- vah	3	980	936	.....	930	3	Exodus of religious people to Judah.		
	Invasion by Shishak	5	978	934	.....	927	5			
	Abijah, 3 years	17	965	922	957	914	18			
		3	962	919	955	911	21			
	Asa, 41 years	1	961	918	954	910	22	Nadab, parts of 2 years.		
	Land at rest 10 years									
	Invasion by Zerah the Ethiopian	3	960	917	953	909	2	Baasha, 24 years.		
	Great revival and reforma- tion	14	949	.....	941	898	12			
	War with Israel	15	943	.....	941	897	13			
		16	947	.....	.....	.....	14			
		26	937	894	930	886	1	Civil war with Judah. Elijah. Parts of 2 years. Zimri, 7 days.		
		27	936	893	929	885	2	Omri, 12 years. Great enlargement of king- dom.		
	Decline.	38	925	882	918	874	1	Ahab, 22 years. Marries Jezebel. Idolatry introduced.		
	Jehoshaphat, 25 years	41	921	878	917	870	5	Religious persecution. Ahaziah. Co-regnant, 2 years.		
	Wide extended revival. Outward prosperity. Decline through alliance with Jezebel.	16	905	862	894	864	21			
		17	904	861	853	853	22	Jehoram, 12 years.		
	Jehoram, Co-regnant, 4 years Alone, 4 years.....	1	900	857	893	849	5			
		4	897	854	.....	846	8	Mesha of Moab revolts.		
	Ahaziah. Part of one year. Athaliah, 6 years	5	893	850	885	842	12			
	Murder of seed-royal. Baal worship. Temple desecrated.	1	892	849	884	841	1	Jehu, 28 years. Zealous reformer. Destroys house of Ahab. Tributary to Assyria.		
	Joash, 40 years	6	886	843	878	835	7			
son of Jehoiada.										

Temple and its worship restored.		Zachariah.		Isaiah.		Micah.		Amos.		Jonah.		Hosea.		Amos.	
Amaziah.....	804	821	856	813	28	11	15	Jehoahaz, 17 years.	17	15	17	Jehoash, 38 years.	17	15	17
Defeat of Edom.....	847	846	803	840	795	1	1	Hazeal's expedition.	1	1	1	Jehoash, sole ruler 16 years.	1	1	1
Conquest by Jehoash of Israel.	833	832	804	825	782	14	15	Death of Elisha.	1	1	1	Victories over Damascus.	1	1	1
Nominal ruler under suzerainty of Israel.....	818	818	801	811	767	14	15	Conquest of Judah.	1	1	1	Jeroboam II, 41 years.	1	1	1
Death of Amaziah.....	806	806	801	811	741	1	1	Suzerain of all peoples from Mediterranean to Europeans.	1	1	1	Death of Jeroboam.	1	1	1
INTERREGNUM for 11 years.	792	792	762	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	Zachariah, 6 months.	1	1	1
Uzziah, 52 years.....	791	791	763	773	741	1	1	Shalum, 1 month.	1	1	1	Menahem, 10 years.	1	1	1
Also called Azariah.	788	788	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	Pekahiah, 2 years.	1	1	1
Succeeds Jeroboam as suzerain of region.....	787	787	762	772	741	1	1	Death of Jeroboam.	1	1	1	Pekah, 20 years.	1	1	1
Leprosy of Uzziah (?).....	786	786	763	773	741	1	1	INTERREGNUM, 22 years.	1	1	1	Invasion of Judah.	1	1	1
Jotham regent 23 years.....	785	785	763	772	741	1	1	Death of Jeroboam.	1	1	1	Deportation by Tiglath-pileser.	1	1	1
Eclipse of sun by which Assyrian dates are determined.	784	784	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	Death of Pekah.	1	1	1
June 15, 763 B. C.....	783	783	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	Hoshea, governor.	1	1	1
Jotham sole king 16 years.....	782	782	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	Hoshea, king 9 years.	1	1	1
Invasion by Israel and Rezin of Damascus.....	781	781	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	INTERREGNUM, 22 years.	1	1	1
Ahaz, 16 years.....	780	780	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	INTERREGNUM, 22 years.	1	1	1
Tributary to Assyria.....	779	779	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	INTERREGNUM, 22 years.	1	1	1
Hezekiah, 29 years.....	778	778	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	INTERREGNUM, 22 years.	1	1	1
Great Passover.....	777	777	763	772	741	1	1	INTERREGNUM, 22 years.	1	1	1	INTERREGNUM, 22 years.	1	1	1

VIII. THE CAPTIVITY TO THE END OF THE OLD TESTAMENT.

Period about 200 years.

PROPHETS.	JEWISH EVENTS.	DATES.			CONTEMPORARY HISTORY.
		Beecher.	Hastings.	Usher.	
Jeremiah.	First captivity.....	605	.....	606	Nebuchadnezzar besieges Tyre, 585.
Obadiah.	Second captivity.....	597	.....	.....	Esop.
Ezekiel.	Final captivity.....	586	586	586	Evil Merodach, Babylon, 562.
Daniel.	Last of Ezekiel's prophecies.....	.....	.....	571	Temple of Diana, Ephesus, 552.
	Jehoiachin released.....	561	.....	.....	Public library at Athens, 544.
	Belshazzar's feast.....	539	.....	538	Babylon taken by Cyrus, 539.
	Daniel in den of lions.....	538	.....	538	First year of Cyrus, 538.
	The decree for the return.....	538	538	536	Pythagoras, 540-510.
	End of first reckoning of 70 years.....	.....	.....	.....	Pisistratus, Athens, 560-527.
	First return. 50,000 under ZERUBBABEL.....	538	538-7	.....	Nabonidus, Babylon, 556.
	Foundation of Temple laid.....	537-6	536	.....	Darius in Babylon, 521.
	Long delay.....	.....	.....	.....	.....
	Building of Temple resumed.....	520	520	.....	Beginning of Roman republic, 510.
Haggai.	TEMPLE DEDICATED.....	516	516	516	Marathon, 490.
Zechariah.	End of second reckoning of 70 years.....	.....	.....	.....	Xerxes (Ahasuerus), 489.
	No knowledge of events until.....	.....	.....	.....	Invasion of Greece, 480.
	Feast of Ahasuerus (Xerxes).....	483	.....	.....	Herodotus, Socrates.
	Esther becomes queen.....	479	.....	.....	Xenophon, Plato.
	Haman's plot.....	474	.....	.....	First decemvirate, Rome, 451.
	Second return under Ezra.....	458	458	.....	Pericles, Athens, 444.
	Return under NEHEMIAH.....	.....	.....	.....	Parthenon, Athens, 443-438.
	Wall of Jerusalem rebuilt.....	444	445	.....	First Peloponnesian war, 431.
	Reforms.....	.....	.....	.....	Xenophon's retreat, 401.
	Death of Nehemiah. After.....	391	.....	.....	.....

NOTE. It will perhaps be easier to understand the double reckoning of the 70 years' captivity by the following diagram showing how it is reckoned as beginning at different points, and closing at equi-different points.

70 Years.

First Captivity began 605		537,6	First Return.
Second Captivity began 597	The Seventy Years of Exile foretold		
Third Captivity and	by Jeremiah.	516	Second Temple Completed.
Temple Destroyed, 586			

IX. PERIOD BETWEEN THE TESTAMENTS.

B.C.	JEWISH HISTORY.	CONTEMPORARY HISTORY.	B.C.	JEWISH HISTORY (continued).	CONTEMPORARY HISTORY.
350	Jaddua, High Priest.....	Egypta Persian Province.	149	.....	Third Punic War: Rome.
359	.....	Philip II of Macedon.	146	.....	Greece a Roman Province.
336	.....	Darius Codomannus, king of Persia.	141	Deliverance of Judea complete.	.....
332	Alexander visits Jerusalem.	Alexander the Great founded.	109	Pharisees and Sadducees first mentioned.	.....
331	Jews settle in Alexandria.	Battle of Arbela.	107	Aristobulus "king."	.....
330	Onias I, High Priest.	End of Persian Empire.	63	Pompey captures Jerusalem.	Judea annexed to Rome.
320	Ptolemy takes Jerusalem.	Ptolemy I, Soter.	58	Herod in Palestine.	Conspiracy of Catiline.
312	Seleucidæ in Syria.	Seleucus I, Nicator.	54	Crassus plunders Temple.	Cæsar in Gaul.
301	Palestine under Egypt.	Battle of Ipsus.	48	.....	Battle of Pharsalia.
284	Septuagint.	.....	47	Antipater procurator.	Cæsar dictator at Rome.
264	.....	First Punic War: Rome.	44	Herod governor of Galilee.	Cæsar assassinated.
261	.....	Manetho, in Egypt.	40	Herod king of Judea.	.....
219	Beginning of War of Antiochus and Ptolemy.	Second Punic War: Rome.	37	Herod takes Jerusalem.	BATTLE OF ACTIUM.
198	Antiochus the Great master of Palestine.	.....	31	Earthquake in Judea.	Egypt a Roman Province.
170	Tyranny of Antiochus Epiphanes.	.....	30	.....	Temple of Janus closed.
167	Revolt of Maccabees.	.....	29	.....	Augustus made Emperor.
166	Judas Maccabeus.	.....	27	.....	.....
165	Rededication of Temple.	.....	19	Herod begins rebuilding the Temple.	.....
			4	Herod dies at Jericho.	.....

DATE OF THE BIRTH OF CHRIST.

Many people are greatly perplexed by the statement that Jesus was born four years before the time from which we count his birth, or on December 25, B.C. 5. The reason is that no one began to reckon dates generally from the birth of Christ till centuries had passed. The general method was from the founding of Rome (A.U.C.) and not till after Rome ceased to be the mistress of the world would people begin to think seriously of a change. Finally, in A.D. 526, a monk, Dionysius Exiguus, made the calculations, but made an error of four years. He placed the birth of Christ in the year of Rome 754. But Herod the Great, who slew the innocents of Bethlehem, died in April of the year of Rome 750: so that Jesus must have been born several months before. The date, December 25th, is generally accepted, but we cannot be sure of that. Since it is manifestly impossible to rectify the dates in all books and records throughout the world, we simply apply the true dates to the life of Christ, and say he was five years old at the close of A.D. 1.

The following table may aid in making the matter clear.

JOHN THE BAPTIST.			749	750	751	752	753	754	755	756
			B.C. 5	B.C. 4	B.C. 3	B.C. 2	B.C. 1	A.D. 1	A.D. 2	A.D. 3
			birth	1st year	2d year	3d year	4th year	5th year	6th year	7th year
Year of Rome (<i>Anno Urbis Condite</i> = A.U.C.).....										
Year of Our Lord (<i>Anno Domini</i> = A.D.).....										
Age of Jesus.....										

HARMONY OF THE LIFE OF CHRIST.										
JOHN THE BAPTIST.	MINISTRY OF JESUS.		EVENTS.		PLACES.	DATES.	MATT.	MARK.	LUKE.	JOHN.
	Divisions.	Years.	Pre-existence.	Genealogies.						
Life. Early A.D. 26.	Training for his Work A.D. 26-30 years - B.C. 4	Birth B.C. 4. Youth B.C. 4 to A.D. 26.	Birth of John the Baptist foretold.		Jerusalem.....	Sept., B.C. 6.....	.....	.....	.....	.....
			Annunciation to Mary.....		Nazareth.....	Mar., B.C. 5.....	.....	.....	.....	.....
			Birth of John the Baptist.....		Judea.....	June, B.C. 5.....	.....	.....	.....	.....
			Birth of Jesus.....		Bethlehem.....	Dec. 25, B.C. 5.....	.....	.....	.....	.....
			Presentation in the Temple at.....		Bethlehem.....	Feb. 2, B.C. 4.....	.....	.....	.....	.....
			Visit of the Magi.....		Bethlehem.....	Early Feb., B.C. 4.....	.....	.....	.....	.....
			Flight into Egypt.....		Nazareth.....	Feb., B.C. 4.....	.....	.....	.....	.....
			Childhood and youth.....		Jerusalem.....	B.C. 2-A.D. 26.....	.....	.....	.....	.....
			First passover he attended.....		Jerusalem.....	April, A.D. 8.....	.....	.....	.....	.....
			Ministry of John the Baptist.		Wilderness of Judea.....	Summer A.D. 26	.....	.....	.....	.....
Public Ministry. Judean Ministry.	Special Preparations A.D. 26.	First Year A.D. 27. Year of Beginnings.	Baptism of Jesus.....		Jordan.....	to Mar. A.D. 28	.....	.....	.....	.....
			Temptation of Jesus.....		Wilderness of Judea.....	Jan. A.D. 27.....	.....	.....	.....	.....
			First disciples won.....		Bethabara.....	Jan.-Feb. ....	.....	.....	.....	.....
			First miracle: Wedding at Cana.....		Cana.....	A.D. 27.	.....	.....	.....	.....
			First cleansing of the Temple.....		Cana.....	February.....	.....	.....	.....	.....
			First recorded discourse: Nicodemus.....		Jerusalem.....	April 11-17.....	.....	.....	.....	.....
			First ministry in Judea begun.....		Judea.....	Summer.....	.....	.....	.....	.....
			First converts in Samaria: Jacob's Well.....		Sychar.....	December.....	.....	.....	.....	.....
			Healing of the nobleman's son.....		Capernaum.....	".....	.....	.....	.....	.....
										

HARMONY OF THE LIFE OF CHRIST (Continued).

DIVISIONS.	YEARS.	EVENTS.	PLACE.	DATE.	MATT.	MARK.	LUKE.	JOHN.
THIRD YEAR. A.D. 29.		At the Feast of Tabernacles.....	Jerusalem.....	A.D. 29.				
		The water of Life.....	"	Autumn.....				7:1-10:21
		Officers sent to arrest him.....	"	Oct. 11-18.....				7:37-39
		Discourse on light and freedom.....	"	"				7:44-53
		Healing of man born blind.....	"	"				8:12-59
		The Good Shepherd.....	"	"				9: 1-39
		Returns to Galilee; final departure.....	"	"				10: 1-21
		Repulse by the Samaritans.....	Samaria.....	Nov.-Dec.....	19: 1	10: 1	9:51	9:51-62
		The mission of the Seventy.....	Perea.....	"	"	"	10: 1-24	10: 1-24
		Parable of the Good Samaritan.....	"	"	"	"	10:25-37	11: 1-13
YEAR OF DEVELOPMENT.		Discourse on prayer.....	"	"	"	"	11: 1-13	11: 1-13
		Answers attack of Pharisees.....	"	"	"	"	11:14-54	11:14-54
		The Rich Fool; the Watchful Servant, etc.	"	"	"	"	12: 1-59	12: 1-59
		Discourses: Galileans slain by Pilate;	"	"	"	"		
		Healing on Sabbath; Parables of mus-	"	"	"	"		
		tard seed and leaven; the strait gate;	"	"	"	"		
		lament over Jerusalem.....	"	"	"	"		
		Jesus the guest of Mary and Martha.....	Bethany.....	"	"	"	13: 1-35	13: 1-35
		Feast of Dedication. Discourses.....	Jerusalem.....	Dec. 20-27.....	"	"	10:38-42	10:38-42
			"	"	"	"		
A.D. 30. THREE MONTHS.		Jesus retires beyond Jordan into.....	Perea.....	A.D. 30.				
		Dines with a Pharisee.....	"	January.....			14: 1-14	10:40-42
		Parable of the Great Supper.....	"	"	"	"	14:15-24	
		Counting the cost of discipleship.....	"	"	"	"	14:25-35	
		Parables of lost sheep and lost coin.....	"	"	"	"	15: 1-10	
		Parable of prodigal son.....	"	"	"	"	15:11-32	
		Parable of the unjust steward.....	"	"	"	"	16: 1-13	
		Parable of the rich man and Lazarus.....	"	"	"	"	16:14-31	
		Teachings on forgiveness.....	"	"	"	"	17: 1-10	
		Raising of Lazarus.....	Bethany.....	February.....				
CULMINATION OF MIRACLES AND TEACHING.		Retreat to Ephraim.....	Ephraim.....	Feb., March.....			17:11-19	11:47-57
		On the healing of the ten lepers.....	Samaria.....	March.....			17:20-37	
		Parable of the importunate widow.....	Perea.....	"	"	"	18: 1-8	
		Parable of the Pharisee and publican.....	"	"	"	"	18: 9-14	
		Discourse about divorce.....	"	"	"	"		
		Christ blesses little children.....	"	"	"	"	19: 2-12	
		The rich young man.....	"	"	"	"	19:13-15	
		The laborers in the vineyard.....	"	"	"	"	19:16-30	
		Jesus again recruits his death.....	"	"	"	"	19:31	
		Healing two blind men (one being Bar-	"	"	"	"	20: 1-16	
A.D. 30. March		teimus).....	"	"	"	"	20:17-19	
		Visit to Zaccheus the publican.....	"	"	"	"	20:20-28	
		Parable of the pounds (Minae).....	"	"	"	"	20:35-45	
			Jericho.....	"	"	"	20:29-34	
			"	"	"	"	10:46-52	
			"	"	"	"	13:35-43	
			"	"	"	"	19: 1-10	
			"	"	"	"	19:11-28	
			"	"	"	"		
			"	"	"	"		

13

Jesus arrives at Bethany.....	Bethany.....	<i>A.D. 30.</i> Friday, Mar. 31.....	.....	.....	12: 1
Anointing by Mary.....	Bethany.....	Sat. Apr. 1.....	26: 6-13	14: 3-9	12: 2-11
Triumphal Entry. Visit to Temple. Re- turn to Bethany.....	Jerusalem.....	Sun. Apr. 2.....	21: 1-11	11: 1-11	12: 12-19
Cursing of barren fig-tree.....	Mt. of Olives.....	Mon. Apr. 3.....	21: 18-19	11: 12-14	.....
Cleansing of the temple and return to Bethany.....	Jerusalem.....	"	21: 12-17	11: 15-19	19: 45-48; 21: 37, 38
The fig-tree withered. Lesson on faith.....	Mt. of Olives.....	Tues. Apr. 4.....	21: 20-22	11: 20-26	.....
Christ's authority challenged.....	The Temple.....	"	21: 23-27	11: 27-33	20: 1-3
Three parables of warning: The Two Sons.....	"	"	21: 28-32	.....	.....
The Wicked Husbandman.....	"	"	21: 33-46	12: 1-12	20: 9-19
Marriage of the king's son.....	"	"	22: 1-14	.....	.....
Three Questions by Jewish rulers.....	"	"	22: 15-40	12: 13-34	20: 20-40
Christ's unanswerable question.....	"	"	22: 41-46	12: 35-37	20: 41-44
Woes against Scribes and Pharisees.....	"	"	23: 1-36	12: 38-40	20: 45-47
Lamentation over Jerusalem.....	"	"	23: 37-39	.....	.....
The Widow's two mites.....	"	"	24: 1-5	12: 41-44	21: 1-4
Greeks seeking Jesus.....	"	"	24: 1-5	13: 1-37	21: 5-36
Prophecy of the end of the age.....	Mt. of Olives.....	"	25: 1-13	.....	.....
Parable of the ten virgins.....	"	"	25: 14-30	.....	.....
Parable of the talents.....	"	"	25: 31-46	.....	.....
The last judgment.....	"	"	26: 1-5	14: 1-2	22: 1-6
Conspiracy between the rulers and Judas.....	Jerusalem.....	"	14-16	10-11	.....
Jesus in retirement.....	Bethany.....	Wed. Apr. 5.....	.....	.....	.....
Preparation for the Passover.....	Jerusalem.....	Thurs. Apr. 6.....	26: 17-20	14: 12-17	22: 7-14
Surfite for precedence.....	"	"	26: 21-25	14: 18-21	22: 21-23
Jesus washes the disciples' feet.....	"	"	26: 26-30	14: 22-25	22: 19, 20
The last supper.....	"	"	26: 31-35	14: 26-31	22: 31-38
Jesus declares the betrayer. Judas goes out.....	"	"	26: 36-46	14: 32-42	22: 40-46
Institution of the Lord's Supper.....	"	"	26: 36-46	14: 32-42	22: 40-46
Jesus foretells the fall of Peter.....	"	"	26: 36-46	14: 32-42	22: 40-46
Christ's farewell Discourses.....	"	"	26: 36-46	14: 32-42	22: 40-46
Prayer of Jesus for the disciples.....	"	"	26: 36-46	14: 32-42	22: 40-46
Jesus goes forth. Peter's confidence.....	"	"	26: 36-46	14: 32-42	22: 40-46
The Agony in the Garden of Gethsemane.....	Mt. of Olives.....	"	26: 36-46	14: 32-42	22: 40-46

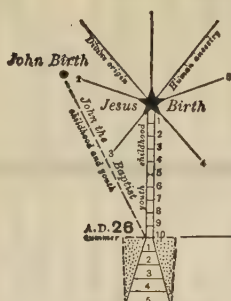
HARMONY OF THE LIFE OF CHRIST (Continued).

THE LAST DAY.		EVENTS.	PLACE.	DATE.	MATT.	MARK.	LUKE.	JOHN.
HOURS.	FRIDAY, APR. 7.							
1-5 A.M.	THE ARREST.	Betrayal by Judas.....	.....	Friday, April 7 Midnight.....	26:47-50	14:43-45	22:47-48	18: 4-9
		The arrest.....	.....	"	26:50-56	14:46-52	22:49-53	18:10-12
		The trial before Annas.....	Jerusalem.....	1-5 A. M.	26:57-58	14:53-54	22:54-55	18:13-15
5-6 A.M.	THE JEWISH TRIAL.	Before Caiaphas.....	"	"	26:59-66	14:55-64	22:56-62	18:19-24
		Before the Sanhedrim.....	"	"	26:69-75	14:66-72	22:56-62	18:15-18, 25-27
		Denials by Peter.....	"	"	26:67-68	14:65	22:63-65	18:15-18, 25-27
6-9 A.M.	THE ROMAN TRIAL.	Mockery by enemies.....	"	"	27: 1, 2	15:1	22:66-71; 23:1	18:15-18, 25-27
		Legal meeting of Sanhedrim; Jesus con- demned for blasphemy.....	"	5-6 A. M.	27: 1, 2	15:1	22:66-71; 23:1	18:15-18, 25-27
		Death of Judas.....	"	"	27: 3-10		(Acts 1: 18, 19)	18:15-18, 25-27
9 A.M.	THE CRUCIFIXION.	Jesus before Pilate.....	"	6-9 A. M.	27:11-14	15: 2-5	23: 2-5	18:28-38
		Jesus sent to Herod.....	"	"	27:15-23	15: 6-14	23: 6-12	18:38-40
		Pilate seeks to release Jesus; people de- mand Barabbas.....	"	"	27:26-30	15:15-19	23:13-23	18:38-40
9 A.M. to 3 P.M.	THE BURIAL.	Jesus condemned, scourged and mocked "Ecce Homo." Other attempts by Pi- late to release Jesus.....	"	"	27:24, 25		23:24, 25	19: 1-3
		Jesus led away to be crucified.....	"	9 A. M.	27:31-34	15:20, 23	23:26-32	19: 4-16
		The superscription.....	"	"	27:31-34	15:20, 23	23:26-32	19:16-18
9 A.M. to 3 P.M.	THE CRUCIFIXION.	First word from the cross: "Father, for- give them," etc.....	"	"	27:37	15:26	23:38	19:19-22
		Soldiers cast lots for garments.....	"	"	27:35, 36	15:24	23:33, 34	19:23, 24
		Jews mock at Jesus on the cross.....	"	"	27:33-34	15:24	23:34	19:23, 24
9 A.M. to 3 P.M.	THE CRUCIFIXION.	Second word from the cross: to the peni- tent thief.....	"	"	27:39-44	15:25-32	23:35-37	19:23, 24
		Third word: "Woman, behold thy son," Darkness covers the land.....	"	"	27:39-44	15:25-32	23:35-37	19:23, 24
		Fourth word: cry of distress to God.....	"	"	27:45	15:33	23:39-43	19:25-27
9 A.M. to 3 P.M.	THE CRUCIFIXION.	Fifth word: "It is finished," Sixth word: "Into thy hands," etc.....	"	12 M.	27:46, 47	15:34, 35	23:44, 45	19:28, 29
		Seventh word: "Into thy hands," etc.....	"	"	27:48, 49	15:36	23:46	19:30
		Jesus dies. Veil rent. Earthquake. Jesus is pierced in the side.....	"	"	27:50-55	15:37-41	23:46-49	19:30
9 A.M. to 3 P.M.	THE BURIAL.	Jesus is pierced in the side.....	"	3 P. M.	27:50-55	15:37-41	23:46-49	19:30
		The burial.....	"	"	27:57-61	15:42-47	23:50-56	19:31-37
		The burial.....	"	3-6 P. M.	27:57-61	15:42-47	23:50-56	19:38-42

RESURRECTION DAYS A.D. 30.						
Parts of April 7, 8, 9.	THREE DAYS IN THE TOMB.					
April 9 to May 18.	40 RESURRECTION DAYS.	The watch at the tomb.....	Jerusalem.....	Sat., April 8.....	27:62-66	.....
		The morning of the resurrection.....	".....	Sunday, April 9.....	28: 2-4	.....
		Women come to the tomb.....	".....	".....	28:1	16: 1-4 24: 1, 2 20:1
		Mary Magdalene calls Peter and John.....	".....	".....	28: 5-8	24: 3-8 20:2
		The women at the tomb.....	".....	".....	28: 9-11	24:12 20: 3-10
		Peter and John at the tomb.....	".....	".....	28: 9, 10	24: 9-11 20:11-18
		Jesus appears to Mary Magdalene.....	".....	".....	28:11-15	.....
		Jesus appears to the women.....	".....	".....	.....	.....
		The guards report to the priests.....	".....	".....	.....	.....
		The walk to Emmaus.....	Emmaus.....	".....	16:12, 13 24:13-35	.....
May 18.	THE ASCENSION.	Jesus appears to Peter.....	Jerusalem.....	".....	1 Cor. 15:5	24:34
		Jesus appears to the Apostles except Thomas.....	".....	".....	1 Cor. 15:5	20:19-23
		Jesus appears to all the Apostles, including Thomas.....	".....	".....	.....	20:24-29
		Jesus appears to seven in Galilee.....	Sea of Galilee.....	April.....	.....	21: 1-23
		Appears to over 500 at once.....	".....	April, May.....	28:16-20 16:15-18 (1 Cor. 15:6)	.....
		Jesus appears to James.....	".....	".....	(1 Cor. 15:7)	.....
		Jesus appears to the apostles.....	Jerusalem.....	".....	24:49	Acts 1:1-18
		Jesus ascends to heaven.....	Bethany, Mt. of Olives.....	Thurs., May 18.....	16:19	Acts 1:9-12
		The conclusions of Mark and John.....	.....	".....	16:20	20:30, 31; 21:24, 25
		Holy Spirit given at Pentecost.....	Jerusalem.....	".....	Acts 2:1-11	.....
May 23.	BIRTH OF THE CHURCH.	Jesus appears to Paul.....	Damascus.....	A.D. 36.....	(Acts 22:6-16)	.....
		Jesus appears to John.....	Patmos.....	A.D. 68 or 96.....	.....	(Rev. 1:9-20)

CHART OF THE LIFE OF JESUS CHRIST.

Life of Jesus



ANCESTRY. On one side God himself. On the other every phase of character, every human tendency represented in his genealogy.

PREPARATIONS FOR HIS COMING.

1. Universal peace.
2. One empire.
3. One language generally known.
4. The Jews with the Scriptures in all lands.
5. A general awakening.

Birth of Jesus about December, B.C. 5.

CHILDHOOD AND YOUTH.

1. Home training.
2. Bible study.
3. Schooling.
4. Different languages.
5. Travel to Jerusalem.
6. Great religious meetings.
7. Village life.
8. Work at a trade.
9. Knowledge of his country's history and hopes.
10. A perfect and beautiful character.

PREPARATIONS FOR HIS MINISTRY.

1. John the Baptist.
2. Baptism.
3. The Holy Spirit.
4. The Voice from God.
5. Temptation.

JOHN'S MINISTRY OF PREPARATION began six months before Jesus began to preach, continued through the first year and three months into the second year.

First Year. — Year of Beginnings.

1. First disciples.
2. First miracle.
3. First reform.
4. First discourse.
5. First tour.
6. First Samaritan disciple.
7. Healing of the nobleman's son.

Second Year. — Year of Principles.

A. Imprisonment of John the Baptist, March.

1. The pool of Bethesda.
2. Organization. Choosing apostles.
3. Sermon on the Mount.
4. Miracles proving his authority and illustrating his work.
5. Forgiveness of sins.
6. Seeking the lost.
7. Life from the dead.
8. The light of the world.
9. Warnings and invitations.
10. Parables.

The year in which Jesus laid down and worked out many of the fundamental principles and truths of his kingdom.

Third Year. — Year of Development.

B. The Death of John the Baptist in March.

1. Feeding the five thousand.
2. Miracles: The dropsical man, the ten lepers, blind Bartimeus.
3. The transfiguration.
4. At the Feast of Tabernacles.
5. Discourses in the Temple.
6. Healing of one born blind.
7. The good shepherd.
8. Parables: The great supper, the lost sheep, the lost coin, the prodigal son, the unjust steward, the rich man and Lazarus, the pounds.

Last Three Months.

- | | |
|---------------------|---------------|
| Raising of Lazarus. | Instructions. |
| Miracles. | Children. |
| Parables. | Zacchaeus. |

Last Week.

- Triumphal entry.
Cleansing the Temple.
Last great day of public teaching.
Instructions of his disciples.
The Lord's Supper.
The trial. The crucifixion. The burial.

Resurrection Days.

Forty days. Eleven appearances, between April 9 and May 18, A.D. 30.
The Ascension, Thursday, May 18, from Mount of Olives.

The Ever-Living Saviour.

Return through the Holy Spirit. A Saviour in heaven. Ever abiding with his people. Coming again in his kingdom, a universal king; the world redeemed.



THE APOSTLES AND THEIR HISTORY.

NAME.	SURNAME.	PARENTS.	HOME.	BUSINESS.	WRITINGS.	WORK.	DEATH.
1 { SIMON.	Peter } = Rock. Cephas }	Jonah.	<i>Early Life:</i> Bethsaida. <i>Later:</i> Capernaum.	Fisherman.	1 Peter. 2 Peter. (Mark?).	A missionary among the Jews, as far as Babylon, 1 Pet. 5: 13. Probably = Rome.	<i>Trad.</i> : Crucified head downward, at Rome.
2 { ANDREW.		Jonah.	<i>Early Life:</i> Bethsaida. <i>Later:</i> Capernaum.	Fisherman.		<i>Tradition</i> : Preached in Scythia, Greece, and Asia Minor.	<i>Trad.</i> : Crucified on St. Andrew's cross (X).
3 { JAMES the greater or elder.	{ Boanerges, or Sons of Thunder.	{ Zebedee and Salome.	Bethsaida and afterward in Jerusalem.	Fisherman.		Preached in Jerusalem and Judea.	Beheaded by Herod, A.D. 44, at Jerusalem.
4 { JOHN the beloved disciple.				Fisherman.	Gospel, 3 Epistles, Revelation.	Labored among the churches of Asia Minor, especially Ephesus.	Exiled to Patmos, A.D. 95. Recalled. Died a natural death. <i>Trad.</i>
5 { JAMES the less or younger.	Same as Thaddeus and Lebbaeus.	{ Alphaeus or Cleophas and Mary.	Galilee.		(Epistle of James?).	Preached in Palestine and Egypt. Bishop of Jerusalem (?)	<i>Trad.</i> : Crucified in Egypt; or thrown from a pinnacle.
6 { JUDE.			Galilee.		Epistle	Preached in Assyria and Persia. <i>Trad.</i>	Martyred in Persia. <i>Trad.</i>
7 PHILIP.			Bethsaida.			Preached in Phrygia.	Died martyr at Hierapolis in Phrygia. <i>Trad.</i>
8 BARTHOLOMEW.	Nathaniel.		Cana of Galilee.				Played to death. <i>Trad.</i>
9 MATTHEW.	Levi.	Alphaeus.	Capernaum.	Tax collector.	Gospel.		<i>Trad.</i> : Died a martyr in Ethiopia.
10 THOMAS.	Didymus.		Galilee.			Claimed by the Syrian Christians as the founder of their church; perhaps also in Persia and India.	<i>Trad.</i> : Shot by arrows while at prayer.
11 SIMON.	The Cananean, or Zelotes.		Galilee.				<i>Trad.</i> : Crucified.
12 JUDAS.	Iscariot.		Kerioth of Judea.				Suicide.

CHRONOLOGY OF THE ACTS.

ACTS.	EVENTS.	PLACE.	DATE A.D.*	CONTEMPORARY HISTORY.
1: 1-3	Resurrection days.....	Galilee.....	30. April. May	Tiberius, emperor, 14-37 A.D.
1: 4-12	Commission to Apostles and Ascension.....	Bethany.....	30. May 18	Pontius Pilate, procurator, 26-36.
1: 13, 14	Waiting for the promise of the Father.....	Jerusalem, in an upper room.	30	PAUL enters public life, A.D. 29, aged 30.
1: 15-26	Election of Matthias to take the place of Judas.....	"		
2: 1-13	Pentecost: the Gift of Tongues.....	Jerusalem.....		Seneca. 4 B.C.-65 A.D. Essays and Tragedies.
2: 14-36	Peter's address.....	"		
2: 37-41	The first converts: 3000.....	"		
2: 42-47	The early church.....	"		
3: 1-10	The lame man healed.....	Temple courts.....		Gamaliel. 30-40 A.D.
3: 11-26	Second address by Peter.....	"		
4: 1-22	The first persecution: Peter and John imprisoned.....	Jerusalem.....		Philo Judæus. 20 B.C.—after 40 A.D.
4: 23-37	A fresh baptism of the Spirit.....	"		
5: 1-11	Ananias and Sapphira.....	"	30	
5: 12-16	Spread of Gospel in Jerusalem.....	"	to	
5: 17-42	Second persecution: Sanhedrin.....	"	34	
6: 1-7	Appointment of deacons.....	"	35	
6: 8-15	Preaching of Stephen.....	"	35 to 36	Deposition of Pontius Pilate. 36.
7: 1-60	Martyrdom of Stephen.....	"	36	Sent to Rome for trial.
8: 1-4	General persecution.....	Samaria.....		Vitellius takes his place as governor.
8: 5-25	Philip the Evangelist in.....	Road to Gaza.....		
8: 26-40	Philip and the Ethiopian.....			
9: 1-22	Conversion of Saul of Tarsus.....	Near Damascus.....		PAUL, aged 37.
(Gal. 1: 17)	Saul in Arabia.....			Death of Tiberius, 16 March, 37.
9: 23-27	St. Paul persecuted; escapes.....	Damascus.....	33	Accession of Caligula.
9: 28-29	St. Paul preaches in Jerusalem.....	Jerusalem.....		Release of Herod Agrippa I.
9: 30	St. Paul goes to Cilicia.....	Tarsus, etc.....	33-40	Banishment of Antipas, 39.
9: 31-35	St. Peter cures Æneas.....	Lydda.....		Caligula orders his statue to be set up at Jerusalem.
9: 36-42	Dorcas restored to life.....	Joppa.....		Claudius Emperor, Jan. 24, 41, to Oct. 13, 54.
10: 1-48	Cornelius the Centurion converted.....	Cæsarea.....	41	Seneca in exile, 41-49.
11: 1-18	The question of admitting the Gentiles.....	Jerusalem.....		
11: 19-21	First Gentile church.....	Antioch.....	33-41	Romans in Britain, 43.
11: 22, 23	Herod Agrippa I, King of Judea.....	Antioch.....	41	Death of Herod Agrippa I, 44.
11: 25, 26	Barnabas at Antioch.....	Antioch.....	42, 43	London founded, 47.
12: 1, 2	Paul called from Tarsus to Antioch.....	"	42, 43	
12: 1, 2	Martyrdom of St. James.....	Jerusalem.....	44. Spring	
12: 3-18	Imprisonment and deliverance of St. Peter.....	"	44. Early Summer	Expulsion of Jews from Rome, 48 (?)
12: 19-23	Death of Herod Agrippa I.....	Cæsarea.....	44. Spring	
11: 27-30	Famine. Relief sent to Jerusalem by Barnabas and Saul.....		44-46	
12: 24, 25	Return of Saul and Barnabas with John Mark to.....	Antioch.....	46	
13: 1-14: 23	First Missionary Journey by Saul and Barnabas.....	Asia Minor.....	March 47 to 49	
13: 1-3	Ordained as missionaries.....	Antioch.....		
13: 4-52	In Cyprus and Antioch of Pisidia.....	Asia Minor.....		
14: 1-20	In Iconium, Lystra, Derbe.....	"	49	
14: 21-25	Revisiting the churches.....	"	49	
14: 26-28	Report to home church.....	Antioch.....	49	
15: 1-35	Council at Jerusalem.....	Jerusalem.....	50	Caractacus defeated in Britain.
15: 40-18: 22	Second Missionary Journey by St. Paul and Silas.....	Asia Minor and Greece.....	50-52	
16: 1-5	Revisiting the churches.....	Asia Minor.....	50-52	
16: 6-11	St. Paul enters Europe.....	Macedonia.....	50-52	
16: 12-40	St. Paul at Philippi; Lydia; conversion of jailer.....	Philippi.....	50-52	
17: 1-14	St. Paul in Thessalonica and Berea.....	Macedonia.....		Gallio pro-consul at Corinth.
17: 15-34	St. Paul at Athens.....	Greece.....	51-52	

NOTE L. The dates in this column are the prevalent ones, and are sufficiently accurate for understanding the course of the history. Almost every writer on Acts differs slightly from them, but only slightly.

CHRONOLOGY OF THE ACTS (Continued).

ACTS.	EVENTS.	PLACE.	DATE A.D.	CONTEMPORARY HISTORY.
18: 1-18	St. Paul at Corinth. Crispus... <i>1 and 2 Thessalonians</i>	Greece.....	51-52	
18: 18-22	Returns home via Ephesus and Cæsarea to.....	Antioch.....	51-52	Felix, procurator, 52-59.
18: 22	Brief visit to Jerusalem.....	Jerusalem.....		
18: 22, 23	St. Paul in Antioch..... <i>Galatians</i>	Syria.....	52	Nero, emperor, 54-68.
18: 23-21: 16	Third Missionary Journey by Paul.	Asia Minor and Greece.....	53-57	Birth of Tacitus, 55. St. Peter at Corinth, 55 or 56.
18: 24-28	Apollos at Ephesus.....	Asia Minor.....		
19: 1-11	St. Paul nearly three years at... <i>1 Corinthians</i>	Ephesus.....	53-56 56	
19: 12-20	Sceva the Exorcist.....	".....		
19: 21-41	Riot at Ephesus. Diana.....	".....		
20: 1-5	St. Paul revisits Macedonia..... <i>2 Corinthians</i>	Macedonia.....	57	
	St. Paul three months at Corinth. <i>Romans</i>	Greece.....		
20: 6-12	St. Paul at Troas. Eutychus.....	Troas.....		
20: 13-16	Sails to Miletus.....			
20: 17-38	Address to Ephesian elders at.....	Miletus.....	57	
21: 1-16	Journey by Tyre and Cæsarea to	Jerusalem.....		
21: 17-20	St. Paul's reception by church..	Jerusalem.....		
21: 21-40	St. Paul's arrest in Temple.....	".....		
22: 1-23: 11	St. Paul a prisoner in Castle of Antonia.....	".....		
23: 12-22	The conspiracy against Paul's life.	".....		
23: 23-35	St. Paul sent secretly to.....	Cæsarea.....		
24: 1-22	St. Paul's trial before Felix.....	".....		
24: 23-27	St. Paul in prison two years at..	".....	57	Festus, procurator, 59-63.
25: 1-12	St. Paul accused to Festus. He appeals to Cæsar.....	".....	59	St. Luke's Gospel prob- ably written.
25: 13-26: 32	St. Paul before Festus and Agrippa.....	".....		
27: 1-44	St. Paul's voyage and shipwreck.	Mediterranean.	Sept. 59	
28: 1-10	St. Paul on the Island of Malta..	".....	60	Nero murders Agrippina.
28: 11-29	St. Paul at Rome: Conference with the Jews.....	Rome.....		
28: 30, 31	Paul a prisoner in his own hired house at.....	".....	61, 62	
	<i>Colossians</i> , <i>Philemon</i> , <i>Epho-</i> <i>sians</i>	".....		
	<i>Philippians</i>	".....		Rebellion of Boadicea in Britain.
	Close of the history in the Acts.			Boadicea defeated by Suetonius about 62.
	*Probable composition of <i>Acts</i> ...	Rome.....	62-68	
	First trial. Release.....	".....	63	
	<i>James</i>		62 or earlier	Great earthquake at Pom- peii.
	<i>Hebrews</i> (?).....			
	Goes to Asia by way of Macedonia.			
	Sails with Titus to Crete and returns to Ephesus.....			
	Leaving Timothy goes by Phil- ippi to Corinth.....			
	<i>1, 2, Peter</i>		58-64	
	<i>1 Timothy</i> . <i>Titus</i>			
	Journey to Spain (?).....			
	Winters at Nicopolis.....			
	Journey to Dalmatia (?) and through Macedonia to Troas..			
	Martyrdom of St. Peter.....		65	
	St. Paul's second arrest. Sent to Rome.....		66	
	Trial before Emperor.....			
	<i>2 Timothy</i>	Rome.....		Jewish war begins.
	Martyrdom of St. Paul.....	".....	66 or 67	Massacre by Florus at Jerusalem.
	Destruction of Jerusalem.....		Aug. 70	Repulse of Cestius Gallus.
	<i>Jude</i> . <i>1, 2, 3, John</i>			

NOTE II. What follows in this column is based chiefly on tradition and probability. But authorities vary both as to dates and fact. The events after this point refer to St. Paul's life when not definitely connected with another.

ENGLISH VERSIONS OF THE BIBLE.

Translations of the Psalter, Gospels and other portions of the Scriptures were made into Anglo-Saxon as early as the eighth century, and into English of the thirteenth century. These translations had no traceable effect on the English Bible.

WYCLIF'S VERSION (1380).—Wyclif, with some of his followers, translated the entire Bible into English from the Latin Vulgate. Being accomplished before the days of printing, it existed only in MS. form up until 1348 or 1350, when it was published in type.

TINDALE'S NEW TESTAMENT (1525).—William Tindale began the publication of his translation of the New Testament in Cologne in 1525. Being compelled to flee, he finished the publication in Worms. Three thousand copies of quarto size were printed. These Testaments began to reach England in 1526, and were burned by order of the bishops, who bought the whole edition for that purpose. Tindale used this money to print his new edition in 1534.

TINDALE'S PENTATEUCH (1530).—This was published in Mardeburg, Hesse.

TINDALE'S NEW TESTAMENT (1534).—Tindale's New Testament, carefully revised throughout by the translator, was printed at Antwerp and paid for with the money paid for the older edition.

COVERDALE'S BIBLE (1535).—This was the first version of the entire Bible published in English.

MATTHEW'S BIBLE (1537).—This was made up of Tindale's Pentateuch and New Testament, and completed from Coverdale for the rest of the Old Testament and Apocrypha, the whole edited by John Rogers. It was probably printed at Antwerp, but was published in London with the license of King Henry VIII, thus becoming the first "authorized version."

TAVERNER'S BIBLE (1539).—An edition of Matthew's Bible, edited by Taverner.

THE GREAT BIBLE (1539).—This was a new edition of Matthew's Bible, revised and compared with the Hebrew by Coverdale, and published in England under the sanction of Thomas Cromwell in 1539.

THE GENEVA BIBLE (1560).—Two years after the accession of Elizabeth an entirely new edition of the Bible was printed at Geneva. Three men out of a company of English refugees and reformers at Geneva began this work, in January, 1558, and finished it in April, 1560. This was the most scholarly English Bible that had yet appeared. It was of handy size and clear Roman type. It became for a period of seventy-five years the Bible of the English people. Because of the rendering in Gen. 3, 7, it became known as the "Breeches" Bible.

THE BISHOPS' BIBLE (1568).—The rapid popularity of the Geneva Bible was not acceptable to Elizabeth and her bishops, who did not sympathize with Geneva church views and polity. Therefore, a revision of the Great Bible was made, at the suggestion of Archbishop Parker, by fifteen theologians, eight of whom were bishops. A second edition of the Bishops' Bible appeared in 1572.

REIMS NEW TESTAMENT (1582).—This translation was made from the Latin Vulgate, and was published in 1583 at Reims. At the same time and place the New Testament portion of the Douay, or Roman Catholic, version appeared.

AUTHORIZED VERSION (1611).—There is no evidence that this version was authorized in any special way. It won its place, under royal and ecclesiastical patronage, by its merits. The work had its inception at Hampton Court Conference in 1604, and was promoted by James I, who approved a list of fifty-four scholars to be assigned

to the undertaking. Of these but forty-seven appear to have taken part.

The central thought was "not to make a new translation, nor yet to make of a bad one a good one, but to make a good one better." The A. V. was, therefore, not a new translation, but a thorough and scholarly revision of an already good version.

THE REVISED VERSION (1881-85).—The King James or Authorized Version stood practically untouched for 270 years. True, many small changes had been introduced into the text by successive printers, but no authoritative revision had taken place. It began to be felt that revision was needed.

Accordingly, in 1870, the English Houses of Convocation appointed two bodies of revisers, consisting of twenty-five for the Old Testament and twenty-five for the New. Among other rules adopted for their guidance, they were to introduce as few changes as possible into the A. V. text; adopt no text except the evidence in favor of it greatly preponderated; make or retain no change in the text on final revision except two-thirds of those present approved.

Two similar companies of American scholars cooperated in the work. The Revised New Testament was issued in 1881, and the Revised Bible in 1885. The work as completed was a decidedly forward step in English Biblical scholarship.

THE AMERICAN STANDARD VERSION OF 1901.—The American Committee of the Revisers of the 1881 Revision dissented from some of the decisions of their English associates, a partial list of which was placed in the Appendix. But the American company retained their organization, and for 20 years worked upon a new Revision which was issued in 1901 by the Nelsons of Edinburgh. "In details it shows but slight and infrequent deviations from its predecessor." But it retains largely the solid paraphrasing which made the 1881 Revision so difficult to use by ordinary readers. Still in many details it is superior to the former Revision.

Yet with all the aid afforded by the Revised Version to the Bible reader and student, the Authorized Version still retains its wonted place in the popular heart.

THE DATE OF EASTER.

EASTER is the first Sunday after the full moon that occurs on or next after March 21; and if the full moon fall on Sunday, Easter is the next Sunday. Of course, if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way. But in the year 325 the matter was brought by Constantine before the Council of Nice, and it was evidently thought best that the anniversary of the event which they thought changed the Sabbath from the seventh day of the week to the first day, should always fall upon the first day; for they, deciding between the two ways then in use, selected for the whole church the method which would bring Easter always on Sunday.

Since that decision, Easter cannot fall earlier than March 22, nor later than April 25, in any year. These dates are called the "Easter Limits."

The most of the other holy days of the church depend for their dates upon the date of Easter.

LENT begins 46 days before Easter, with *Ash Wednesday*. Sundays being always feast days, not fast days, this gives 40 days of fasting.

Palm Sunday is the Sunday before Easter.

Good Friday is the Friday before Easter.

Passion Week is the week ending with Palm Sunday.

Holy Week is the week ending with Easter.

WHITSUNDAY or *Pentecost* is 7 weeks after Easter.

THE DAYS ON WHICH EASTER WILL FALL from 1942-1971

1942	April 5	1957	April 21
1943	 25	1958	 6
1944*	 9	1959	March 29
1945	 1	1960*	April 17
1946	 21	1961	 2
1947	 6	1962	 22
1948*	March 28	1963	 14
1949	April 17	1964*	March 29
1950	 9	1965	April 18
1951	March 25	1966	 10
1952*	April 13	1967	March 26
1953	 5	1968*	April 14
1954	 18	1969	 6
1955	 10	1970	March 29
1956*	 1	1971	April 11

* Leap years.

JEWISH SECTS AND PARTIES.

The following is a list of the main distinctions in Biblical times:—

- | | |
|--------------|-----------------------------------|
| 1. Pharisees | } Distinctions chiefly religious. |
| 2. Sadducees | |
| 3. Essenes | |
| 4. Herodians | } Distinctions chiefly political. |
| 5. Zealots | |
| 6. Galileans | |
| 7. Assassins | |

Subordinate terms connected with the above.

- | | |
|-----------------|-----------------|
| 8. Scribes. | 12. Publicans. |
| 9. Lawyers. | 13. Samaritans. |
| 10. Nazarites. | 14. Sanhedrin. |
| 11. Proselytes. | 15. Synagogue. |

ITINERARY OF THE ISRAELITES TO THE LAND OF CANAAN.

The Itinerary of the Israelites, given in full in Num. 33., may be divided into four parts:—

A. FROM GOSHEN TO THE RED SEA.

1. At Rameses.
2. Succoth.
3. Etham.
4. Pi-hahiroth.

*Crossing the Red Sea.
Destruction of Pharaoh's host.*

B. FROM THE RED SEA TO SINAI.

1. Marah (*'Ain-Hawārah*).
2. Elim (*Wady Gharandel*).
3. The Wilderness of Sin.

4. Rephidim in the Horeb.

5. The Wilderness of Sinai
Mount of God (*Jebel Māsa*).

*Giving of the Law from Mt.
Sinai.*

Building of the Tabernacle.

C. FROM SINAI TO KADESH-BARNEA.

After a stay of nearly a year at Sinai, on the twentieth day of the second month of the second year, they move three days' journey to

1. Taberah (*burning*).
2. Kibroth-hattaavah (*the graves of lust*).

Ex. 12. 37.
Num. 33. 3.
Ex. 12. 37-39.
Ex. 13. 20.
Ex. 14. 1-9.
1 Cor. 10. 1, 2.

Ex. 15. 23-25.
Ex. 15. 27.
Ex. 16.
John 6. 31, 49.
Rev. 2. 17.
Ex. 17. 1-8.
1 Cor. 10. 4.
Ex. 17. 13.
Ex. 19. 1.
Ex. 18. 5.
Ex. 20.
Ex. 32.
1 Cor. 10. 7.
Ex. 40.

Ex. 19. 1.
Num. 10. 11, 12.
Num. 10. 33.

Num. 11. 1-3.
Num. 11. 1-34.

3. Hazeroth (*Hudherah*).
4. Kadesh-barnea (*'Ain-el-Weibeh*).

Thirty-eight years in the wilderness.

D. THE NEW START. FROM KADESH-BARNEA TO THE BORDER OF THE JORDAN.

At the close of the wanderings they return to

1. Kadesh-barnea.
2. Mount Hor, near Selah or Petra (*Jos. Ant. iv. 4. 7*).
3. The Arabah by way of Elath and Ezion-geber.

4. Zared (*the brook*), and Beer-Elim (*the well of heroes*).

5. Jahaz, they defeat Sihon, king of the Amorites, and at

6. Edrei, Og, the king of Bashan. These two victories give to Israel, possession of the whole country east of Jordan. They next go to

7. Abel-Shittim (*the meadow or oasis of the acacias*), the modern *Ghor es Seiseban*, over against Jericho.

8. Plains of Moab, opposite Jericho.

*Moses' last charge and death.
Crossing the Jordan into the
Promised Land.*

Num. 11. 35.
Num. 13. 26.
Num. 14. 1-39.
1 Cor. 10. 10.
Num. 16.

Num. 33.

Num. 20. 14-21.
Num. 27. 14.
Num. 20. 24-29.

Deu. 2. 8 (R.V.).
Num. 21. 5-9.
John 3. 14.
1 Cor. 10. 9.
Num. 21. 12, 16, 18.

Num. 21. 23, 24.

Num. 21. 33.

Num. 33. 49.
Num. 22. 4.
Num. 23. 24.
Num. 25.
1 Cor. 10. 9.
Num. 31.
Deu. 32.
Deu. 34. 6.

PROPHECIES RELATING TO CHRIST.

1. His First Advent.

The fact, Gen. 3. 15; Deut. 18. 15; Ps. 89. 20; Isa. 2. 2; 28. 16; 32. 1; 35. 4; 42. 6; 49. 1; 55. 4; Ezek. 34. 24; Dan. 2. 44; Mic. 4. 1; Zech. 3. 8.

The time, Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Mal. 3. 1.

His Divinity, Ps. 2. 7, 11; 45. 6, 7, 11; 72. 8; 102. 24-27; 89. 26, 27; 110. 1; Isa. 9. 6; 25. 9; 40. 10; Jer. 23. 6; Mic. 5. 2; Mal. 3. 1.

Human Generation, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 10; 2 Sam. 7. 14; Ps. 18. 4-6, 50; 22. 22, 23; 89. 4, 29, 36; 132. 11; Isa. 11. 1; Jer. 23. 5; 33. 15.

2. His Forerunner.

Isa. 40. 3; Mal. 3. 1; 4. 5.

3. His Nativity and Early Years.

The fact, Gen. 3. 15; Isa. 7. 14; Jer. 31. 22.

The place, Num. 24. 17, 19; Mic. 5. 2.

Adoration by Magi, Ps. 72. 10, 15; Isa. 60. 3, 6.

Descent into Egypt, Hos. 11. 1.

Massacre of Innocents, Jer. 31. 15.

4. His Mission and Office.

Mission, Gen. 12. 3; 49. 10; Num. 24. 19; Deut. 18.

18; Ps. 21. 1; Isa. 59. 20; Jer. 33. 16.

Priest like Melchizedek, Ps. 110. 4.

PROPHECIES RELATING TO CHRIST (Continued).

- Prophet like Moses, Deut. 18. 15.
 Conversion of Gentiles, Isa. 11. 10; Deut. 32. 43;
 Ps. 18. 49; 19. 4; 117. 1; Isa. 42. 1; 45. 23; 49. 6;
 Hos. 1. 10; 2. 23; Joel 2. 32.
 Galilee, ministry in, Isa. 9. 1, 2.
 Miracles, Isa. 35. 5, 6; 42. 7; 53. 4.
 Spiritual graces, Ps. 45. 7; Isa. 11. 2; 42. 1; 53. 9;
 61. 1, 2.
 Preaching, Ps. 2. 7; 78. 2; Isa. 2. 3; 61. 1; Mic. 4. 2.
 Purification of Temple, Ps. 69. 9.
- 5. His Passion.**
 Rejection by Jews and Gentiles, Ps. 2. 1; 22. 12;
 41. 5; 56. 5; 69. 8; 118. 22, 23; Isa. 6. 9, 10; 8.
 14; 29. 13; 53. 1; 65. 2.
 Persecution, Ps. 22. 6; 35. 7, 12; 56. 5; 71. 10; 109.
 2; Isa. 49. 7; 53. 3.
 Triumphal entry into Jerusalem, Ps. 8. 2; 118. 25,
 26; Zech. 9. 9.
 Betrayal by own friend, Ps. 41. 9; 55. 13; Zech. 13. 6.
 Betrayal for thirty pieces, Zech. 11. 12.
 Betrayer's death, Ps. 55. 15, 23; 109. 17.
 Purchase of potter's field, Zech. 11. 13.
 Desertion by disciples, Zech. 13. 7.
 False accusation, Ps. 27. 12; 35. 11; 109. 2; Ps. 2.
 1, 2.
 Silence under accusation, Ps. 38. 13; Isa. 53. 7.
 Mocking, Ps. 22. 7, 8, 16; 109. 25.
- Insult, buffeting, spitting, scourging, Ps. 35. 15,
 21; Isa. 50. 6.
 Patience under suffering, Isa. 53. 7-9.
 Crucifixion, Ps. 22. 14, 17.
 Gall and vinegar, offer of, Ps. 69. 21.
 Prayer for enemies, Ps. 109. 4.
 Cries upon the cross, Ps. 22. 1; 31. 5.
 Death in prime of life, Ps. 89. 45; 102. 24.
 Death with malefactors, Ps. 53. 9, 12.
 Death attested by convulsions of nature, Amos
 5. 20; Zech. 14. 4, 6.
 Casting lots for vesture, Ps. 22. 18.
 Bone not to be broken, Ps. 34. 20.
 Piercing, Ps. 22. 16; Zech. 12. 10; 13. 6.
 Voluntary death, Ps. 40. 6-8.
 Vicarious suffering, Isa. 53. 4-6, 12; Dan. 9. 26.
 Burial with the rich, Isa. 53. 9.
- 6. His Resurrection.**
 Ps. 16. 8-10; 30. 3; 41. 10; 118. 17; Hos. 6. 2.
- 7. His Ascension.**
 Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19.
 Dominion universal and everlasting, 1 Chron. 17.
 11-14; Ps. 72. 8; Isa. 9. 7; Dan. 7. 14; Ps. 2. 6-8;
 8. 6; 110. 1-3; 45. 6, 7.
- 8. His Second Advent.**
 Ps. 50. 3-6; Isa. 9. 6, 7; 66. 18; Dan. 7. 13, 14;
 Zech. 12. 10; 14. 4-8.

MIRACLES OF THE OLD TESTAMENT.

IN EGYPT.		BY ELIJAH.	
Aaron's rod turned to serpent..	Ex. 7. 10-12.	◆ Staying of oil and meal.....	1 K. 17. 14-16.
The plagues:—		◆ Raising of widow's son.....	“ 17. 17-24.
1. Water made blood.....	“ 7. 20-25.	◆ Burning of the sacrifice at Car- mel.....	“ 18. 30-38.
2. Frogs.....	“ 8. 5-14.	◆ Burning of the captains.....	2 K. 1. 10-12.
3. Lice.....	“ 8. 16-18.	◆ Dividing of Jordan.....	“ 2. 7, 8.
4. Flies.....	“ 8. 20-24.	◆ BY ELISHA.	
5. Murrain.....	“ 9. 3-6.	◆ Dividing of Jordan.....	2 K. 2. 14.
6. Boils and blains.....	“ 9. 8-11.	◆ Cure of Jericho waters.....	“ 2. 21, 22.
7. Thunder and hail.....	“ 9. 22-26.	◆ Destruction of mocking children	“ 2. 23, 24.
8. Locusts.....	“ 10. 12-19.	◆ Supply of waters to armies.....	“ 3. 16-20.
9. Darkness.....	“ 10. 21-23.	◆ Increase of widow's oil.....	“ 4. 2-7.
10. Slaying of firstborn.....	“ 12. 29, 30.	◆ Raising Shunammite's son.....	“ 4. 32-37.
Parting of Red Sea.....	“ 14. 21-31.	◆ Healing the poison pottage.....	“ 4. 38-41.
IN THE WILDERNESS.		◆ Twenty loaves for 100 men.....	“ 4. 42-44.
Curing of waters of Marah.....	Ex. 15. 23-25.	◆ Cure of Naaman's leprosy.....	“ 5. 10-27.
Sending of manna.....	“ 16. 14-35.	◆ Making the axes swim.....	“ 6. 5-7.
Water from the rock.....	“ 17. 5-7.	◆ Smiting the Syrian army.....	“ 6. 18-20.
Death of Nadab and Abihu.....	Lev. 10. 1, 2.	◆ Revival of the dead.....	“ 13. 21.
Burning of the congregation.....	Num. 11. 1-3.	◆ MENTIONED BY ISAIAH.	
Death of Korah, etc.....	“ 16. 31-35.	◆ Destruction of Assyrians.....	2 K. 19. 35.
Budding of Aaron's rod.....	“ 17. 8.	◆ Return of sun on dial.....	“ 20. 9-11.
Water at Meribah.....	“ 20. 7-11.	◆ DURING CAPTIVITY.	
The brazen serpent.....	“ 21. 8, 9.	◆ Deliverance from fiery furnace.	Dan. 3. 19-27.
Stoppage of Jordan.....	Josh. 3. 14-17.	◆ Deliverance from lion's den.....	“ 6. 16-23.
IN CANAAN.		◆ IN GENERAL.	
Fall of Jericho.....	Josh. 6. 6-25.	◆ Smiting of Philistines.....	1 Sam. 5. 3-12.
Staying of sun and moon.....	“ 10. 12-14.	◆ Leprosy of Uzziah.....	2 Chr. 26. 16-21.
UNDER THE KINGS.		◆ Deliverance of Jonah.....	Jonah 2. 1-10.
Death of Uzzah.....	2 Sam. 6. 7.		
Withering of Jeroboam's hand.	1 K. 13. 4-6.		

PARABLES AND FABLES OF THE OLD TESTAMENT.

PARABLES.	BY WHOM DELIVERED.	REFERENCE.
The ewe lamb.....	Nathan to David.....	2 Sam. 12. 1-4.
The two brethren and avengers of blood.	Widow of Tekoah.....	“ 14. 1-11.
The escaped captive.....	A man of the prophets to Ahab.....	1 K. 20. 35-40.
The vineyard and grapes.....	Isaiah to Judah and Jerusalem.....	Is. 5. 1-7.
The eagles and the vine.....	Ezekiel to Israel.....	Ezek. 17. 3-10.
The lion's whelps.....	“ “.....	“ 19. 2-9.
The boiling pot.....	“ “.....	“ 24. 3-6.
FABLES.		
Trees choosing a king.....	Jotham to Shechemites.....	Judg. 9. 7-15.
Vision of Micaiah.....	Micaiah to Jehoshaphat.....	1 K. 22. 19-23.
The thistle and cedar.....	Jehoash to Amaziah.....	2 K. 14. 9.

MIRACLES OF OUR LORD.

MIRACLES.	MAT.	MARK.	LUKE.	JOHN.
I. Narrated in one Gospel only.				
Two blind men healed.....	9. 27	.....	.....	.....
A dumb demoniac healed.....	9. 32	.....	.....	.....
Stater in the mouth of the fish.....	17. 24	.....	.....	.....
The deaf and dumb man healed.....	.....	7. 31	.....	.....
A blind man healed.....	.....	8. 22	.....	.....
When Christ passed unseen through the multitude.....	.....	.....	4. 30	.....
Draught of fishes.....	.....	.....	5. 1	.....
Raising the widow's son.....	.....	.....	7. 11	.....
Healing the crooked woman.....	.....	.....	13. 11	.....
Healing the man with the dropsy.....	.....	.....	14. 1	.....
Healing the ten lepers.....	.....	.....	17. 11	.....
Healing the ear of Malchus, servant of the high priest.....	.....	.....	22. 50	.....
Turning water into wine.....	.....	.....	.....	2. 1
Healing the nobleman's son (of fever).....	.....	.....	.....	4. 46
Healing the impotent man at Bethesda.....	.....	.....	.....	5. 1
Healing the man born blind.....	.....	.....	.....	9. 1
Raising of Lazarus.....	.....	.....	.....	11. 43
Draught of fishes.....	.....	.....	.....	21. 1
II. Narrated in two Gospels.				
Demoniac in synagogue cured.....	.....	1. 23	4. 33	.....
Healing centurion's servant (of palsy).....	8. 5	.....	7. 1	.....
The blind and dumb demoniac.....	12. 22	.....	11. 14	.....
Healing the daughter of the Syrophenician.....	15. 21	7. 24	.....	.....
Feeding the four thousand.....	15. 32	8. 1	.....	.....
Cursing the fig tree.....	21. 18	11. 12	.....	.....
III. Narrated in three Gospels.				
Healing the leper.....	8. 2	1. 40	5. 12	.....
Healing Peter's mother-in-law.....	8. 14	1. 30	4. 38	.....
Stilling the storm.....	8. 26	4. 37	8. 22	.....
The legion of devils entering swine.....	8. 28	5. 1	8. 27	.....
Healing the man sick of the palsy.....	9. 2	2. 3	5. 18	.....
Healing woman with issue of blood.....	9. 20	5. 25	8. 43	.....
Raising of Jairus' daughter.....	9. 23	5. 38	8. 49	.....
Healing the man with a withered hand.....	12. 10	3. 1	6. 6	.....
Walking on the sea.....	14. 25	6. 48	.....	6. 19
Curing demoniac child.....	17. 14	9. 17	9. 38	.....
Curing blind Bartimæus (two blind men, Mat. 20).....	20. 30	10. 46	18. 35	.....
IV. Narrated in four Gospels.				
Feeding the five thousand.....	14. 19	6. 35	9. 12	6. 5

NOTE. The above list names only those miracles which are described in the Gospels; but the Gospels state that he wrought great numbers of other miracles of healing.

MIRACLES OF THE EARLY CHURCH.

MIRACLES.	REFERENCES.
Gift of tongues at Pentecost.....	Acts 2. 1-14
Healing of the lame man at the Temple gate by Peter and John.....	" 3. 1-11
Death of Ananias and Sapphira at the word of Peter.....	" 5. 1-11
Numerous acts of healing at Jerusalem by all the apostles.....	" 5. 12-16
Opening of the prison doors to the apostles.....	" 5. 17-25
Cases of healing in Samaria by Philip the Deacon.....	" 8. 6,7,13
Cure of Aeneas at Lydda by Peter.....	" 9. 32-35
Raising of Dorcas at Joppa by Peter.....	" 9. 36-41
Deliverance of Peter from prison in Jerusalem.....	" 12. 5-17
Blindness of Elymas, at Cyprus, at the word of Paul.....	" 13. 9-11
Healing of impotent man at Lystra by Paul.....	" 14. 8-12
Cure of possessed girl at Philippi by Paul.....	" 16. 16-18
Numerous miracles of healing by Paul.....	" 19. 11, 12
Raising of Eutychus at Troas by Paul.....	" 20. 7-12
Cure of Publius and others at Malta by Paul.....	" 28. 7-10

PARABLES OF OUR LORD.

PARABLES.	MAT.	MARK.	LUKE.	LEADING LESSONS.
<i>I. Recorded in one Gospel only.</i>				
The tares.....	13. 24	.....	.....	Good and evil in life and judgment.
The hid treasure.....	13. 44	.....	.....	Value of the gospel.
The goodly pearl.....	13. 45	.....	.....	The seeker finding salvation.
The draw-net.....	13. 47	.....	.....	Visible Church a mixed body.
The unmerciful servant.....	18. 23	.....	.....	Duty of forgiveness.
The labourers in the vineyard.....	20. 1	.....	.....	Precedence in service gives no claim for priority in reward.
The two sons.....	21. 28	.....	.....	Insincerity and repentance.
The marriage of the king's son.....	22. 2	.....	.....	Necessity of the robe of righteousness.
The ten virgins.....	25. 1	.....	.....	Watchful preparation and careless security.
The talents.....	25. 14	.....	.....	Use of advantages.
The sheep and goats.....	25. 31	.....	.....	Love the test of life.
The seed growing secretly.....	.....	4. 26	.....	The law of growth in religion.
The householder.....	.....	13. 34	.....	Watchfulness.
The two debtors.....	.....	.....	7. 41	Gratitude for pardon.
The good Samaritan.....	.....	.....	10. 30	Active benevolence.
The importunate friend.....	.....	.....	11. 5	Perseverance in prayer.
The rich fool.....	.....	.....	12. 16	Worldly-mindedness.
Servants watching.....	.....	.....	12. 35	Expectancy of the Second Coming.
The wise steward.....	.....	.....	12. 42	Conscientiousness in trust.
The barren fig tree.....	.....	.....	13. 6	Unprofitableness under grace.
The great supper.....	.....	.....	14. 16	Universality of the Divine call.
Building tower; king going to war.....	.....	.....	14. 28	Prudence and self-denial.
The piece of money.....	.....	.....	15. 8	Joy over penitence.
The prodigal son.....	.....	.....	15. 11	Fatherly love to returning sinner.
The unjust steward.....	.....	.....	16. 1	Faithfulness to trust.
The rich man and Lazarus.....	.....	.....	16. 19	Hopeless future of the unfaithful.
Unprofitable servants.....	.....	.....	17. 7	God's claim on all our service.
The unjust judge.....	.....	.....	18. 2	Advantage of persevering prayer.
The Pharisee and publican.....	.....	.....	18. 10	Self-righteousness and humility.
The pounds.....	.....	.....	19. 12	Diligence rewarded, sloth punished.
<i>II. Recorded in two Gospels.</i>				
House on rock, and on the sand.....	7. 24	.....	6. 47	Consistent and false profession.
The leaven.....	13. 33	.....	13. 20	Pervading influence of religion.
The lost sheep.....	18. 12	.....	15. 4	Joy over penitent.
<i>III. Recorded in three Gospels.</i>				
Candle under a bushel.....	5. 15	4. 21	[11. 33] 8. 16;	Dissemination of truth.
New cloth on old garment.....	9. 16	2. 21	5. 36	New doctrine on old prejudices.
New wine in old bottles.....	9. 17	2. 22	5. 37	New spirit in unregenerate heart.
The sower.....	13. 3	4. 3	8. 5	Hearers divided into classes.
The mustard-seed.....	13. 31	4. 30	13. 18	Spread of the gospel.
The wicked husbandmen.....	21. 33	12. 1	20. 9	Rejection of Christ by the Jews.
The fig tree and all the trees.....	24. 32	13. 28	21. 29	Indications of Second Advent.

NOTE. These Parables are those which are given in detail; but there are quite a number of others, brief similitudes, which are sometimes counted as parables.

DISCOURSES OF JESUS. CHRONOLOGICALLY ARRANGED.

DISCOURSE.	PLACE.	REFERENCE.	DISCOURSE.	PLACE.	REFERENCE.
With Nicodemus.....	Jerusalem.	John 3. 1-21.	The adulteress.....	Jerusalem.	John 8. 3-11.
With woman of Samaria.....	Sychar.....	" 4. 1-42.	Sheep and shepherd.....	"	" 10.
In the synagogue.....	Nazareth.....	Luke 4. 16-31.	Against the Pharisees.....	Peræa.....	Luke 11. 29-54.
Sermon on the Mount.....	"	Mat. 5-7.	On humility.....	Galilee.....	" 14. 7-14.
Apostles instructed.....	Galilee.....	" 10.	Obtaining heaven.....	Peræa.....	Mat. 19. 16-30.
Chorazin denounced.....	"	" 11. 20-24.	Concerning sufferings.....	Jerusalem.....	" 20. 17-19.
On healing the infirm.....	Jerusalem.	John 5.	Against Pharisees.....	"	" 23.
On plucking of corn.....	Judea.....	Mat. 12. 1-8.	Destruction of Jerusalem.....	"	" 24.
On working miracles.....	Capernaum	" 12. 22-37.	lem.....	"	" 24.
The bread of life.....	"	John 6.	Farewell discourses in the Upper Room.....	"	John 13-16.
On internal purity.....	"	Mat. 15. 1-20.	On the way to Olivet.....	"	Mat. 26. 31-35.
On forgiveness.....	"	" 18.	On Olivet after his resurrection.....	"	" 28. 18-20.
At Feast of Tabernacles.....	Jerusalem.	John 7.			

THE ITINERARY OF ST. PAUL'S MISSIONARY JOURNEYS.

PLACES.	ACTS.	PLACES.	ACTS.
I. First Missionary Journey			
With Barnabas and John Mark. Two or more years, from 47 to 49 A.D.			
<i>Sent forth, from</i>			
SYRIA, the region north of Palestine.		Ephesus, on the coast of Asia Minor a little south of modern Smyrna.....	18: 19-21
Antioch, the capital and home church...	13: 1-3	Cæsarea, on the coast of Palestine, north of Joppa.....	18: 22
Seleucia, the seaport.....	13: 4	Jerusalem.....	18: 22
<i>Traveled and preached in</i>		ANTIOCH IN SYRIA.....	18: 22
CYPRUS, off the coast of Syria.		III. Third Missionary Journey	
Salamis.....	13: 4, 5	with Timothy and others.	18: 23-21: 17
Paphos, where was Elymas the sorcerer.	13: 6-12	Three or four years, 53-56 A.D.	
PAPHOS, on southern coast of Asia Minor.		SYRIA: Antioch, the home church.	18: 23
Perga, where John Mark left them.....	13: 13	GALATIA and its churches, visited in the previous journey.....	18: 23
PISIDIA, north of Pamphylia.	13: 14-51	PHRYGIA, the churches visited before.....	18: 23
Antioch, on the border of Phrygia.....		ASIA, the Roman province so-called on the shore of the Ægean.	
LYCAONIA, east of Pisidia.		Ephesus and vicinity; nearly 3 yrs. Here occurred the incidents of John's disci- ples, the "reasoning" in the school of Tyranus, the burning of the books of magic, and the riot of the silversmiths.	18: 24-20: 1
Iconium, the capital, the modern Konia, where they were threatened with ston- ing.....	13: 51-14: 6	MACEDONIA. Revisiting the churches...	20: 2, 3
Lystra, southeast of Iconium, where Paul cured the impotent man, and the apos- tles were taken for Jupiter and Mercury.	14: 6-20		
Derbe, southeast of Lystra, the farthest point they reached.....	14: 20, 21	<i>On Return</i>	
<i>On Return, preached in</i>		Philippi.....	20: 6
Lystra.....	14: 21-23	Troas, where occurred the death and raising of Eutychus.....	20: 6-13
Iconium.....	14: 21-23	Assos, where Paul took ship.	20: 14
Antioch in Pisidia.....	14: 21-23	Mitylene, on the island of Lesbos in the Ægean.....	20: 14
Perga.....	14: 24-25	Miletus, on the coast of the Ægean, where he met the elders of the church at Ephesus.....	20: 15-21: 1
Attalia, the modern Adalia, from which they sailed to.....	14: 25, 26	Patara, on the southern coast of Asia Minor.....	21: 1, 2
ANTIOCH IN SYRIA.....	14: 26-28	Tyre, in Phenicia, where he met many disciples.....	21: 3-7
II. Second Missionary Journey		Ptolemais = Acre, seaport, south of Tyre.	21: 8-15
with Silas.	15: 36-18: 22	Jerusalem.....	21: 15-17
Three or more years from 50-52 A.D.			
SYRIA.		IV. St. Paul's Journey to Rome	
Antioch, the home church.....	15: 36-40	With St. Luke, Aristarchus, and certain prisoners under charge of Julius, a Cen- turion of the Augustan Cohort, A.D. 59 & 60.....	27: 1-28: 31
Towns to the north of Antioch.....	15: 41		
CILICIA, the southeastern corner of Asia Minor, probably passing near the mod- ern missionary towns of Aintab, Marash, Adana, Tarsus.....	15: 41	<i>Sailed from</i>	
LYCAONIA, towards the northwest.		Cæsarea.....	27: 1, 2
Derbe.....	16: 1, 4, 5	Sidon, on coast of Phenicia north of Tyre. Here Paul saw his friends.....	27: 3
Lystra, where he found Timothy.....	16: 1-5	Cyprus.....	27: 4
Iconium.....	16: 1-5	Myra, in Lycia, in the extreme south of Asia Minor.....	27: 5-6
PHRYGIA, a large province west of Pam- phylia and Pisidia.....	16: 6	Cnidus, on a promontory of Asia Minor just beyond Rhodes.....	27: 7
GALATIA, So. Galatia, which really in- cludes the cities of Derbe, Lystra and Iconium.....	16: 6	Salmona, the east point of the island of Crete.....	27: 7, 8
<i>They then planned to travel in</i>		Fair Havens, a harbor on the southern coast of Crete.....	27: 8-13
Mysia, a country near Phrygia.....	16: 7, 8	Starting out from here for a better har- bor for the winter they were struck by the storm and driven to.....	27: 13-15
Bithynia, the province on the Black Sea and Sea of Marmora, across the Bosphorus from Constantinople.....	16: 7	Cauda, or Claudia, a small island west of Crete.....	27: 16
This plan they were not allowed to carry out.		And after two weeks of tossing and dan- ger, were finally shipwrecked on the coast of.....	27: 17-27
<i>They then went to</i>		Malta, an island south of the eastern point of Sicily, where they spent the winter.	27: 27-28: 11
Troas, on the shore of the Ægean, where Paul had the vision of the man from Macedonia.....	16: 7-11		
MACEDONIA, north of Greece.		<i>In the spring they sailed to</i>	
Neapolis, the port of Philippi, the mod- ern Kavalla.....	16: 11	Syracuse, on the eastern coast of Sicily.	28: 12
Philippi, where Paul cured the possessed girl.....	16: 12-40	Rhegium, in Italy on the Straits of Mes- sina. Now Reggio.....	28: 13
Thessalonica, modern Salonica, where Jason, their host, was threatened by a mob.....	17: 1-10	Puteoli, now Pozzuoli in the harbor of Naples. Here he rested seven days.....	28: 13, 14
Berea, the modern Verria, west of Thes- salonica.....	17: 10-14	Appli Forum, a station on the Appian Way, near modern Treporti, 43 miles from Rome. Here the Roman Christians met him.....	28: 15
GREECE.	17: 15-34	Three Taverns, another station on the Appian Way, near the modern Cisterna.	28: 15
Athens, the Capital.....	18: 1-18	Where he lived at the close of the his- tory in the Acts, two years later.	28: 16-31
Corinth, where the incident of Gallio oc- curred.....	18: 18		
Cenchreæ, the eastern harbor of Corinth.			
<i>On Return</i>			
Sailed from			
Cenchreæ to.....	18: 18		

MEASURES OF CAPACITY.

I. LIQUID.

The Standard or Unit of Measure was the Bath = the Ephah of Dry Measure.				Earlier.				Later.				Approximate		
				Litres.	Gallons.	Quarts.	Pints.	Litres.	Gallons.	Quarts.	Pints.	Gallons.	Quarts.	Pinta.
Log = Roman <i>Sextarius</i>				0.51	.....	.....	0.90	0.56	.....	.....	0.99	.....	$\frac{1}{2}$	1
4 " =	Cab			2.05	.....	1	1.60	2.24	.....	1	1.96	.....	2	.....
12 " =	3 " =	Hin		6.12	1	1	0.80	6.75	1	1	1.80	$1\frac{1}{2}$	6	.....
72 " =	18 " =	6 " =	Bath or <i>Ephah</i>	36.92	8	0	1.0	40.50	8	3	1.28	9	36	.....
720 " =	180 " =	60 " =	10 " = <i>Homer</i> or <i>Cor</i>	369.2	81	4	0	405.0	89	0	0.80	90	.....	.....

The Bath, the standard unit = the cube of one half a cubit. = 2500 cubic inches Greek measure, or 2300 Jewish measure. = The Greek *Metretes*.

The standards varied in different countries, and at different times; and in translating them into modern equivalents there are equal or greater variations in English measures. See *Encyc. Britannica*, *Eleventh Ed.* There are, for instance, four different quarts named in the Century Dictionary, as in use in this country. Hence all the numbers given are only approximate.

A Litre, the Unit of Capacity in the Metric System, used in all scientific calculations, is the volume of one kilogram of water = one cubic decimetre = 0.88 of an imperial quart, or 1.056 United States quarts.

"Measure" (Ps. 80:5; Isa. 40:12) = $\frac{1}{2}$ Bath = 1 Seah of Dry Measure, = 11 qts.

"Measure" (Luke 16:6) = Bath = about 9 gals.

"Firkin" (John 2:6) = Gk. *Metretēs* = Bath = about 9 gals.

"Pot" (Mk. 7:4) = Rom. *Sextarius* = about one pint.

II. DRY.

The Unit of Measure was the Ephah.						Earlier.				Later.				Approximate.					
						Litres.	Bushels.	Pecks.	Quarts.	Pints.	Litres.	Bushels.	Pecks.	Quarts.	Pints.	Bushels.	Pecks.	Quarts.	Pints.
Log = Roman <i>Sextarius</i>						0.51	..	..	..	0.90	0.56	..	..	..	0.99	..	..	..	1
4 "	Cab.....					2.05	...	...	1	1.60	2.25	...	...	1	1.96	...	...	2	...
7.2 "	1.8 "	Omer.....				3.70	...	...	3	0.50	4.05	...	...	3	1.13	...	...	7	...
24 "	6 "	3½ "	Seah.....			12.30	..	1	2	1.6	13.5	...	1	3	1.76	...	1½	...	...
72 "	18 "	10 "	3 "	Ephah.....		36.92	1	0	0	1	40.5	1	0	3	1.28	1	...	...	...
720 "	180 "	100 "	30 "	10 "	Homer or Cor	369.2	10	0	5	0	405.0	11	0	4	0.8	11	...	...	...

"Measure" (Rev. 6:6) = Gk. *Choinix* = nearly one quart (.96).

"Measure" (1 Kin. 4:22; 2 Chr. 2:10) = homer

"Bushel" (Mat. 5:15) = Rom. *Modius* = nearly a peck (.96).

The Ephah was the Unit of Dry Measure as the Bath was of Liquid.

According to the careful calculations of Lieut.-Gen. Sir Charles Warren, an Ephah or Bath contained 2333.3 cubic inches. A Log contained 32.4 cubic inches, or a cube each of whose sides = 3.185 inches.

The foregoing tables will explain many texts in the Bible. Take, for instance, Isa. 5:10, "For 10 acres of vineyard shall yield one bath (nearly 9 gallons; or 3 $\frac{1}{2}$ quarts to an acre), and a homer of seed (10 or 11 bushels) shall yield but an Ephah" (1 bush. 3 qts.) or about $\frac{1}{10}$ as much as the seed sown.

MEASURES OF LENGTH.

L. SMALLER.

The *Unit* or standard of Measure was the **Cubit**.

					Roman and Attic.			Talmudic.		
					Metres.	Feet.	Inches.	Metres.	Feet.	Inches.
Digit — "finger's breadth"					0.0185	0	0.728	0.023	0	0.91
4 " =	Palm — "hand breadth"				0.074	0	2.912	0.062	0	3.64
12 " =	3 " =	Span			0.222	0	8.737	0.277	0	10.93
24 " =	6 " =	2 " =	Cubit		0.444	1	5.48	0.555	1	9.85
144 " =	36 " =	12 " =	6 " =	Reed	2.664	8	8.87	3.330	10	11.10
168 " =	42 " =	14 " =	7 " =	Ezekiel's Reed	3.108	10	2.30	3.885	12	8.95

The standard of measures of length was the **Cubit**, which was originally the length of the human arm from the elbow to the tip of the middle finger. The **SPAN** is the extent between the tips of the thumb and the little finger when stretched out. The English span is 9 inches.

From this origin of the measures it is easy to see the reason why these measures, and all derived from them, vary very much in length, because the hand and arm of different persons and different races have different lengths.

The cubit varies from 17.6 inches (the Siloam inscription at Jerusalem and the Greek Olympic cubit) to nearly 22 inches.

The cubit is given, approximately, as a *foot and a half*, and is now generally reckoned as 1½ inches, except where especial exactness is required. The length of the foot varied in different periods and countries. See Harper's *Classical Dictionary*, article "Cubitus," and the tables in the Appendix, and the *Encyc. Brit.*

But though the standards vary, the relations of the measures one to another are always the same as given in the tables.

According to Lieut.-Gen. Sir Charles Warren, K.C.B., F.R.S., the length of the cubit regulated everything connected with weights and measures, and even the weight of the gold, silver, and copper coinage; as the Metre is of the whole metric system.

The metre is 39.37 English inches.

The *Fathom* of Acts 27:28 is a Greek and Roman measure, of approximately 6 feet.

II. LAND AND DISTANCE.

The *Unit* of Measure is the **Cubit**.

					English Standard.			
					Metres.	Miles.	Feet.	Inches.
Foot =	Roman <i>Pes</i>				0.296	.....	0	11.65
1½ =	Cubit = nearly 18 inches				0.444	.....	1	5.48
5 =	3½ =	Pace = <i>Passus</i>			1.480	.....	4	10.27
600 =	400 =	120 =	Furlong = Stadium		177.60	0.11	582	8.40
5000 =	3333½ =	1000 =	8 =	Mile = <i>Mille Passuum</i>	1480.00	0.92	4856	0
5000 =	3333½ =	1000 =	8 =	"Sabbath Day's Journey" ..	1480.00	0.92	4856	0

A *pace* (the stretch of the leg in walking) varies from 2½ ft. (the military pace) to 3 ft. The Roman *passus* was a double pace, from the back of the foot at the start to the position of the same foot at the end of the movement. It was 5 Roman feet.

A *furlong* is often spoken of roughly as 600 ft.

The relations of the measures to one another are correct, but the standards vary slightly; the Roman Stadium, or furlong, being 125 metres, the Attic 177, the Olympic 192.

The Roman mile was a little more than nine-tenths of an English mile.

A metre, 39.37 English inches. The English foot is 3048 of a metre.

WEIGHTS.

The Unit of Weight was the Shekel or $\frac{1}{2}$ oz. of ordinary weight.				Heavy Weight.			Light Weight.		
				Grains.	Pounds.	Oz.	Grains.	Pounds.	Oz.
Gerah = "grain".....				11.2			5.6		
5 = Rebah = "quarter" = $\frac{1}{4}$ shekel.				56.0			28.0		
10 = 2 = Bekah = "half" = $\frac{1}{2}$ shekel				112.0			56.0		
20 = 4 = 2 = Shekel				224.5		$\frac{1}{2}$	112.0		$\frac{1}{2}$
400 = 80 = 40 = 20 = Libra = Greek Litra "Pound" (John 12: 4)				5,050.		Avoir. 11 $\frac{1}{2}$			
1000 = 200 = 100 = 50 = 2 $\frac{1}{2}$ = Mina or Maneh "Pound" of Luke				11,225.	Troy = 2 Avoir. = 1	0 8	5612.	Troy = 1 Avoir. = 0	0 12
60,000 = 12,000 = 6,000 = 3,000 = 60 = Talent (silver)				673,500.	Troy = 117 Avoir. = 96	0 5 $\frac{1}{2}$	336,750.	Troy = 58 Avoir. = 48	5+ 0
Talent (gold)				758,000.	Troy = 131 Avoir. = 108	0 0	379,000.	Troy = 65 Avoir. = 54	5+ 0

The above table is in accord with the article by A. R. S. Kennedy, D.D., in Hastings' *Bible Dictionary*, and with the weights given in the Tables of Money.
But there was a great variation in those times as there is now in different countries and at different times in the same country.

The pound in Luke 19:13 = Mina, the Attic or light weight, = 12 oz. avoird. or 1 lb. Troy.
The pound in John 12:3 and 19:39 = Libra = 11 oz.
The pound avoird. = 7000 grains.
The pound Troy = 5760 grains.

RECKONING OF DAY AND NIGHT, — WATCHES AND HOURS.

THE CIVIL DAY began at sunset and ended at sunset of the next day, instead of from midnight to midnight with us.

THE NATURAL DAY was from sunrise to sunset.

THE NATURAL NIGHT was from sunset to sunrise.

Whatever the length of the day from sunrise to sunset, it was divided into twelve equal parts; so that in Palestine each hour in December, when the days were 10 of our hours long, would be only 50 minutes, while in July, the days being 14 hours and 18 minutes, their hour would be one hour and ten minutes of our reckoning. The sixth hour was always 12 o'clock. At the time of the crucifixion, day and night being equal, the hours were the same length as ours.

NIGHT (Ancient).

First Watch (Lam. 2: 19) till midnight.

Middle Watch (Jud. 7: 19) till 3 A.M.

Morning Watch (Ex. 14: 24) till 6 A.M.

DAY (Ancient).

Morning till about 10 A.M.

Heat of day till about 2 P.M.

Cool of day till about 6 P.M.

NIGHT (New Testament).

First Watch, evening = 6 to 9 P.M.

Second Watch, midnight = 9 to 12 P.M.

Third Watch, cock-crow = 12 to 3 A.M.

Fourth Watch, morning = 3 to 6 A.M.

DAY (New Testament).

Third hour = 9 A.M.

Sixth hour = 12 midday.

Ninth hour = 3 P.M.

Twelfth hour = 6 P.M.

MONEY VALUES IN THE OLD TESTAMENT.

I. SILVER.

The Unit of Value was the Shekel.			Heavy or Common Standard.			Light Standard.		
			Weights in Grains Troy.	\$	Cts.	Weights in Grains Troy.	\$	Cts.
Shekel = 4 Roman <i>Denarii</i> or <i>Drachmas</i>			224½	0	64.6	112½	0	32.3
50	= Mina		11,225	32	30	5,612½	16	15
3000	= 60	= Talent	673,500 = 96½ lbs. Avoir.	1940 nearly	00	336,750	970 nearly	00

II. GOLD.

The Unit of Value was the Shekel.			Heavy or Common Standard.			Light Standard.		
			Weights in Grains Troy.	\$	Cts.	Weights in Grains Troy.	\$	Cts.
Shekel = 15 silver shekels			252½	9	69	126½	4	85
50	= Mina		12,630	484	75	6,315	242	38
3000	= 60	= Talent	758,000 = 108 lbs. Avoir.	29,085	00	379,000	14,542	00
Dram (A.V.) } Ezra 8: 27; Neh. 7: 22. or Daric (R.V.) } A gold Persian coin			130	5	60			

The *shekel* was the unit of value in common use.

The value of the silver shekel varied at different times. The best specimens now extant weigh from 218 to 220 grains. Hastings reckons it as weighing 224½ grains, as above. Harper's *Classical Dictionary* makes it 240 grains.

The reason for the different weights of the silver and gold shekels and their multiples lay in the fact that the ratio of silver to gold was 13.3 to 1, a very inconvenient ratio. Therefore the weight of the gold shekel was increased so that its value equalled 15 silver shekels.

There are no coins mentioned in the Bible before the Exile, and only one, the gold daric, in the O. T. There were, however, ingots or bars of gold and silver of definite weight for convenience of trade.

These tables were computed by the present editor from a careful comparison of Harper's *Classical Dictionary*, and Hastings' *Bible Dictionary*, and a further consultation of a number of other authorities, including the *Jewish Cyclopedia*.

One pound avoirdupois contains 7,000 grains. One pound troy contains 5,760 grains.

MONEY VALUES IN THE NEW TESTAMENT.

I. COPPER OR BRASS.

					Weight in grains.	\$	Cts.
Mite = Greek <i>lepton</i> . Matt. 12:2; Lu. 12:59; 21:2.....						($\frac{1}{4}$ farthing Eng.)	$\frac{1}{4}$
2	= Farthing = Greek <i>kodrantes</i> ; Rom. <i>quadrans</i> . Matt. 5:16; Mk. 12:42.....					($\frac{1}{2}$ farthing Eng.)	$\frac{1}{2}$
8	= 4	= Farthing = <i>Assarion</i> = <i>As</i> . Matt. 10:29; Luke 12:6.....			4		1
32	= 16	= 4	= Sestertius (Roman).....				4
128	= 64	= 16	= 4	= Denarius (Silver).....	60	56	16
II. SILVER.							
Denarius (Roman) } The silver penny; the ordinary day's wage. or Drachma (Greek) } Matt. 29:19; Luke 15:8; 20:24; Acts 19:19.....					60	56	16
2	= Diddrachma (Roman) } "Tribute money" or Half-Shekel (Jewish) } Matt. 17:24; 22:19.....				120	112$\frac{1}{2}$	32$\frac{1}{2}$
4	= 2	= Stater (Roman) } Matt. 17:27. The same as or Shekel (Jewish) } <i>argurion</i> , "piece of silver" (Matt. 26:15).....			240	224$\frac{1}{2}$	64$\frac{1}{2}$
100	= 50	= 25	= Mina = <i>maneh</i> = "pound" of Luke 19.....		6000	5612	16 15
6000	= 3000	= 1500	= 601	= Talent of Matt. 25.....	360,000	333,750	970 00
25	= Aureus = the only <i>gold</i> coin in Palestine in the time of Augustus. Nearly $\frac{1}{2}$ <i>Mina</i> . Matt. 10:9.....				126	120.3	5 00 nearly

The *Denarius* was the standard coin of Roman, as the *Shekel* was of Jewish, currency. The coin was about the size of an English half crown, and a little larger than a half dollar.

Since in all our coins there is an appreciable amount of alloy, the calculations of the equivalents in English money are based upon the price at which the Royal Mint buys pure gold (in 1902) viz.: £3, 17s. 10 $\frac{1}{2}$ d., per oz. of 480 grains.

The equivalents in dollars and cents are based upon the amount of pure silver in the standard dollar of 416 grs. = 371 $\frac{1}{2}$ grs. Silver and gold are estimated at the proportion of 16 to 1.

The variations in the values are very perplexing. No one standard was maintained in any country during different periods; and standards varied greatly at the same period in different countries. The tables therefore are approximate, or average. But with all due allowances for variations of value of both the ancient and modern coins, it is exact enough for all practical purposes.

These tables of money values will explain many parables and incidents in the Bible where money is mentioned. For example, we can understand why Naaman (2 Kings 5:23) considered two servants necessary for carrying two talents of silver and a few garments, — the talents weighed 50-100 pounds each, according to the standard used. The "30 pieces of silver" received by Judas as the reward of his treachery amounted to \$24, or, according to the value of money at that time, the wage of a common laborer for about six months. The poor widow commended by Christ gave only $\frac{1}{4}$ of a cent — but it was all she had. The man who was given but one talent, in the parable, received at the lowest calculation nearly \$1,000, or an amount it would have taken a laboring man twenty years to earn.

COINS IN USE IN PALESTINE.



THE PERSIAN (or golden) DARIC.



JEWISH SHEKEL.

The unit of Jewish coinage = Roman stater.
Value about 64 cents.



JEWISH HALF-SHEKEL.

The coin in which the Temple tax was paid. The
tribute money of Matt. 17:27. Value, 32
cents = Greek *didrachma*.



SILVER STATER

of Augustus = Tetradrachm of Antioch (Matt.
17:27). Same value as Jewish shekel.



SILVER DENARIUS

of Tiberius. Coined in the time of Christ. The
Penny of Matt. 18:28, etc. Value = 16 cents.

An ordinary day's wage.



BRONZE ASSARION.

The *Farthing* of Matt. 10:29. Value about one
cent. Equals 4 Quadrans.



BRONZE COIN OF TITUS

commemorating the capture of Jerusalem, A.D. 70.
The coins thus struck were of different values,
gold, silver, and bronze.



BRONZE QUADRANS

of Pontius Pilate. Coined in the time of
Christ. The *Farthing* (Mark 12:42).
Value $\frac{1}{4}$ cent. Equal to the wid-
ow's "two mites which make
a farthing."

JEWISH CALENDAR.

YEAR.		MONTH.	ENGL. MONTH (nearly).	FESTIVALS.	CORRESPONDING DATES.		SEASONS AND PRODUCTIONS
Sacred.	Civil.				1916-17	1921-22	
1	7	Nisan or Abib 30 days.	April	1. New Moon..... 14. The PASSOVER..... 15-21. Unleavened bread	Apr. 4 " 17 " 18-24	Apr. 9 " 22 " 23-29	Spring rains (Deut. 11:14). Floods (Josh. 3:15). Barley ripe at Jericho.
2	8	Iyar or Zif 29 days.	May	1. New Moon..... 14. Second Passover (for those unable to keep first).....	May 4 " 17	May 9 " 22	HARVEST. Barley Harvest (Ruth 1:22) Wheat Harvest. Summer begins. No rain from April to Sept. (1 Sam. 12:17).
3	9	Sivan 30 days.	June	1. New Moon..... 6. Pentecost.....	June 2 " 7	June 7 " 12	
4	10	Thammuz 29 days.	July	1. New Moon..... 17. Fast. Taking of Jeru- salem.....	July 2 " 13	July 7 " 23	
5	11	Ab 30 days.	Aug.	1. New Moon..... 9. Fast. Destruction of Temple.....	July 31 Aug. 8	Aug. 5 " 13	HOT SEASON. The streams dry up. Heat intense. Vintage (Lev. 26:5). Heat intense (2 Ki. 4:19). Grape harvest (Num. 13:23).
6	12	Elul 29 days.	Sept.	1. New Moon.....	Aug. 30	Sept. 4	
7	1	Tishri or Ethanim 30 days.	Oct.	1. New Year. Day of blowing of Trumpet. Day of Judgment and Memorial (Num. 29:1). 10. Day of Atonement (Lev. 16)..... 15-21. Tabernacles (Lev. 23:34)..... 22. Solemn Assembly...	Sept. 23 Oct. 7 " 12-18 " 19	Oct. 3 " 12 " 17-23 " 24	
8	2	Marchesvan or Bul 29 days.	Nov.	1. New Moon.....	Oct. 23	Nov. 2	SEED TIME. Former or early rains be- gin (Joel 2:23). Plowing and sowing be- gin. Rain continues. Wheat and barley sown. Vintage in No. Palestine.
9	3	Kislev 30 days (Chislew)	Dec.	1. New Moon..... 25. Dedication (John 10:22, 29).....	Nov. 26 Dec. 20-27	Dec. 2 Dec. 26 Jan. 2, 1922	
10	4	Tebeth 29 days.	Jan.	1. New Moon..... 10. Fast. Siege of Jeru- salem.....	Dec. 26 Jan. 4, 1917	Jan. 1, 1922 " 10	
11	5	Shebat 30 days.	Feb.	1. New Moon.....	Jan. 24	Jan. 30	WINTER. Coldest month. Hail and snow (Josh. 10:11). Weather gradually warmer.
12	6	Adar 29 days.	Mar.	1. New Moon..... 13. Fast of Esther..... 14-15. Purim.....	Feb. 23 Mar. 7 " 8-9	Mar. 1 " 13 " 14, 15	
13 Leap year.		Veadar.	Mar. April	1. New Moon..... 13. Fast of Esther..... 14-15. Purim.....	Mar. 10, 1913 " 23, 1913 " 24, 25, 1913		Intercalary Month.

NOTE I. The "corresponding dates" are given to show the variations of the months from the corresponding ones in our year. These two columns are from the *International Bible Dictionary* by permission.

NOTE II. The Jewish year is strictly lunar, being 12 lunations with an average of 29½ days, making 354 days in the year. The Jewish sacred year begins with that new moon of spring which comes between our Mar. 22 and Apr. 25, in cycles of 19 years. We can understand it best if we imagine our New Year's Day, which now comes on Jan. 1, without regard to the moon, varying each year with Easter, the time of the Passover, at the time of the full moon which, as a new moon had introduced the New Year two weeks before.

NOTE III. Hence the Jewish calendar contains a 13th month, Veadar, introduced 7 times in every 19 years, to render the average length of the year nearly correct, and keep the seasons in their proper months.

NOTE IV. The Jewish day begins at sunset of the previous day.

BIBLE TEXT-BOOK

CONTAINING ALL

The Principal Texts Relating to Persons, Places and Subjects

OCCURRING IN

THE HOLY SCRIPTURES.

AARON, appointed to assist Moses, Ex. 4. 14, 27.
fulfills his commission, Ex. 5-12; 16. 33; 17. 12.
chosen high priest, Ex. 28.
consecrated (Ex. 29), Lev. 8. 9.
his first offerings, Lev. 9.
forbidden to mourn for his sons' death, Lev. 10. 6.
his neglect excused, Lev. 10. 20.
his sin in making the golden calf, Ex. 32.
spared at Moses' intercession, Deut. 9. 20.
his sedition against Moses, Num. 12.
stays the plague, Num. 16. 17.
his rod buds, Num. 17. 8.
excluded from the promised land, Num. 20. 12.
his death, Num. 20. 23.
his descendants, 1 Chron. 6. 49. *See* **PRINCES**.
his priesthood inferior to Christ's, Heb. 5. 7, etc. *See* Ps. 77. 20; 99. 6; 106. 16, etc.
ABADDON (the destroyer), Rev. 9. 11.
ABBA (Father), Mark 14. 36; Rom. 8. 15; Gal. 4. 6.
ABDON (judge), Judg. 12. 13.
ABEDNEGO. *See* **SHADRACH**.
ABEL'S birth, sacrifice and death, Gen. 4.
his faith, Heb. 11. 4; 12. 24; 1 John 3. 12.
ABIATHAR (high priest) escapes Saul's vengeance, 1 Sam. 22. 20.
faithful to David, 1 Sam. 23. 6; 30. 7; 2 Sam. 15. 24.
but opposed to Solomon, 1 Kings 1. 19.
degraded from the priesthood, 1 Kings 2. 26.
ABIB (month), the passover celebrated in, Ex. 13. 4; 23. 15; 34. 18.
ABIGAIL, her character, 1 Sam. 25. 3.
her intercession for Nabal, 1 Sam. 25. 24.
ABIHU'S trespass and death, Lev. 10. law in consequence, Lev. 10. 9.
ABIJAH (or Abijam), king of Judah, his evil reign, 1 Kings 15. 1.
his wars with Jeroboam, 2 Chron. 13. (—son of Jeroboam), his death foretold, 1 Kings 14.
ABIMELECH (king of Gerar) reproves Abraham for denying his wife, Gen. 20. 9.
—rebukes Isaac for denying his wife, Gen. 26. 10.
his covenant with Isaac, Gen. 26. 27. (—son of Gideon), Judg. 8. 31.
his cruelty, Judg. 9. 5, 48.
made king, Judg. 9. 6.
slain by a woman, Judg. 9. 53; 2 Sam. 11. 21.
ABINADAB receives the ark sent away of the Philistines, 1 Sam. 7. 1; 2 Sam. 6. 3.
ABIRAM. *See* **KORAH**.
ABISHAG ministers to David, 1 Kings 1. 3.

ABISHAG—*cont.*
Adonijah slain for seeking her in marriage, 1 Kings 2. 13.
ABISHAI, brother of Joab, prevented from slaying Saul, 1 Sam. 26. 8. and Shimei, 2 Sam. 16. 9; 19. 21.
his valiant deeds, 2 Sam. 21. 17; 23. 18; 1 Chron. 11. 20; 18. 12.
ABNER, Saul's captain, 1 Sam. 14. 50; 17. 55.
taunted by David, 1 Sam. 26. 5, 14.
at first adheres to Ishbosheth, 2 Sam. 2. 8.
but revolts to David, 2 Sam. 3. 8.
treacherously slain by Joab, 2 Sam. 3. 27.
lamented by David, 2 Sam. 3. 31.
ABOMINATIONS which God abhors, graven images, idolaters, Deut. 7. 25; 27. 15; 1 Kings 11. 5; 2 Kings 23. 13; Isa. 41. 24; Mal. 2. 11.
heathenish practices, Deut. 18. 12; 12. Rev. 21. 27.
things sacrificed, Lev. 7. 18; Deut. 17. 1; Prov. 15. 8; Isa. 1. 13.
uncleanliness, Lev. 18. 22; 20. 13; Deut. 24. 4.
the wages of sin, Deut. 23. 18.
forwardness, pride, Prov. 3. 32; 6. 16; 11. 20; 16. 5.
injustice, fraud, Prov. 11. 1; 16. 12; 17. 15; 20. 10, 23.
thoughts and worship of the wicked, Prov. 15. 8; 26. 25, 27; 28. 9.
—of Jerusalem described, Isa. 1. 3; Jer. 2. etc.; Ezek. 5. 11; 6. 9; 7. 8; 11. 16, 23; Hos. 1. etc.
—of the heathen censured, Lev. 18. 26; Deut. 18. 9; 1 Kings 14. 24; Rom. 1. 18; Eph. 5. 13; Col. 3. 5.
ABRAHAM (Abram) born, Gen. 11. 27.
called, Gen. 12. 1.
repairs to Canaan, Gen. 12. 6.
goes to Egypt, Gen. 12. 5.
denies his wife, Gen. 12. 14 (20. 2).
receives the promise, Gen. 13. 14; 15. 5.
rescues lot, Gen. 14. 14.
blessed by Melchizedek, Gen. 14. 19; Heb. 7. 4.
his faith and sacrifice, Gen. 15.
God's covenant with him, Gen. 15. 18; 17.
he and his household circumcised, Gen. 17.
visited by angels, Gen. 18.
intercedes for Sodom, Gen. 18. 23.
dismisses Hagar and Ishmael, Gen. 21. 14.
his obedience in offering Isaac, Gen. 22.
purchases Machpelah for a burying-place, Gen. 23.
provides a wife for Isaac, Gen. 24.
his descendants by Keturah, Gen. 25.
death and burial, Gen. 25. 7.
testimonies to his faith and works, Isa. 41. 8; 51. 2; John 8. 31, etc.; Acts 7. 2; Rom. 4; Gal. 3. 6; Heb. 11. 8; James 2. 21, etc.

ABSALOM, son of David, 2 Sam. 3. 3.
3.
slays Amnon, 2 Sam. 13. 28.
his conspiracy, 2 Sam. 15-27.
his death, 2 Sam. 18. 14.
lamented by David, 2 Sam. 18. 33; 19. 1.
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the Word, John 1. 1; 1. 14; Acts 10. 36; 1 John 5. 7; Rev. 19. 13.
the Lamb of God, John 1. 29, 36; Rev. 5. 6; 6. 1, 16; 12. 11; 13. 8; 15. 3; 19. 7; 22. 1, 3.
the Mediator, Gal. 3. 19; 1 Tim. 2. 5; Heb. 2. 17; 7. 25; 8. 6; 9. 15; 10. 10; 12. 2, 24; 13. 15.
the Lord our Righteousness, Jer. 23. 6, 33, 16; Mal. 4. 2; Acts 7. 31; Rom. 5. 3; Phil. 1. 11; Heb. 7. 2; 2 Pet. 1. 1.
the Lord of all, Acts 10. 3, 6.
the Lord of glory, 1 Cor. 2. 8; James 2. 1.
King of kings, and Lord of lords, Rev. 19. 16.
Prophet, Priest, and King, Deut. 18. 15; Is. 49; 50; 51; 52; Nah. 1. 15; Mat. 2. 2; 23. 36; 24. 4; 25. 34; Luke 4. 1, 15, 16, 18, 24; 5. 3, 17, 32; 19. 41; 21. 10, 25; 22. 34; 23. 2, 27; John 18. 37; 19. 14, 19; Acts 17. 7; 1 Tim. 1. 17; 6. 15; Heb. 1. 8; 2. 17; 3. 1; Rev. 1. 5; 11. 15; 15. 3; 17. 14; 19. 16.
Alpha and Omega, Rev. 21. 6; 22. 13.
CHRIST (the man CHRIST JESUS).
— LIFE ON EARTH:—
His miraculous conception and birth predicted, Is. 7. 14; 11. 1; Mat. 1. 18; Luke 1. 31; accomplished at Bethlehem, Mat. 1. 25; Luke 2. 7; announced to shepherds by angels, Luke 2. 9-14.
wise men of the East do homage to, Mat. 2. 1.
circumcision of, and presentation in temple, Luke 2. 21, 22.
carried into Egypt, Mat. 2. 13.
first public appearance (doctors in temple), Luke 2. 46.
baptism by John, Mat. 3. 13; Mark 1. 9; Luke 3. 21; John 1. 32; 3. 24.
selection of disciples, Mat. 4. 18; Mark 1. 16; Luke 4. 31; 5. 10; John 1. 38.
begins to preach and heal, Mat. 4. 12; Mark 1. 14; Luke 4. 16.
opposition of the Pharisees begins, Mat. 9. 34.
sufferings and death predicted, Mat. 16. 17, 20; Mark 8. 9, 10; Luke 9. 18.
transfiguration, Mat. 17; Mark 9. institutes the Lord's Supper, Mat. 26; Mark 14; Luke 22 (1 Cor. 11. 23).
betrayed by Judas, Mat. 26; Mark 14; Luke 22; John 13; Acts 1.
deserted by disciples, Mat. 26; John 18.
taken before Annas and Caiaphas, and Pilate and Herod, Mat. 26. 57; 27; Mark 14. 54, 15; Luke 23; John 18. 19.
pronounced faultless by Pilate, yet delivered up to the Jews, Mat. 27; Mark 15; Luke 23; John 18. 19.
crucified, Mat. 27; Mark 15; Luke 23; John 19.
His legs not broken, John 19. 33.
His side pierced by soldier, John 19. 34.
His garments divided amongst soldiers, Mat. 27. 35; Mark 15. 24; Luke 23. 34; John 19. 24.
yields up the ghost, Mat. 27. 50.

CHRIST (LIFE ON EARTH)—*cont.*
buried, Mat. 27; Mark 16; Luke 23; John 19; in a new sepulchre watched by soldiers and sealed, Mat. 27. 66.

His descent into hell, Eph. 4. 9.
rises from the tomb, Mat. 23; Mark 16; Luke 24; John 20. 21 (1 Cor. 15. 4).

appears to Mary Magdalene and disciples, Mat. 28; Mark 16; Luke 24; John 20.

shows Thomas His hands and feet, John 20. 27.

charge to Peter to feed His lambs, John 21. 15.

ascends into heaven, Mark 16; Luke 24; Acts 1. 9, 10.

seen in heaven by Stephen, Acts 7. 55.

appearances after ascension:—
to Paul, Acts 9. 4; 18. 9; 22. 8.
to John, Rev. 1. 13.

—**WORK ON EARTH:**—
questions the doctors, Luke 2. 46.
is tempted, Mat. 4; Mark 1. 12; Luke 4.

sermon on the mount, Mat. 5. 6, 7.
cleanses the temple, Ps. 69. 9; John 2. 14.

teaches Nicodemus, John 3.
converses with woman of Samaria, John 4.

the people attempt to make Him king, John 6. 15.

taunted by His brethren, John 7. 4.
the people's testimony, Mat. 16. 13; Mark 8. 27; Luke 9. 18; John 7. 12.

message to John the Baptist, Luke 7. 22.

anointed at Simon the Pharisee's house, Luke 7. 36.

pays tribute at Capernaum, Mat. 17. 24.

inculcates humility on apostles, Mat. 18; Mark 9. 33; Luke 9. 49; 22. 24.

departs from Galilee into Judea, Mat. 19. 1.

teaches respecting divorce, Mat. 19. 3; Luke 16. 18.

reproves Herod ("that fox"), and Jerusalem, Luke 13. 32, 34.

pardons woman taken in adultery, John 8.

compares Martha and Mary ("that good part"), Luke 10. 33-42.

suffers children to come to Him, Mat. 19. 13; Mark 10. 13; Luke 18. 15.

Zacchæus the publican called by, Luke 19. 2.

anointed by Mary at Bethany, Mat. 26. 6; Mark 14. 3; John 12. 3.

His triumphant entry into Jerusalem, Mat. 21; Mark 11; Luke 19; John 12.

drives moneychangers out of temple, Mat. 21. 12; Mark 11. 15; Luke 19. 45.

curses the fig tree, Mat. 21. 19; Mark 11. 12.

Greeks would see Jesus, John 12. 20.

His answer, John 12. 23.
to the chief priests, Luke 20. 3.
to the Pharisees, Mat. 22. 15.
to the Sadducees, Mark 12. 18.

glorified by the Father, John 12. 23.
chief priests conspire to kill, Mat. 26. 3; Mark 14. 1; covenant with Judas to betray, Mat. 26. 13; Mark 14. 10; Luke 22. 3; John 13. 18.

gives directions for the passover, Mat. 26. 17; Mark 14. 12; Luke 22. 7.

foretells Peter's denial, Mat. 26. 34; Mark 14. 29; Luke 22. 31; John 13. 26.

love to His own, John 13. 1.

CHRIST (WORK ON EARTH)

—*cont.*
washes disciples' feet, John 13. 5.
Peter's protest, John 13. 8.

example to His disciples, John 13. 15.

comforts His disciples, John 14. 1.
promise to them, John 14. 14.

leaves His peace with them, John 14. 27.

commands them to love one another, John 15. 12, 17.

promises the Comforter, John 15. 26; 16. 7.

predicts disciples' persecution, John 16. 2.

"a little while," John 16. 16.
encourages prayer in His name, John 16. 23.

prays for disciples, John 17.
goes over the brook Cedron, John 18. 1.

often resorted to garden, John 18. 2.

His agony, Mat. 26. 36; Luke 22. 44.

betrayed by Judas, Mat. 26. 47; Mark 14. 43; Luke 22. 47; John 18. 3.

seized by the officers, Mat. 26. 50; Mark 14. 46; Luke 22. 54; John 18. 12.

forbids use of sword, Mat. 26. 52; John 18. 11.

taken before the chief priests, Pilate, and Herod. *See LIFE ON EARTH.*

tried, found innocent, delivered to the Jews, crucifixion. *See LIFE ON EARTH.*

commends His mother to the beloved disciple, John 19. 25.

prays for His executioners, Luke 23. 34.

His promise to the penitent thief, Luke 23. 43.

acknowledged by centurion to be Son of God, Mat. 27. 54; Mark 15. 39; to be righteous, Luke 23. 47.

—**HIS TEACHING:**—
preaches repentance at Galilee, Mat. 4. 17.

at Nazareth, Luke 4. 16.
the gospel of the kingdom, Mat. 4. 23; Mark 1. 14.

testimony concerning John the Baptist, Mat. 11. 7; Luke 7. 24; 20. 4.

upbraids Chorazin, Bethsaida, Capernaum, Mat. 11. 20; Luke 10. 13.

speaks to the Jews respecting the Father and the Son, John 5; 8. 18, 42; 10. 15; 12. 23; the bread of life, John 6. 26; seed of Abraham, John 8. 31; traditions of the elders, Mat. 15. 1; Mark 7. 1.

answers Pharisees asking a sign, Mat. 12. 35; 16. 1; Mark 8. 11; Luke 11. 16; 12. 54; John 2. 18.

teaches His disciples on humility, John 13. 14.

teaches scribes and Pharisees, Mat. 23; Mark 12. 38; Luke 11. 37; 20. 45.

prophecies destruction of Jerusalem, and the last times, Mat. 24; Mark 13; Luke 13. 34; 17. 20; 19. 41; 21.

preaches daily in the temple, Luke 19. 47.

His invitation to the weary and heavy laden, Mat. 11. 23.

His discourses on suffering for the gospel's sake, Luke 14. 26 (Mat. 10. 37).

on marriage, Mat. 19; Mark 10.

riches, Mat. 19. 16; Mark 10. 17; Luke 12. 13; 18. 18.

paying tribute, Mat. 22. 15; Mark 12. 13; Luke 20. 20.

the resurrection, Mat. 22. 23; Mark 12. 18.

CHRIST (HIS TEACHING)—*cont.*

on the two great commandments, Mat. 22. 35; Mark 12. 28.

the Son of David, Mat. 22. 41; Mark 12. 35; Luke 20. 41.

the widow's mite, Mark 12. 41; Luke 21. 1.

watchfulness, Mat. 24. 42; Mark 13. 33; Luke 21. 34; 12. 35.

the last judgment, Mat. 25. 31.

SERMON ON THE MOUNT:—where the blessed, Mat. 5. 1; salt of the earth, 5. 13; light of the world, 5. 14; the righteousness of Scribes and Pharisees, 5. 20; anger with a brother (Raca), 5. 22; thou fool, 5. 22; reconciliation, 5. 24; adultery, 5. 27; right hand and right eye, 5. 29, 30; divorce, 5. 32, 33; oaths, 5. 33; eye for an eye, 5. 38; love to neighbour and enemy, 5. 43; be perfect, 5. 43; almsgiving, Mat. 6. 1; prayer, 6. 5; no vain repetitions, 6. 7; Lord's prayer, 6. 9; Luke 11. 2; fasting, Mat. 6. 16; treasure upon earth, 6. 19; evil eye, 6. 23; two masters, 6. 24; God and mammon, 6. 24; no thought for life, 6. 25; fowls of the air, 6. 26; taking thought, raiment, lilies of the field, 6. 27; seek kingdom of God, 6. 33; judge not, Mat. 7. 1; beam in eye, 7. 3; holy things not to be cast to dogs, 7. 6; ask, seek, find, 7. 7; Luke 11. 9; bread, stone, fish, serpent, Mat. 7. 9, 10; Luke 11. 11; strait gate, Mat. 7. 13; false prophets, 7. 15; grapes, thorns, figs, thistles, 7. 16; the good and corrupt tree, 7. 17; not to be hearers but doers, 7. 23, 24; house on rock, 7. 24; on sand, 7. 27; taught as having authority, 7. 29.

*Sermon to disciples and multitudes on the plain:—the blessed, Luke 6. 20, 21, 22; woe to the rich, 6. 24; to the full, 6. 25; to those men speak well of, 6. 26; love to enemies, 6. 27, 35; submission under injury, 6. 29; giving, 6. 30, 38; doing as we would be done to, 6. 31; be merciful, 6. 36; judge not, 6. 37; hearers and doers, 6. 46.

epistles to the seven churches in Asia, Rev. 1; 2; 3.

DISCOURSES:—
on faith, the centurion's, Mat. 8. 8. to those who would follow Him, Luke 9. 23, 57.

on fasting, Mat. 9. 14; Mark 2. 18; Luke 5. 33.

on blasphemy, Mat. 12. 31; Mark 3. 28; Luke 11. 15.

who are His brethren, Mat. 12. 46; Mark 3. 31; Luke 8. 19.

—**HIS PARABLES:**—
wise and foolish builders, Mat. 7. 24-27.

children of the bridechamber, Mat. 9. 15; Luke 5. 33-35.

new cloth and old garment, Mat. 9. 16; 1; Luke 5. 36.

new wine and old bottles, Mat. 9. 17.

unclean spirit, Mat. 12. 43.

sower, Mat. 13. 3, 18; Luke 8. 5, 11.

tares, Mat. 13. 24-30, 36-43.

mustard seed, Mat. 13. 31, 32; Luke 13. 19.

leaven, Mat. 13. 33.

treasure hid in a field, Mat. 13. 44.

pearl of great price, Mat. 13. 45, 46.

net cast into the sea, Mat. 13. 47-50.

meats defiling not, Mat. 15. 10-15.

unmerciful servant, Mat. 18. 23-35.

labourers hired, Mat. 20. 1-16.

two sons, Mat. 21. 23-32.

*It is the opinion of some eminent commentators that the sermons on the mount and on the plain were one and the same.

CHRIST (HIS PARABLES)—cont.
 wicked husbandmen, Mat. 21. 33-45.
 marriage of king's son, Mat. 22. 1-14.
 fig tree leafing, Mat. 24. 32-34.
 man of the house watching, Mat. 24. 43.
 faithful and evil servants, Mat. 24. 45-51.
 ten virgins, Mat. 25. 1-13.
 talents, Mat. 25. 14-30.
 kingdom divided against itself, Mark 3. 24.
 house divided against itself, Mark 3. 25.
 strong man armed, Mark 3. 27; Luke 11. 21.
 seed growing secretly, Mark 4. 26-29.
 lighted candle, Mark 4. 21; Luke 11. 33-36.
 man taking a far journey, Mark 13. 34-37.
 blind leading the blind, Luke 6. 39.
 beam and mote, Luke 6. 41, 42.
 tree and its fruit, Luke 6. 43-45.
 creditor and debtors, Luke 7. 41-47.
 good Samaritan, Luke 10. 30-37.
 friend at midnight, Luke 11. 5-9.
 rich fool, Luke 12. 16-21.
 cloud and wind, Luke 12. 54-57.
 barren fig tree, Luke 13. 6-9.
 chief seats in a feast, Luke 14. 7-11.
 builder of a tower, Luke 14. 29-30, 33.
 king going to war, Luke 14. 31-33.
 savour of salt, Luke 14. 34, 35.
 lost sheep, Luke 15. 3-7.
 lost piece of silver, Luke 15. 8-10.
 prodigal son, Luke 15. 11-32.
 unjust steward, Luke 16. 1-8.
 rich man and Lazarus, Luke 16. 19-31.
 unprofitable servant, Luke 17. 7.
 importunate widow, Luke 18. 1-8.
 Pharisee and Publican, Luke 18. 9-14.
 pounds, Luke 19. 12-27.
 Bread of Life, John 6. 47.
 Good Shepherd, John 10. 1-6.
 Vine and branches, John 15. 1-5.

—HIS MIRACLES:—

water turned into wine, John 2. 6-10.
 nobleman's son healed, John 4. 46-53.
 centurion's servant healed, Mat. 8. 5-13.
 draughts of fishes, Luke 5. 4-6; John 21. 6.
 devils cast out, Mat. 8. 23-32; 9. 32, 33; 15. 22-28; 17. 14-18; Mark 1. 23-27.
 Peter's wife's mother healed, Mat. 8. 14, 15.
 lepers cleansed, Mat. 8. 3; Luke 17. 14.
 paralytic healed, Mark 2. 3-12.
 withered hand restored, Mat. 12. 10-13.
 impotent man healed, John 5. 5-9.
 the dead raised to life, Mat. 9. 18, 19, 23-25; Luke 7. 12-15; John 11. 11-44.
 issue of blood stopped, Mat. 9. 20-22.
 the blind restored to sight, Mat. 9. 27-30; Mark 8. 22-25; John 9. 1-7.
 the deaf and dumb cured, Mark 7. 32-35.
 the multitude fed, Mat. 14. 15-21; 15. 32-38.
 His walking on the sea, Mat. 14. 25-27.
 with the tribute-money, Mat. 17. 27.
 tempest stilled, Mat. 8. 23-26; Mark 4. 37; Luke 8. 23.
 sudden arrival of the ship, John 6. 21.

CHRIST (HIS MIRACLES)—cont.
 woman healed of infirmity, Luke 13. 11-13.
 dropsy cured, Luke 14. 2-4.
 fig tree blighted, Mat. 21. 19.
 Malchus healed, Luke 22. 50, 51.
 miracles performed before the messengers of John, Luke 7. 21, 22.
 many and divers diseases healed, Mat. 4. 23, 24; 14. 14; 15. 30; Mark 1. 34; Luke 6. 17-19.
 His transfiguration, Mat. 17. 1-8.
 His resurrection, Luke 24. 6, with John 10. 18.
 His appearance to His disciples, the doors being shut, John 20. 19.

—CHARACTER OF:—

holy, Luke 1. 35; Acts 4. 27; Rev. 3. 7.
 righteous, Is. 53. 11; Heb. 1. 9.
 good, Mat. 19. 16.
 faithful, Is. 11. 5; 1 Thes. 5. 24.
 true, John 1. 14; 7. 18; 1 John 5. 20.
 just, Zech. 9. 9; John 5. 30; Acts 22. 14.
 guiltless, Is. 53. 9; 1 Pet. 2. 22.
 sinless, John 8. 46; 2 Cor. 5. 21.
 spotless, 1 Pet. 1. 19.
 innocent, Mat. 27. 4.
 harmless, Heb. 7. 26.
 resisting temptation, Mat. 4. 1-10.
 obedient to God the Father, Ps. 40. 8; John 4. 34; 15. 10.
 subject to His parents, Luke 2. 51.
 zealous, Luke 2. 49; John 2. 17; 8. 29.
 meek, Is. 53. 7; Zech. 9. 9; Mat. 11. 29.
 lowly in heart, Mat. 11. 29.
 merciful, Heb. 2. 17.
 patient, Is. 53. 7; Mat. 27. 14.
 long-suffering, 1 Tim. 1. 16.
 compassionate, Is. 40. 11; Mat. 15. 32; Luke 7. 13; 19. 41.
 benevolent, Mat. 4. 23, 24; 9. 35; Acts 10. 38.
 loving, John 13. 1; 15. 13.
 self-denying, Mat. 8. 20; 2 Cor. 8. 9.
 humble, Luke 22. 27; Phil. 2. 8.
 resigned, Luke 22. 42.
 forgiving, Luke 23. 34.
 saints to be conformed to, Rom. 8. 29.

—COMPASSION OF:—

necessary to His priestly office, Heb. 5. 2, with verse 7.
MANIFESTED FOR THE
 weary and heavy-laden, Mat. 11. 28-30.
 weak in faith, Is. 40. 11; 42. 3, with Mat. 12. 20.
 tempted, Heb. 2. 18.
 afflicted, Luke 7. 13; John 11. 33.
 diseased, Mat. 14. 14; Mark 1. 41.
 poor, Mark 8. 2.
 perishing sinners, Mat. 9. 36; Luke 19. 41; John 3. 16.
 an encouragement to prayer, Heb. 4. 15.

—GLORY OF:—

as divine, John 1. 1-5; Phil. 2. 6, 9, 10.
 Go! the Son, Mat. 3. 17; Heb. 1. 6, 8.
 equal to the Father, John 10. 30, 38.
 the Firstborn, Col. 1. 5, 18.
 the Firstbegotten, Heb. 1. 6.
 Lord of lords, &c., Rev. 17. 14.
 the image of God, Col. 1. 15; Heb. 1. 3.
 Creator, John 1. 3; Col. 1. 16; Heb. 1. 2.
 the Blessed of God, Ps. 45. 2.
 Mediator, 1 Tim. 2. 5; Heb. 8. 6.
 Prophet, Deut. 18. 15, 16, with Acts 3. 22.
 Priest, Ps. 110. 4; Heb. 4. 15.
 King, Is. 6. 1-5, with John 12. 41.

CHRIST (GLORY OF)—cont.

as Judge, Mat. 16. 27; 25. 31, 33.
 Shepherd, Is. 40. 10, 11; Ezek. 34; John 10. 11; 14.
 Head of the Church, Eph. 1. 22.
 the true Light, Luke 1. 78, 79; John 1. 4, 9.
 the foundation of the Church, Is. 28. 16.
 the Way, John 14. 6; Heb. 10. 19, 20.
 the Truth, 1 John 5. 20; Rev. 3. 7.
 the Life, John 11. 25; Col. 3. 4; 1 John 5. 11.
 Incarnate, John 1. 14.
 in His words, Luke 4. 22; John 7. 46.
 His works, Mat. 13. 54; John 2. 11.
 His sinless perfection, Heb. 7. 26-28.
 the fulness of His grace and truth, Ps. 45. 2, with John 1. 14.
 His transfiguration, Mat. 17. 2, with 2 Pet. 1. 16-18.
 His exaltation, Acts 7. 55, 56; Eph. 1. 21.
 celebrated by the redeemed, Rev. 5. 8-14; 7. 9-12.
 revealed in the gospel, Is. 40. 5.
 saints shall rejoice at the revelation of, 1 Pet. 1. 13.
 saints shall behold, in heaven, John 17. 24.

—DIVINE NATURE OF:—

as Jehovah, Col. 1. 16; Is. 6. 1-3, with John 12. 41; Is. 8. 13, 14, with 1 Pet. 2. 8; Is. 40. 3, with Mat. 3. 3; Is. 40. 11; 44. 6, with Rev. 1. 17; Is. 48. 12-16, with Rev. 22. 13; Jer. 23. 5, 6, with 1 Cor. 1. 30; Joel 2. 32, with Acts 2. 24, and 1 Cor. 1. 2; M-1. 3. 1, with Mark 1. 2, and Luke 2. 27; Heb. 13. 20; Jam. 2. 1.
 the Eternal God and Creator, Judge and Saviour, Ps. 45. 6, 7; 102. 24-27, with Heb. 1. 8, 10-12; Is. 9. 6; Eccl. 12. 14, with 1 Cor. 4. 5; Jer. 10. 10, with John 15. 20; Hos. 1. 7, with Tit. 2. 13; John 1. 1; Rom. 9. 5; 2 Cor. 5. 10; 2 Tim. 4. 1.
 fellow and equal to God, Zech. 13. 7; John 5. 17, 23; 16. 15; Phil. 2. 6; 1 Thes. 3. 11; 2 Thes. 2. 16, 17.
 the Lord from heaven, Lord of the sabbath, and Lord of all, Gen. 2. 3, with Mat. 12. 8; Acts 10. 36; Rom. 10. 11-13; 1 Cor. 15. 47.
 Son of God, Mat. 26. 63-67; John 1. 14, 18, 3. 16, 18; 1 John 4. 9, one with the Father, John 10. 30, 38; 12. 45; 14. 7-10; 17. 10.
 sending the Spirit, equally with the Father, John 14. 16, with John 15. 26.
 Creator, Supporter, and Preserver of all things, John 1. 3; Col. 1. 16, 17; Heb. 1. 2, 3.
 possessed of the fulness of the Godhead, Col. 2. 9; Heb. 1. 3.
 raising the dead, John 5. 21; 6. 40, 54.
 raising Himself from the dead, John 2. 19, 21; 10. 18.
 Eternal, Omnipresent, Omnipotent, and Omniscient, Ps. 45. 3; Is. 9. 6; Mic. 5. 2; Mat. 18. 20; 28. 20; John 1. 1; 3. 13; 16. 30; 21. 17; Phil. 3. 21; Col. 1. 17; Heb. 1. 8-10; Rev. 1. 8.
 God, He redeems, purifies, and presents the Church unto Himself, Eph. 5. 27, with Jude 24, 25; Rev. 5. 9, with Tit. 2. 14.
 acknowledged by voice from heaven, Mat. 3. 17; 17. 5; John 12. 28.

CHRIST (DIVINE NATURE OF)

—cont.
 His blood the blood of God, Acts 20. 28.
 object of divine worship, Acts 7. 59; 2 Cor. 12. 8, 9; Heb. 1. 6; Rev. 5. 12.
 object of faith, Ps. 2. 12, with 1 Pet. 2. 6; Jer. 17. 5, 7, with John 14. 1.
 saints live unto Him as God, Rom. 6. 11, and Gal. 2. 19, with 2 Cor. 5. 15.
 acknowledged by Thomas, John 20. 28.

HUMAN NATURE OF:—

Proved by His
 conception, Mat. 1. 18; Luke 1. 31.
 birth, Mat. 1. 16, 25; 2. 2; Luke 2. 7, 11.
 partaking of our flesh and blood, John 1. 14; Heb. 2. 14.
 having a human soul, Mat. 26. 38; Luke 23. 46; Acts 2. 31.
 circumcision, Luke 2. 21.
 increase in wisdom and stature, Luke 2. 52.
 weeping, Luke 19. 41; John 11. 35.
 hungering, Mat. 4. 2; 21. 18.
 thirsting, John 4. 7; 19. 28.
 sleeping, Mat. 8. 24; Mark 4. 38.
 weariness, John 4. 6.
 man of sorrows, Is. 53. 3, 4; Luke 22. 44; John 11. 33; 12. 27.
 buffeted, Mat. 26. 67; Luke 22. 64.
 enduring indignities, Luke 23. 11.
 scourged, Mat. 27. 26; John 19. 1.
 nailed to the cross, Luke 23. 33, with Ps. 22. 16.
 death, John 19. 30.
 pierced side, John 19. 34.
 burial, Mat. 27. 59, 60; Mark 15. 46.
 resurrection, Acts 3. 15; 2 Tim. 2. 8.
 being called like us in all things except sin, Acts 3. 22; Phil. 2. 7, 8; Heb. 2. 17; without sin, John 8. 46; 18. 38; Heb. 4. 15; 7. 26, 28; 1 Pet. 2. 22; 1 John 3. 5.
 evidence of the senses appealed to, John 20. 27; 1 John 1. 1, 2.
 necessary to His mediatorial office, Rom. 6. 15, 19; 1 Cor. 15. 21; Gal. 4. 4, 5; 1 Tim. 2. 5; Heb. 2. 17.
WAS OF THE SEED OF
 the woman, Gen. 3. 15; Is. 7. 4; Jer. 31. 22; Luke 1. 31; Gal. 4. 4.
 Abraham, Gen. 22. 18, with Gal. 3. 16; Heb. 2. 16.
 David, 2 Sam. 7. 12, 16; Ps. 89. 35, 36; Jer. 23. 5; Mat. 22. 42; Mark 10. 47; Acts 2. 30; 13. 23; Rom. 1. 3.
 genealogies of, Mat. 1. 1; Luke 3. 23.
 attested by Himself, Mat. 8. 20; 16. 13.
 confession of, a test of belonging to God, 1 John 4. 2.
 acknowledged by men, Mark 6. 3; John 7. 27; 19. 5; Acts 2. 22.
 denied by Antichrist, 1 John 4. 3; 2 John 7.

TITLES OF:—

Adam, the Second, 1 Cor. 15. 45.
 Advocate, 1 John 2. 1.
 Alpha and Omega, Rev. 1. 8; 22. 13.
 Amen, Rev. 3. 14.
 Apostle of our Profession, Heb. 3. 1.
 Author and Finisher of our faith, Heb. 12. 2.
 Beginning of the creation of God, Rev. 3. 14.
 Blessed and only Potentate, 1 Tim. 6. 15.

CHRIST (TITLES OF)—cont.

Captain of Salvation, Heb. 2. 10.
 Chief Corner Stone, Eph. 2. 20; 1 Pet. 2. 6.
 Chief Shepherd, 1 Pet. 5. 4.
 Dayspring, Luke 1. 78.
 Desire of all nations, Hag. 2. 7.
 Emmanuel, Mat. 1. 23, with Is. 7. 14; 8. 8.
 Everlasting Father, Is. 9. 6.
 Faithful Witness, Rev. 1. 5; 3. 14.
 First and Last, Rev. 1. 17; 2. 8.
 God, John 20. 28; 1 John 5. 20.
 Good Shepherd, John 10. 14.
 Governor, Mat. 2. 6.
 Great High Priest, Heb. 3. 1; 4. 14.
 Head of the Church, Eph. 5. 23; Col. 1. 18.
 Heir of all things, Heb. 1. 2.
 Holy One, Ps. 16. 10, with Acts 2. 27, 31; Is. 41. 14; Mark 1. 24.
 Horn of Salvation, Luke 1. 69.
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GIBEON, its inhabitants deceive Joshua, Josh. 9; delivered by him from the five kings, Josh. 10; Saul persecutes them, 2 Sam. 21. 1; David makes atonement, 2 Sam. 21. 3-9.
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GIDEON, God appoints him to deliver Israel from the Midianites, Judg. 6. 14.
he smashes the altar and grove of Baal, Judg. 6. 25, 27.
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GIFTS, spiritual, Ps. 29. 11; 68. 18; 85. 11; Prov. 2. 6; Ezek. 11. 19; Acts 11. 17; Rom. 12. 6; 1 Cor. 1. 7, 12; 13. 2, 14; Eph. 2. 8; Jam. 1. 5, 17, 18.
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GILLAD, land of, granted to the Rubenites, &c., Num. 32.
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GILGAL, Joshua encamps there, Josh. 4. 19; 9. 6.
Saul made king there, 1 Sam. 10. 8; 11. 14.
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GLEANING, to be left for the poor and stranger, Lev. 19. 9; 23. 22; Deut. 24. 19.
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GOD:—

THE LORD GOD ALMIGHTY,

Gen. 17. 1; Ex. 6. 3; Num. 24. 4; Ruth 1. 20; Job 5. 17; Ps. 63. 14; 91. 1; Is. 13. 6; Ezek. 1. 24; Joel

1. 15; 2 Cor. 6. 13; Rev. 1. 8.

THE CREATOR, Gen. 1. 2; Deut. 4. 19; Neh. 9. 6; Job 33. 4; 33; Ps. 8. 19; 1. 33; 6. 8; 80. 11; 94. 9; 104. 136; 146. 6; 143; Prov. 3. 19; 8. 22; Eccl. 12. 1; Is. 37. 16; 40. 28; 43. 7. 13; 45. 8. 10. 12; 22. 17; Zech. 12. 1; John 1. 3.

Acts 17. 24; Rom. 1. 25; Col. 1. 16; Heb. 1. 10; 3. 4; 11. 3; 1 Pet. 4. 13; Rev. 4. 11.

HIS DEALINGS WITH

our first parents, Gen. 3. *See* ADAM, EVE.

Noah and the sinful world, Gen. 6-9.

Abraham, Gen. 12-24.

Isaac, Jacob, and Esau, Gen. 22; 25; 26; 28.

Joseph, Gen. 32.

Moses and Aaron, Ex. 3. 7.

Pharaoh and Egypt, Ex. 7. 8.

causes the plagues of Egypt:—

flood, Ex. 7; frogs, lice, and flies, Ex. 8; murrain, boils, and hail, Ex. 9; locusts and darkness, Ex. 10; death of the firstborn, Ex. 12.

institutes the passover, Ex. 11; 12; 13; and delivers the Israelites, Ex. 14.

the children of Israel during their forty years' wandering in the wilderness (Exodus, Leviticus, Numbers, Deuteronomy):—

sends manna, Ex. 16. 15.

gives the ten commandments, Ex. 20.

reveals His glory to Moses, Aaron, and the elders, Ex. 24.

enters into covenant with Israel, Ex. 34.

directs the tabernacle to be made, Ex. 35; to be erected, Ex. 40.

propounds the law respecting sacrificial offerings, Lev. 1. 1; Num. 28.

sanctifies Aaron, Lev. 8. 9.

institutes blessings and curses, Lev. 26; Deut. 27.

punishes the revolt of Korah, Dathan, and Abiram, Num. 16.

causes Aaron's rod to blossom, Num. 17.

excludes Moses and Aaron from the promised land for unbelief, Num. 20. 12.

sends fiery serpents, and heals with brazen serpent, Num. 21.

Balaam and Balak, Num. 22.

Joshua, at Jericho and Ai, Josh. 1. 3; 4; 6; 7; 8.

kings of Canaan, Josh. 10-12.

Gideon, Judg. 6; Jephthah, Judg. 11; Samson, Judg. 13.

Naomi and Ruth, Ruth 1-4.

Hannah, Eli, and Samuel, 1 Sam. 1-3.

Saul, 1 Sam. 9-31; 1 Chron. 10.

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Josiah, 2 Kin. 22; 23; 2 Chr. 34; 35. the captive Jews in Persia, Est. 1-10.

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Job and his friends, Job 1; 2; 38-42.

Isaiah, 2 Kings 19; 20; 2 Chron. 26; 32.

Jeremiah, 2 Chron. 35; 36; Jer. 26; 34-43.

Daniel at Babylon, Dan. 1-10.

Shadrach, Meshach, and Abednego, Dan. 3.

Nebuchadnezzar, Dan. 4.

Jonah at Tarshish and Nineveh, Jonah 1-4.

HIS REVELATIONS TO

Isaiah, warning Judah and Israel, Is. 1-12; surrounding nations, Is. 13-23; threatening impenitent Jews, Is. 24; 33.

Jeremiah, respecting Judah's overthrow on account of sin, Jer. 1-25; 27-33; 44.

Ezekiel, concerning Judah's captivity, Ezek. 3-7; the defiled temple, E. 8-11; warnings to Judah, Ezek. 12-13; impending judgments, Ezek. 20-23; Jerusalem's overthrow, Ezek. 24 judgments upon other nations, Ezek. 25-32; exhortations and promises, Ezek. 33-39; the New Jerusalem, Ezek. 40-43.

GOD AS A SPIRIT—

(John 4. 21; 2 Cor. 3. 17)—

IS DECLARED TO BE

Omnipotent, Gen. 17. 1; Ex. 6. 3.

Glorious, Ex. 15. 11; Ps. 145. 5.

Gracious, Ex. 34. 6; Ps. 116. 5.

Merciful, Ex. 34. 6, 7; Ps. 66. 5.

Long-suffering, Num. 14. 18; Mic. 7. 18. Just, Deut. 32. 4; Is. 43. 21. Eternal, Deut. 33. 27; Ps. 90. 2; Rev. 4. 8-10.

Jelous, Josh. 24. 11; Nah. 1. 2.

Compassionate, 2 Kings 13. 23.

Great, 2 Chron. 2. 5; Ps. 86. 10.

Righteous, Ezra 9. 15; Ps. 145. 17. Unsearchable, Job 11. 7; 37. 23; Ps. 145. 3; Is. 40. 23; Rom. 11. 33. Invisible, Job 23. 8, 9; John 1. 13; 5. 37; Col. 1. 15; 1 Tim. 1. 17. Good, Ps. 25. 8; 119. 63. Upright, Ps. 25. 8; 92. 15. Holy, Ps. 99. 9; Is. 6. 16. Most High, Ps. 83. 13; Acts 7. 43. Immutible, Ps. 102. 26, 27; Jam. 1. 17. Omniscient, Ps. 139. 1-6; Prov. 5. 21. Omnipresent, Ps. 139. 7; Jer. 23. 23. Light, Is. 60. 19; Jam. 1. 17; 1 John 1. 5. True, Jer. 10. 10; John 17. 3. Perfect, Mat. 5. 48. Incorruptible, Rom. 1. 23. Only-wise, Rom. 16. 27; 1 Tim. 1. 17. Faithful, 1 Cor. 10. 13; 1 Pet. 4. 19. Immortal, 1 Tim. 1. 17; 6. 16. A consuming fire, Heb. 12. 23. Love, 1 John 4. 8, 16.

none like to Him, Ex. 9. 14; Deut. 33. 26; 2 Sam. 7. 22; Is. 46. 5, 9; Jer. 10. 6; beside Him, Deut. 4. 35; Is. 44. 6; before Him, Is. 43. 10; none good but God, Mat. 19. 17; Jer. 23. 24.

should be worshipped in spirit and in truth, John 4. 24.

HIS GLORY:—

exhibited in Christ, John 1. 14; 2 Cor. 4. 6; Heb. 1. 3.

exhibited in His power, Exod. 15. 1; Rom. 6. 4; holiness, Exod. 15. 11; name, Deut. 23. 58; Neh. 9. 5; majesty, Job 37. 22; Ps. 53. 1; 104. 1; 145. 5, 12; Is. 2. 10; works, Ps. 19. 1; 111. 3.

described as highly exalted, Ps. 8.

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1. 113. 4. Eternal, Ps. 104. 31.

Great, Ps. 138. 5. Rich, Eph. 3. 16.

exalted to Moses, Exod. 34. 5-7, with Exod. 33. 15-23. His church, Deut. 5. 24; Ps. 102. 16. Enlightens the church, Is. 60. 1, 2; Rev. 21. 11, 23. Stephen, Acts 7. 55.

declared, 1 Chr. 16. 24; Ps. 145. 5, 11. magnify, Ps. 57. 5.

saints desire to behold, Ps. 63. 2; 90. 16.

pleaded in prayer, Ps. 79. 9.

the earth is full of, Is. 6. 3.

not to be given to others, Is. 42. 8.

to be feared, Is. 59. 19.

the knowledge of, shall fill the earth, Num. 14. 21; Hab. 2. 14.

HIS GOODNESS:—

proclaimed, Ps. 25. 8; Nah. 1. 7; Mat. 19. 17.

is abundant, Ex. 34. 6; Ps. 33. 5.

Great, Num. 9. 35; Zech. 9. 17.

Enduring, Ps. 23. 6; 52. 1. Satisfying, Ps. 65. 4; Jer. 31. 12, 14.

Rich, Ps. 104. 24; Rom. 2. 4.

Universal, Ps. 145. 9; Mat. 5. 45.

MANIFESTED

in forgiving sins, 2 Chr. 30. 18; Ps. 88. 5; to His church, Ps. 31. 19; Lam. 3. 23; in providing for the poor, Ps. 63. 10; in doing good, Ps. 119. 63; 145. 9; in supplying temporal wants, Acts 14. 17.

leads to repentance, Rom. 2. 4.

HIS GIFTS:—

are free and abundant, Num. 14. 8; Rom. 8. 32.

are dispensed according to His will, Eccl. 2. 26; Dan. 2. 21; Rom. 12. 6; 1 Cor. 7. 7.

all blessings are, Jam. 1. 17; 2 Pet. 1. 3.

HIS SPIRITUAL GIFTS:—

acknowledged, Ps. 4. 7; 21. 2.

peace, Ps. 23. 11.

strength and power, Ps. 68. 35.

are through Christ, Ps. 68. 38.

with Eph. 4. 7, 8; John 6. 27.

Christ the chief of, Is. 42. 6; 55. 4; John 3. 16; 4. 10; 6. 32, 33.

a new heart, Ezek. 11. 19.

pry for, Mat. 7. 7, 11; John 16. 23, 24.

rest, Mt. 11. 28; 2 Thes. 1. 7.

the Holy Ghost, Luke 11. 13; Acts 8. 20.

grace, Ps. 64. 11; Jam. 4. 6.

wisdom, Prov. 2. 6; Jam. 1. 5.

glory, Ps. 84. 11; John 17. 22.

repentance, Acts 11. 18.

righteousness, Rom. 5. 16, 17.

eternal life, Rom. 6. 23.

not repented of by Him, Rom. 11. 29.

faith, Eph. 2. 8; Phil. 1. 29.

to be used for mutual profit, 1 Pet. 4. 10.

HIS TEMPORAL GIFTS:—

rain and fruitful seasons, Gen. 27. 23; Lev. 26. 4, 5; Is. 30. 23; Acts 14. 17.

peace, Lev. 26. 6; 1 Chron. 22. 2.

should cause us to remember God, Deut. 8. 18.

wisdom, 2 Chron. 1. 42.

all good things, Ps. 34. 10; 1 Tim. 6. 17.

all creatures partake of, Ps. 136. 25; 145. 15, 16.

life, Is. 42. 5.

to be used and enjoyed, Eccl. 3. 13; 5. 18, 20; 1 Tim. 4. 4, 5.

pry for, Zech. 10. 1; Mat. 6. 11.

food and raiment, Mat. 6. 25-33.

illustrated, Mat. 23. 15-30.

HIS JOY OVER HIS PEOPLE:—

PLE:—

greatness of, Zeph. 3. 17.

ON ACCOUNT OF THEIR

uprightness, 1 Chron. 29. 17; Prov. 11. 20.

GOD (HIS JOY OVER HIS PEOPLE)—*cont.*

ON ACCOUNT OF THEIR
fear of Him, Ps. 147. 11.
hope in His mercy, Ps. 147. 11.
meekness, Ps. 143. 4.
praying to Him, Prov. 15. 8.
repentance, Luke 15. 7, 10.
faith, Heb. 11. 5, 6.

LEADS HIM TO
give them the inheritance, Num.
14. 8; 1 Pet. 1. 4.
do them good, Deut. 23. 63; Jer.
32. 41; Acts 14. 17.
prosper them, Deut. 30. 9.
deliver them, 2 Sam. 22. 20.
comfort them, Is. 65. 19.
exemplified: *Solomon*, 1 Kings 10. 9.
illustrated, Is. 62. 5; Luke 13. 23, 24.

— **HIS LAW:** —
is absolute and perpetual, Mat. 5. 18.
GIVEN

to Adam, Gen. 2. 16, 17, with Rom.
5. 12-14.
to Noah, Gen. 9. 6.
to the Israelites, Exod. 20. 2; Ps.
78. 5.
through Moses, Exod. 31. 18;
John 7. 19.
through the ministration of an-
gels, Acts 7. 53; Gal. 3. 19; Heb.
2. 2.

DESCRIBED AS
perfect, Ps. 19. 7; Rom. 12. 2;
pure, Ps. 13. 8; exceeding broad,
Ps. 119. 96; truth, Ps. 119. 142;
holy, just, and good, Rom. 7.
12; spiritual, Rom. 7. 14; not
grievous, 1 John 3. 5.

requires perfect obedience, Deut.
27. 26; Gal. 2. 10; Jam. 2. 10.
requires obedience of the heart, Ps.
51. 6; Mat. 5. 23; 22. 37.

man cannot render perfect obedi-
ence to 1 Kings 3. 46; Eccles. 7.
20; Rom. 3. 10.

it is man's duty to keep, Eccl. 12.
13.

man cannot be justified by, Acts
13. 39; Rom. 3. 20, 23; Gal. 2. 16;
3. 11.

conscience testifies to, Rom. 2. 15.
all men have transgressed, Rom.
9. 19.

gives the knowledge of sin, Rom. 3.
20; 7. 7.

worketh wrath, Rom. 4. 15.
man, by nature not in subjection to,
Rom. 7. 5, 8, 7.

love is the fulfilling of, Rom. 13. 8,
10; Gal. 5. 14; Jam. 2. 8.

designed to lead to Christ, Gal. 3.
24.

sin is a transgression of, 1 John 3. 4.
OBEDIENCE TO,

of prime importance, 1 Cor. 7. 19.
a test of love, 1 John 5. 3.
a characteristic of saints, Rev. 12.
17.

blessedness of keeping, Ps. 119. 1.
Mat. 5. 19; 1 John 3. 22, 24; Rev.
22. 14.

CHRIST magnified, Is. 42. 21.
came to fulfil, Mat. 5. 17.
explained, Mat. 7. 12; 22. 37-40.
the love of, produces peace, Ps. 119.
165.

SAINTS
should make the subject of their
conversations, Eccl. 13. 9; prepare
their hearts to seek, Ezra 7. 10;
pledge themselves to walk in,
Neh. 10. 29; pray to understand,
Ps. 119. 138; pray for power to
keep, Ps. 119. 34; keep, Ps. 119.
55; delight in, Ps. 119. 77; Rom.
7. 22; love, Ps. 119. 97, 113; la-
ment over the violation of, by
others, Ps. 119. 138; have writ-
ten on their hearts, Jer. 31. 33,
with Heb. 8. 10; should remem-
ber, Mat. 4. 4; freed from the
bondage of, Rom. 6. 14; 7. 4, 6;

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GAL. 3. 13; freed from the curse
of, Gal. 3. 13.

THE WICKED
forsake, 2 Chron. 12. 1; Jer. 9. 13;
refuse to walk in, Ps. 78. 10;
cast away, Is. 5. 24; refuse to
hear, Is. 30. 9; Jer. 6. 19; forget,
Hosea 4. 6; despise, Amos 2. 4.

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26, 27; Is. 65. 11-13; Jer. 9. 13-16.
is the rule of the judgment, Rom.
2. 12.

established by faith, Rom. 3. 31.
is the rule of life to saints, 1 Cor.
9. 21; Gal. 5. 13, 14.

to be used lawfully, 1 Tim. 1. 8.

— **HIS ATTRIBUTES:** —

ETERNAL, Gen. 21. 33; Ex. 3. 14;
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12; 104. 31; 135. 13; 145. 13; 146. 6;
10; Eccl. 3. 14; Is. 9. 6; 40. 23; 41.
4; 43. 13; 43. 12; 57. 15; 63. 16; Jer.
10. 10; Lam. 5. 19; Dan. 4. 3, 34; 6.
28; Mic. 5. 2; Heb. 1. 12; Rom. 1.
20; 16. 26; Eph. 3. 9; 1 Tim. 1. 17;
6. 16; 2 Pet. 3. 8; Rev. 1. 8; 4. 9;
22. 13.

IMMUTABLE, Num. 23. 19; 1 Sam.
15. 23; Ps. 33. 11; 119. 89; Mal. 3.
6; Acts 4. 23; Eph. 1. 4; Heb. 1.
12; 6. 17; 13. 8; J. m. 1. 17.

OMNISCIENT, Job 26. 6; 34. 21; Ps.
139; Prov. 15. 3; Is. 4. 7; Ezek. 11.
5; Mat. 12. 25; John 2. 24; Rom.
1. 20.

OMNIPRESENT, Job 23. 9; 26; 28;
Ps. 133; Prov. 15. 3; Acts 17. 27.

INVISIBLE, Ex. 33. 20; Job 23. 8;
John 1. 18; 4. 24; 5. 37; Col. 1. 15;
1 Tim. 1. 17; 6. 16; Heb. 11. 27;
1 John 4. 12.

UNSEARCHABLE, Job 11. 7; 26. 14;
37. 15; Ps. 145. 3; Eccl. 8. 17; Rom.
11. 33.

INCOMPREHENSIBLE, Job 5. 9; 9. 10;
14. 26; 14. 36; 26. 37; Ps. 36. 6;
40. 5; 106. 2; 139. 6; Eccl. 5. 11; 8.
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HOLINESS, Gen. 35. 2; Ex. 3. 5; 14.
1; 13. 20; 23. 36; 34. 5; 39. 30;
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6. 7; 9. 15; 18. 17; 19. Ex. 32. 33;
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9. 4; 10. 17; 25. 17; 28. 31; 31. 16;
32. 35, 41; Josh. 7. 1; Judge. 7. 1; 2.
14; 9. 56; 1 Sam. 2. 30; 3. 11; 6. 13;
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11. 1; Kin. 8. 20; 2 Chron. 6. 13; 19.
17; Ezra 8. 22; Neh. 9. 33; Job 4.
17; 8. 10; 31. 11; 12. 6; 13. 15;
14. 15; 34. 10; 35. 13; 37. 23; 40. 8.

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23. 9; 30. 5; Eccl. 5. 8; 8. 12; 11. 9;
Is. 45. 21; Jer. 5. 3; 9. 24; 23. 20;
32. 11; 50. 7; 51. 9; Lam. 1. 13; Ezek.
37. 27; 16. 35; 18. 10; 33. 17; Dan. 4.
3; 9. 14; Hos. 4. 6; Nah. 1. 3;

Hab. 1. 13; Zeph. 3. 5; Mal. 2. 17;
4. 1; Mt. 10. 15; 20. 13; 23. 14;
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6. 7; Eph. 6. 8; Col. 3. 25; Jam. 1.
13; 1 John 1. 9; Rev. 15. 3; 16. 7.

KNOWLEDGE, WISDOM, AND POWER,
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7. 10; 12. 29; 14. 15; 33. 19; 34. 5;
35. 30; 36. Num. 11. 23; 12. 29; 9.
23; 4. 24; 16; Deut. 3. 4; 3. 5; 24.
6; 22. 7; 10; 26; 28. 53; 29. 29; 32.
4; Josh. 3. 6; 7. 10; 23. 9; 24.
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11. 12; 19. 6; 21. 17; 22. 22; 26. 6;
33. 34. 22; 35. 41. *See* PSALMS.
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9; 19. 21; 21. 30; Eccl. 3. 11; 7. 13;
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29. 15; 30. 18; 33. 18; 40. 29; 41. 21;
42. 8; 43. 13; 44. 6, 23; 45. 20; 46.
5; 47. 4; 48. 3; 52. 10; 55. 11; 59. 1;
60. 1; 66. 1; Jer. 3. 14; 5. 22; 10. 6;
14. 22; 29. 23; 32. 17; Lam. 3. 37;
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20; 3. 17; 29. 16; 7. 26; Joel 2. 14;
11; Amos 5. 12; 8. 7; 9. 26; 14. 14;
Mal. 3. 16; Mat. 5. 48; 6. 13; 9. 33;
10. 29; 12. 25; 19. 26; 22. 29; Mark
5. 30; 12. 15; Luke 1. 48; 12. 5; 18.
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11. 25; 16. 19; 18. 4; 19. 28; 20. 17;
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15. 13; 16. 27; 1 Cor. 2. 9, 16; 2 Cor.
4. 6; 12. 9; 13. 4; Gal. 2. 8; Eph.
1. 19; 3. 16; 6. 10; Phil. 4. 3; 21;
Col. 3. 4; 1 Tim. 1. 12, 17; Heb. 1.
3; 2. 10; 4. 12; James 4. 6; 1 Pet.
2. 20; 1 John 1. 5; 3. 20; Jude 1.
21; Rev. 1. 8; 4. 11; 5. 13; 11. 17;
19. 6; 21. 3.

FAITHFULNESS AND TRUTH, Num.
23. 19; Deut. 7. 8; Josh. 21. 45;
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28; Rom. 3. 4; 1 Cor. 1. 9; 15. 58;
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6. 18; 10. 23; 11. 11; 13. 5; 2 Pet. 3.
9; Rev. 1. 5; 3. 7; 15. 3; 16. 7.

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1. 23; 3. 15; 4. 4; 8. 9; 15. 4;
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15; 24. 12; 26. 24; 28. 10; 29. 31;
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3. 7; 6. 16; 17. 17; 20. 6; 22. 27; 23. 20;
24. 45; 32. 14; 33. 12; 34. 6; Lev. 4.
35; 26. 3, 40; Num. 14. 18; 21. 7;
Deut. 4. 29; 7. 7; 8. 10; 15. 15; 18. 15;
20. 4; 23. 5; 28. 1; 30. 32; 34. 33;
Josh. 20; Judg. 2. 16; 6. 36; 10. 15;
13. 15; 18. 1; 1 Sam. 2. 9; 7. 25; 32.
2 Sam. 7. 5; 12. 13; 1 Kings 8. 56;
2 Chr. 16. 9; 30. 9; Ezra 8. 17; Neh.
2. 18; 9. 17; Job 5. 17; 7. 17; 11. 6;
33. 14; 36. 11; 37. 23; Ps. 34. 8; 36.
5; 63. 16; Prov. 8. 30; 11. 20; 18. 10;
21. 13; Eccl. 2. 26; 8. 11; Is. 25. 4;
27. 3; 30. 18; 38. 17; 40. 29; 43. 1;
49. 9, 17; 49. 15; 54. 7; 55. 3; 63. 7;
Jer. 3. 12; 9. 24; 16. 14; 17. 7; 31.
3. 12; 32. 39; 33. 11; 44. 28; Lam.
3. 22, 31; Ezek. 20. 17; 32. 11; Dan.
9. 9; Hos. 12. 19; 11. 4; 13. 14; 14. 7;
Joel 2. 18; 3. 17; Hab. 3. 17; Nah. 3. 6;
Hab. 3. 18; Zeph. 3. 17; Mal. 3. 6;
16; 4. 50; 7. 5; 45. 19; 17. 25; 37.
Luke 1. 50; Mat. 5. 21; 6. 35; 13. 36;
John 1. 4; 9. 3. 16; 4. 10; 14. 15. 9;
16. 7; 17. Acts 14. 17; Rom. 2. 4;
3. 25; 5. 5; 8. 32; 9. 22; 11. 2; 2 Cor.
1. 3; 12. 9; 13. 11; Eph. 1. 4; Eph.
2. 4; 17. 4; 6. 1 Tim. 2. 4; 6. 17;
2 Tim. 1. 9; Tit. 3. 4; Heb. 12. 6;
Jam. 1. 5, 17; 5. 11; 1 Pet. 1. 3; 3.
20; 2 Pet. 3. 15; 1 John 1. 3; Jude
21; Rev. 2. 3. *See* PSALMS.

JEALOUSY, Ex. 20. 5; 34. 14; Deut.
4. 24; 5. 9; 6. 15; 29. 20; 32. 16;
Josh. 24. 19; Ps. 78. 58; 79. 5; Ezek.
16. 23; Hos. 1. 2; Joel 2. 18; Zeph.
1. 13; Zech. 1. 14; 1 Cor. 10. 22.

— **HIS CHARACTERS:** —
DISPOSER OF EVENTS, Gen. 6-9; 11.
8; 12; 14. 20; 18. 14; 22. 25; 23.
26; Ex. 9. 16; Deut. 7. 7; 1 Sam.

GOD (HIS CHARACTERS)—cont.**DISPOSER OF EVENTS.**

2. 6; 9. 15; 13. 14; 15. 17; 16. 2 Sam. 7. 6; 22. 1; Ps. 10. 16; 22. 23; 24. 33; 74. 12; 75; Is. 40. 23; 43-45; 64. 8; Jer. 8. 19; 10. 10; 13. 19; Dan. 4. 5; Zech. 14. 9; Luke 10. 21; Rom. 9; Eph. 1; 1 Tim. 1. 17; 6. 15; Jam. 4. 12.

JUDGE OF ALL. Gen. 18. 25; Deut.

32. 38; Judg. 11. 27; Ps. 7. 11; 9. 7; 50. 33. 11; 68. 9; 75. 7; 94. 2; Eccl. 3. 17; 11. 9; 12. 14; Is. 2. 4; 3. 13; Jer. 11. 20; Acts 10. 42; Rom. 2. 13; 2 Tim. 4. 8; Heb. 12. 23; Jude 6; Rev. 11. 18; 18. 8; 13. 11.

SEARCHER OF HEARTS. 1 Chron. 28.

9; Ps. 7. 9; 44. 21; 133. 23; Prov. 17. 3; 24. 12; Jer. 17. 10; Acts 1. 24; Rom. 8. 27; Rev. 2. 23.

SANCTUARY AND REFUGE. Deut. 33.

27; 2 Sam. 22. 3; Ps. 9. 9; 43. 1; 157. 1; 59. 16; 62. 7. 7; 81. 94. 22; 152. 5; Is. 4. 14; Ezek. 11. 16; Hab. 6. 13. **SANCTUARY.** Ps. 103. 21; Is. 43. 3. 11; 45. 15; 49. 26; 60. 16; 63. 8; Jer. 14. 8; Hks. 13. 4; Luke 1. 47.

HIS NAMES:—

Father of Lights. Jam. 1. 17.
God of Heaven. Ezra 5. 11; Neh. 4. 1; 2. 4.

God of Hosts. Ps. 80. 7, 14, 19.

Holy One. Job 6. 10; Ps. 16. 10; Is. 10. 17; Hos. 11. 9; Hab. 1. 12.

Holy One of Israel. 2 Kings 19. 22.

Ps. 71. 22; Is. 1. 4; Jer. 50. 12; 51. 5; Ezek. 3. 7.

I. A. M. Ex. 3. 14.

Jehovah. Ex. 34. 14.

JEHOVAH. Ex. 6. 3; Ps. 83. 18; Is. 12. 2; 26. 4; usually rendered by

LORD in small capitals.

King of kings. 1 Tim. 6. 15; Rev. 17. 14.

Living God. Deut. 5. 26; Josh. 3. 10.

Lord of Hosts. 1 Sam. 1. 11; Is. 1. 24.

Lord of lords. Rev. 17. 14; Deut. 10. 17; 1 Tim. 6. 15.

Lord of Sabaoth. Rom. 9. 29; Jam. 5. 4.

Mighty God. Ps. 50. 1; Is. 9. 6; 10. 21; Jer. 32. 13; Hab. 1. 12.

Most High. Num. 24. 16; Deut. 32. 8; 2 Sam. 22. 14; Ps. 7. 17.

Most High God. Gen. 14. 18; Ps. 57. 2; Dan. 3. 26.

THE FATHER. Mat. 11. 25;

28. 19; Mark 14. 36; Luke 10. 21;

22. 42; 23. 34, 46; John 1. 14; Acts

1. 4; 2. 33; Rom. 6. 4; 8. 15; 15. 6;

1 Cor. 8. 6; 15. 24; 2 Cor. 1. 3; 6.

18; Gal. 1. 1; 3. 4; 4. 6; Eph. 1. 17;

Phil. 2. 11; Col. 1. 19; 2. 2; 1 Thes.

1. 1; Heb. 12. 7, 9; Jam. 1. 27; 3. 9;

1 Pet. 1. 2, 17; 2 Pet. 1. 17; 1 John

1. 2; 2 John 3. 4, 9; Jude 1.

THE SON. Mat. 11. 27; Mark

13. 32; Luke 1. 32; John 1. 13; Acts

8. 37; 9. 20; Rom. 1. 4; 2 Cor. 1. 19;

Gal. 2. 20; Eph. 4. 13; Heb. 4. 14;

1 John 2. 22; Rev. 2. 18. **See CHRIST.**

THE HOLY GHOST:—

Eternal. Heb. 9. 14.

Omnipresent. Ps. 139. 7-13.

Omniscient. 1 Cor. 2. 10.

Omnipotent. Luke 1. 35; Rom. 15. 19.

The Spirit of glory and of God,

1 Pet. 4. 14.

Author of the new birth. John 3.

5, 6, with 1 John 5. 4.

Inspiring scripture. 2 Tim. 3. 16, with

2 Pet. 1. 21.

The source of wisdom. Is. 11. 2;

John 14. 26; 16. 13; 1 Cor. 12. 8.

The source of miraculous power.

Mat. 12. 28, with Luke 11. 20; Acts

19. 11, with Rom. 15. 19.

appointing and sending ministers,

Acts 13. 2, 4, with Mat. 9. 38; Acts

20. 28.

directing where the gospel should

be preached. Acts 16. 6, 7, 10.

GOD THE HOLY GHOST—cont.

dwelling in saints, John 14. 17, with

1 Cor. 14. 25; 3. 16, with 1 Cor. 6. 19.

Comforter of the church. Acts 9. 31,

with 2 Cor. 1. 3.

sanctifying the church. Ezek. 37.

23, with Rom. 15. 16.

the Witness. Heb. 10. 15, with 1 John

5. 9.

convincing of sin, of righteousness,

and of judgment. John 16. 8-11.

PERSONALITY OF.

He creates and gives life. Job 33. 4.

He appoints and commissions His

servants. Is. 48. 16; Acts 13. 2; 20.

23.

He directs where to preach. Acts 8.

29; 10. 19, 20.

He suffers Paul not to go to Bi-

thynia. Acts 16. 6, 7.

He instructs Paul what to preach,

1 Cor. 2. 13.

He spoke in, and by, the prophets,

Acts 1. 16; 1 Pet. 1. 11, 12; 2 Pet.

1. 21.

He strives with sinners. Gen. 6. 3;

can be vexed. Is. 63. 10; teaches,

John 14. 26; 1 Cor. 12. 13; dwells

with saints. John 14. 17; testifies

of Christ. John 15. 26; reproves,

John 16. 8; guides. John 16. 13;

glorifies Christ. John 16. 14; can

be tempted. Acts 5. 9; can be re-

sisted. Acts 7. 51; comforts. Acts

9. 31; helps our infirmities. Rom.

8. 26; searches all things. Rom. 11.

33, 34, with 1 Cor. 2. 10, 11; has a

power of His own. Rom. 13. 13;

sanctifies. Rom. 15. 16; 1 Cor. 6.

11; works according to His own

will. 1 Cor. 12. 11.

THE COMFORTER:—

proceeds from the Father. John

15. 26.

GIVEN

by Christ. Is. 61. 1; Luke 4. 18.

by the Father. John 14. 13.

through Christ's intercession,

John 14. 16.

sent in the name of Christ. John

14. 26.

sent by Christ from the Father,

John 15. 23; 16. 7.

AS SUCH HE

aides for ever with saints. John

14. 16.

dwells with, and in saints. John

14. 17.

is known by saints. John 14. 17.

teaches saints. John 14. 26.

testifies of Christ. John 15. 26.

edifies the church. Acts 9. 31.

imparts the love of God. Rom. 5.

3. 5.

communicates joy to saints. Rom.

14. 17; Gal. 5. 22; 1 Thes. 1. 6.

imparts hope. Rom. 15. 13; Gal.

5. 5.

the world cannot receive. John 14.

17.

THE TEACHER:—

promised. Prov. 1. 23.

as the Spirit of wisdom. Is. 11. 2;

40. 13, 14.

GIVEN

to saints. Neh. 9. 20; 1 Cor. 2. 12,

13.

in answer to prayer. Eph. 1. 16,

17.

necessity for. 1 Cor. 2. 9, 10.

As such He

directs in the way of godliness,

Is. 30. 21; Ezek. 36. 27.

teaches saints to answer persecu-

tors. Mark 13. 11; Luke 12. 12.

reveals the future. Luke 2. 26;

Acts 2. 11.

brings the words of Christ to re-

membrance. John 14. 26.

guides into all truth. John 14. 26;

16. 13.

reveals the things of Christ. John

16. 14.

GOD THE HOLY GHOST (THE**TEACHER)—cont.**

As such He

directs the decisions of the

church. Acts 15. 28.

reveals the things of God. 1 Cor.

2. 10, 13.

enables ministers to teach. 1 Cor.

12. 8.

the natural man will not receive the

things of. 1 Cor. 2. 14.

all are invited to attend to the in-

struction of. Rev. 2. 7, 11, 29.

EMBLEMS OF.

WATER. John 3. 5; 7. 38, 39.

fertilizing. Ps. 1. 3; Is. 27. 3, 6;

44. 3, 4; 58. 11.

refreshing. Ps. 46. 4; Is. 41. 17,

18.

freely given. Is. 55. 1; John 4. 14;

Rev. 22. 17.

cleansing. Ezek. 16. 9; 36. 25; Eph.

5. 26; Heb. 10. 22.

abundant. John 7. 37, 38.

FIRE. Mat. 3. 11.

illuminating. Ex. 13. 21; Ps. 78. 14;

Zech. 4; Rev. 4. 5.

purifying. Is. 4. 4; Mal. 3. 2, 3.

searching. Zeph. 1. 12, with 1 Cor.

2. 10.

WIND.

powerful. 1 Kings 19. 11, with

Acts 2. 2.

reviving. Ezek. 37. 9, 10, 14.

independent. John 3. 8; 1 Cor.

12. 11.

sensible in its effects. John 3. 8.

Oil. Ps. 45. 7.

consecrating. Ex. 29. 7; 30. 30; Is.

61. 1.

comforting. Is. 61. 3; Heb. 1. 9.

illuminating. Mat. 25. 3, 4; 1 John

2. 20, 27.

healing. Luke 10. 34; Rev. 3. 18.

RAIN AND DEW. Ps. 72. 6.

imperceptible. 2 Sam. 17. 12, with

Mark 4. 26-28.

refreshing. Ps. 68. 9; Is. 18. 4.

abundant. Ps. 133. 3.

fertilizing. Ezek. 54. 26, 27; Hos.

6. 3; 10. 12; 14. 5.

A DOVE. Mat. 3. 16.

gentle. Mat. 10. 16, with Gal. 5.

22.

A VOICE. Is. 6. 8.

guiding. Is. 30. 21, with John 16.

13.

speaking. Mat. 10. 20.

warning. Heb. 3. 7-11.

A SEAL. Rev. 7. 2.

authenticating. John 6. 27; 2 Cor.

1. 22.

securing. Eph. 1. 13, 14; 4. 30.

CLOVEN TONGUES. Acts 2. 3,

GOD (THE GIFT OF THE HOLY GHOST)—cont.

a pledge of the continued favour of God, Ezek. 33. 21.

an earnest of the inheritance of the saints, 2 Cor. 1. 22; 5. 5; Eph. 1. 14.

received through faith, Gal. 3. 14. an evidence of union with Christ, 1 John 3. 24; 4. 13.

GODLINESS enjoined, 1 Tim. 2. 2; 4. 7; 5. 6; 2 Pet. 1. 3; 1 John.

GODLY CONVERSATION. See CONVERSATION.

GODS, judges described as, Ex. 22. 28; Ps. 82. 1; 133. 1; John 10. 34; 1 Cor. 8. 5.

false, worship of, forbidden, Ex. 20. 3; 34. 17; Deut. 5. 7; 8. 13; 13. 20.

GOD SAVE THE KING, 2 Sam. 13. 16.

GOG and MAGOG, Ezek. 38; 39; Rev. 20. 8.

GOLD, Gen. 2. 11; Job 22. 24; Ps. 19. 10; 21. 3; Zech. 4. 2.

mentioned figuratively, Rev. 3. 18; 21. 18.

GOLDEN CANDLESTICK, Ex. 25. 31.

GOLGOTHA, place of a skull, Mat. 27. 33; Mark 15. 22; Luke 23. 33; John 19. 17.

GOLIAH of Gath, 1 Sam. 17; 21. 9; 22. 10.

GOMORRAH (and Sodom), Gen. 19. 23, 29; Is. 1. 9; Mat. 10. 15; 11. 23.

GOOD SHEPHERD, John 10. 11.

GOSHEN, land of (Egypt), Israelites placed there, Gen. 45. 10; 46. 34; 47. 4.

no plagues there, Ex. 8. 22; 9. 26. (Canaan), Josh. 10. 41; 11. 16.

GOSPEL of Christ, its teaching and accompaniments, Mat. 4. 23; 24. 14; Mark 1. 14; Luke 2. 10, 20, 21; Acts 13. 26; 14. 3; 20. 21; Rom. 1. 2, 9, 16; 2. 16; 10. 8; 16. 25; 1 Cor. 1. 18; 2. 13; 15. 1; 2 Cor. 4. 4; 5. 19; 6. 7; Eph. 1. 13; 3. 2; 6. 15; Phil. 2. 16; Col. 1. 5; 3. 16; 1 Thes. 1. 5; 2. 8; 3. 2; 1 Tim. 1. 11; 6. 3; Heb. 4. 2; 1 Pet. 1. 12, 25; 4. 17.

preached to Abraham, Gen. 3. 8.

to the poor and others, Mat. 11. 5; Mark 1. 15; 13. 10; 16. 15; Luke 4. 18; 21. 47; Acts 13. 46; 14. 1 Cor. 1. 17; 9. 16; Gal. 2. 2; Rev. 14. 6.

its effects, Mark 1. 15; 8. 35; Luke 2. 10, 14; 19. 8; Acts 4. 32; Rom. 1. 16; 12; 13; 15. 29; 16. 26; 2 Cor. 8. 9; Gal. 1. 16; 2. 14; Eph. 4. 6; Phil. 1. 5, 17, 27; Col. 1. 23; 3. 4; 1 Thes. 1. 2; Tit. 2. 3; Jam. 1. 1 & 2 Pet. 1. 1 John 3. Jude 3.

rejected by the Jews, Acts 13. 26; 28. 25; Rom. 9. 10; 11; 1 Thes. 2. 16.

from whom hid, 1 Cor. 1. 23; 2. 8; 2 Cor. 4. 3.

GOULD, Jonah's, Jonah 4. 6.

GRACE of God and Jesus Christ, Ps. 84. 11; Zech. 4. 7; Luke 2. 40; John 1. 16; Acts 20. 24; Rom. 11. 5; 1 Cor. 15. 10; 2 Cor. 8. 9; 2 Tim. 1. 9; 1 Pet. 5. 5.

salvation through, Acts 15. 11; Rom. 3. 24; 4. 4; Eph. 2. 5; 2 Thes. 2. 16; Tit. 3. 7; 1 Pet. 1. 10.

effects of, 2 Cor. 1. 12; Tit. 2. 11; 1 Pet. 4. 10. See GOSPEL.

prayer for, Rom. 16. 20; 1 Tim. 1. 2; Heb. 4. 16.

danger of abusing, Rom. 6; Jude 4; and departing from, Gal. 5. 4.

exhortations concerning, 2 Tim. 1. 9; Heb. 12. 15, 28; 2 Pet. 3. 13.

GRAPES, Lev. 19. 10; Num. 6. 3; 13. 23; Deut. 23. 24; 24. 21; sour, Ezek. 18. 2.

GRASS brought forth, Gen. 1. 11. man compared to, Ps. 37. 2; 90. 5; 103. 15; Is. 40. 6; James 1. 10; 1 Pet. 1. 24.

GRASSHOPPERS, Amos 7. 1.

GRAVE, law of, Num. 1. 16. triumphed over, Hos. 13. 14; John 5. 25; 1 Cor. 15. 55; Rev. 20. 14.

GRAVITY in bishops and deacons, 1 Tim. 3. 4, 8, 11; Tit. 2. 2, 7.

GREECE, prophecies of, Dan. 8. 21; 10. 20; 11. 2; Zech. 9. 13.

Paul preaches in, Acts 13; 20.

GREEKS would see Jesus, John 12. 20.

believe in Him, Acts 11. 21; 17. 4.

GROVES for worship, Gen. 21. 33. idolatrous, forbidden, Deut. 12. 21; Judg. 6. 25; 1 Kings 14. 15; 1. 13; 15. 33; 2 Kings 17. 16; 21. 3; 23. 4.

GRUDGING, 2 Cor. 9. 7; Jam. 5. 9; 1 Pet. 4. 9.

GUIDE, God, of His people, Ps. 25. 9; 31. 3; 32. 8; 4. 14; 73. 24; 13. 53. 11; Luke 1. 79; 1 Thes. 3. 11.

GUILF, Ps. 34. 13; 1 Pet. 2. 1; 3. 10; Rev. 14. 5.

HABAKKUK, prophet, 1 is burden, complaint to God, his answer, and faith, Hab. 1; 2; 3.

HADAD, Edomite, 1 Kings 11. 14.

HADADEZER (Hadadzer), king of Zobah, David's wars with, 2 Sam. 8. 10, 15; 1 Chr. 13.

HADASSAH, Est. 2. 7.

HAGAR, mother of Ishmael, Gen. 16.

fleeing from Sarah is comforted by an angel, Gen. 16. 10, 11.

sent away with her son, Gen. 21. 14; all-gory of, Gal. 4. 24.

HAGGAI, prophet, Ezra 5; 6. 14. See Hag. 1; 2.

HAIL, plague of, Ex. 9. 23; Josh. 10. 11; Ps. 18. 12; 78. 47; Is. 21. 2; Ezek. 13. 11; Hag. 2. 17; Rev. 8. 7; 11. 13; 16. 21.

HALL (of judgment), John 18. 28, 33; 19. 9; Acts 23. 35.

HALLELUJAH (Alleluia), Ps. 106; 111; 113; 146; 148; 149; 150; Rev. 19. 1, 3, 4, 6.

HALLOWED BREAD. See SHew-BREAD.

HAM, son of Noah, cursed, Gen. 9. 22.

his descendants, Gen. 10. 6; 1 Chr. 1. 8; Ps. 105. 23; smitten by the Simeonites, 1 Chr. 4. 40.

HAMAN's advancement, Est. 3. anger against Mordecai, Est. 3. 8. his fall, Est. 7.

HAMATH (Syria), Num. 34. 8; Josh. 13. 5; 2 Kings 14. 23; 17. 24.

conquered, 2 Kings 18. 34; Is. 37. 13; Jer. 41. 23.

HAMOR, father of Shechem, Gen. 34; Acts 7. 16.

HANANI, prophet, 2 Chr. 16. 7.

—brother of Nehemiah, Neh. 1. 2; 7. 2; 12. 36.

HANANIAH, false prophet, Jer. 23.

his death, Jer. 28. 16.

HAND of God, for blessing, 2 Chr. 30. 12; Ezra 7. 9; 8. 13; Neh. 2. 13.

for chastisement, Deut. 2. 15; Ruth 1. 13; Job 2. 10; 13. 21; 1 Pet. 5. 6.

HANDS, laying on of, Num. 8. 10; 27. 18; Acts 6. 6; 13. 3; 1 Tim. 4. 14; 2 Tim. 1. 6.

washing, declaratory of innocence, Deut. 21. 6; Ps. 26. 6; Mat. 27. 24.

lifting up, in prayer, Ex. 17. 11; Ps. 23. 2; 63. 4; 141. 2; 143. 6; 1 Tim. 2. 8.

HANGING, a punishment, Gen. 40. 22; Num. 25. 4; Est. 7. 10; 9. 14.

the hanged accursed, Deut. 21. 22; Gal. 3. 13.

HANNAH's vow and prayer, 1 Sam. 1. 11; answered, 1 Sam. 1. 19; her song, 1 Sam. 2.

HANUN, king of the Ammonites, dishonours David's messengers, 2 Sam. 10. 4; chastised, 2 Sam. 12. 30.

HAPPY, who so called, Deut. 33. 29; Job 5. 17; Ps. 127. 5; 144. 15; 146. 5; Prov. 3. 13; 14. 21; 28. 14; 29. 18; John 13. 17; Rom. 14. 22; Jam. 5. 11; 1 Pet. 3. 14; 4. 14.

HARAN, son of Terah, Gen. 11. 26.

—city of Nahor, Abr'm comes to, Gen. 11. 31; departs from, Gen. 12. 4.

Jacob flees to Laban at, Gen. 27. 43; 28. 10, 20.

HARBOUR and **Haman**, Est. 7. 9.

HARDENED heart deprecated, Deut. 15. 7; 1 Sam. 6. 6; Ps. 95. 8; Heb. 3. 8; results of, Ex. 7. 13; 8. 15; Prov. 28. 14; Dan. 5. 20; John 12. 40.

HARLOTS, Gen. 34. 31; Lev. 19. 29; 21. 7; Deut. 23. 17; Is. 57. 3; Jer. 3. 3; Mt. 21. 32; 1 Cor. 6. 15.

Rhab of Jericho, Josh. 2. 1.

priests forbidden to marry, Lev. 21. 14.

Solomon's judgment, 1 Kings 3. 16.

figurative, Is. 1. 21; Jer. 2. 20; Ezek. 16; 23; Hos. 2; Rev. 17. 15.

HARMLESS, Christ was, Heb. 7. 26. disciple to, Mat. 10. 16; Rom. 16. 19; Phil. 2. 15.

HARP (and organ), Gen. 4. 21.

played on by David, 1 Sam. 16. 16, 23; 2 Sam. 6. 5.

used in public worship, 1 Chr. 25. 3; Ps. 33. 2; 81. 2; 150. 3.

in heaven, Rev. 14. 2.

HART, a clean animal, Deut. 12. 15; 1 Kings 4. 23; Is. 35. 6; Ps. 42. 1.

HARVEST, promise concerning, Gen. 8. 22.

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of the world, Jer. 8. 20; Mat. 13. 30, 39; Rev. 14. 15.

HASTE to be rich, dangerous, Prov. 2. 22.

HASTINESS in speech, &c., censured, Prov. 14. 29; 29. 20; Eccl. 8. 2; Dan. 2. 15.

HATRED, forbidden, Ex. 23. 5; Lev. 1. 17; Deut. 19. 11; Prov. 10. 12, 18; 15. 17; 26. 4; Mat. 5. 43; Gal. 5. 20; Tit. 3. 3; 1 John 2. 9; 3. 15; 4. 21.

HAUGHTINESS censured, 2 Sam. 22. 23; Prov. 6. 17; 16. 18; 21. 4, 24; Is. 2. 11; 3. 16; 13. 11; 16. 6; Jer. 41. 23.

HAWK unclean, Lev. 11. 16.

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HAZAEI, king of Syria, 1 Kings 19. 15.

Elisha's prediction, 2 Kings 8. 7.

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oppresses Israel, 2 Kings 9. 14; 10. 32; 12. 17; 13. 22.

HAZOR, Canaan, burnt, Josh. 11. 10; 15. 25.

HEAD of the Church, Christ, Eph. 1. 22; 4. 15; 5. 23; Col. 1. 15; 2. 10. not holding the, Col. 2. 19.

HEALTH of body, Gen. 43. 28; 3 John 2.

spiritual, Ps. 42. 11; Prov. 3. 8; 13. 13; Is. 58. 8; Jer. 8. 15; 30. 17; 32. 6.

HEART of Man, Gen. 6. 5; 8. 21; Eccl. 8. 11; 9. 3; Jer. 17. 9; Mat. 12. 34; 15. 19; Luke 6. 45; Rom. 2. 5.

sought and tried by God, 1 Chr. 28. 9; 29. 17; Ps. 44. 21; 139. 23; Prov. 21. 2; 24. 12; Jer. 12. 3; 17. 10; 20. 12; Rev. 2. 23.

enlightened, &c., by Him, 2 Cor. 4. 6; Ps. 27. 14; Prov. 16. 1; 1 Thes. 3. 13; 2 Pet. 1. 19.

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a new, promised, Jer. 24. 7; 31. 32; 32. 39; Ezek. 11. 19; 36. 26.
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 gospel preached to, Mat. 24. 14; 28. 13; Rom. 10. 14; 15. 26; Gal. 1. 16.
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HEAVEN, the firmament, created, Gen. 1. 1, 3; Psalm 8. 13; Lsa. 40. 22; Rev. 10. 6.
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happiness of, Mat. 15. 11; Is. 49. 10; Dan. 12. 3; Mat. 5. 12; 13. 43; Luke 12. 37; John 12. 26; 14. 1; 17. 24; 1 Cor. 2. 9; 15. 12; 1 Pet. 1. 4; Rev. 7. 16; 14. 13; 21. 4; 22. 3.

who enter, Mat. 5. 3; 23. 34; Rom. 8. 17; Heb. 12. 23; 1 Pet. 1. 4; Rev. 7. 9, 14.

who do not enter, Mat. 7. 21; 25. 41; Luke 13. 27; 1 Cor. 6. 9; Gal. 5. 21; Rev. 21. 8; 22. 15.
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HEAVENLY FATHER, Mat. 6. 14, 23, 32; Luke 11. 2, 13.

HEAVE OFFERING, Ex. 23. 27; Num. 15. 19; 13. 8, 30.

HEBER, Gen. 10. 21; Luke 3. 35.

—the Kenite, Ju'g. 4. 11.

HEBREW, the (name of Abraham), Gen. 14. 13.

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PREACHING the gospel of Christ, Mat. 4. 17; 5. 28, 19; Mark 1. 14; 16. 15; Luke 4. 18 (Is. 61. 1); 9. 60; 24. 47; Acts 2. 14; 3. 12; 4. 8; 10. 42; 13. 16. See Rom. 10. 8; 1 Cor. 1. 17; 2. 15, 1; Gal. 1; Eph. 1-3.

gospel manifested through, Tit. 1. 3.

repentance, by John the Baptist, Mat. 3. 2; Mark 1; Luke 3.

of Noah, 2 Pet. 2. 5, &c.

of Jonah, Jonah 3; Mat. 12. 41; Luke 11. 32.

PREDESTINATION, Rom. 8. 29; 9. 10; 11; Eph. 1. 5.

PRESBYTERY, 1 Tim. 4. 14.

PRESENCE of God, 1 Chr. 16. 27; Ps. 16. 11; 13. 7; 63. 8; Is. 64. 1; Jer. 5. 22; Ezek. 1; Dan. 7. 9; Nah. 1; Hab. 3; Rev. 1.

Christ has entered, Heb. 9. 24.

angels and elders stand in, Luke 1. 19; Rev. 5. 8, 11.

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10; 43. 11; Judg. 3. 15; 1 Sam. 9. 7; 2 Kings 8. 8; 20. 12; Mat. 2. 11.
PRESERVER (God) of the faithful, Ps. 31. 23; 37. 23; 97. 10; 145. 20; Prov. 2. 8.

of men, Josh. 24. 17; 2 Sam. 8. 6; Job 7. 20; Ps. 36. 6; 116. 6; 146. 9.

PRESUMPTION of Israelites, Num. 14. 44; Deut. 1. 43; prophets, Deut. 18. 20; builders of Babel, Gen. 11; Korah, &c., Num. 16; Beth-shemites, 1 Sam. 6. 19; Hiel, the Beth-elite, 1 Kin. 16. 34; Uzzah, 2 Sam. 6. 6; Uzziah, 2 Chr. 26. 16; Jewish exorcists, Acts 19. 13; Diotrephes, 3 John 9.

PRESUMPTUOUS sins, Ex. 21. 14; Num. 15. 30; Deut. 17. 12; Ps. 13. 13; 2 Pet. 2. 10.

PRICE of Him that was valued. See Mat. 26. 15; cf. Zech. 11. 12.

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of redemption, 1 Cor. 6. 20; 7. 23.

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PRIDE, 1 Sam. 2. 3; Prov. 6. 10; 8. 13; 16. 5; 21. 4; Dan. 5. 20; Mark 7. 20; Rom. 12. 3, 16.

origin of, 2 Kin. 20. 13; Zeph. 3. 11; Luke 18. 11; 1 Cor. 8. 1; 1 Tim. 3. 6.

evil results of, Ps. 10. 2; Prov. 13. 10; 21. 24; 23. 25; Jer. 43. 2; 49. 16; Obad. 3.

followed by shame and destruction, Prov. 11. 2; 16. 18; 13. 12; 29. 23; Is. 28. 3.

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PRIESTS, Levitical, Exod. 28. 1; Lev. 8; their duties, offerings, rites, Lev. 1. 9; 9. 21; 22; Num. 3; Deut. 31. 9; Josh. 3. 4; 1 Kings 8. 3.

four score and five slain by command of Saul, 1 Sam. 22. 17.

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—of Babel, slain, 1 Kings 18. 40; 2 Kings 10. 13; 11. 18.

—Christians called, 1 Pet. 2. 5; Rev. 1. 6; 5. 10; 20. 6.

PRINCE of peace, Is. 9. 6; of life, Acts 3. 15.

—of this world, John 12. 31; 14. 30; 16. 11; of the power of the air, Eph. 2. 2.

—of devils, Christ's miracles ascribed to, Mat. 9. 34; 12. 24; Mark 3. 22; Luke 11. 15.

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PRODIGAL son, parable of, Luke 15. 11.

PROFANITY, Lev. 18. 21; 19. 12; Neh. 13. 18; Ezek. 22. 8; Mal. 1. 12.

PROFESSION of Christ, to hold fast, 1 Tim. 6. 12; Heb. 3. 1; 4. 14; 10. 23.

PROMISES of God, Ps. 89. 3; Rom. 1. 2; Eph. 3. 6; 2 Tim. 1. 1; Heb. 6. 17; 8. 6.

inviolable and precious, Num. 23. 19; Deut. 7. 9; Josh. 23. 14; 1 Kin. 8. 56; Ps. 77. 8; 89. 3; 105. 42; 2

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Cor. 1. 20; Gal. 3. 21; Heb. 6. 17; 2 Pet. 1. 4.

remembered by God, Ps. 105. 42; Luke 1. 54; Tit. 1. 2; Heb. 10. 23.

pleaded in prayer, Gen. 32. 9, 12; 1 Chron. 17. 23; Is. 43. 26.

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to uphold and perfect, Ps. 23; 37. 17; 42. 8; 73. 26; 84. 11; 94. 14; 103. 13; Is. 25. 8; 30. 18; 40. 29; 41. 10; 43. 4; 46. 3; 49. 14; 63. 9; Jer. 31. 3; Hosea 13. 10; 14. 4; Zeph. 3. 17; Zech. 2. 8; 10; Rom. 16. 20; 1 Cor. 10. 13; 15. 57; 2 Cor. 6. 18; 12. 9; Eph. 1. 3; 1 Pet. 1. 3; 5. 7.

to Adam, Gen. 3. 15; to Noah, Gen. 8. 21; 9. 9; to Abraham, Gen. 12. 7; 13. 14; 15. 17; 18. 10; 22. 15; to Hagar, Gen. 16. 10; 21. 17; to Isaac, Gen. 26. 2; to Jacob, Gen. 28. 13; 31. 3; 32. 12; 35. 11; 46. 3; to David, 2 Sam. 7. 11; 1 Chr. 17. 10; to Solomon, 1 Kings 9; 2 Chron. 1. 7; 7. 12.

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Gentiles partakers of, Eph. 3.

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PROPHECIES respecting Christ, and their fulfilment,—Prophecy, Ps. 2. 7; fulfilled, Luke 1. 32, 35. Gen. 3. 15—(Gal. 4. 4). Gen. 17. 7; 22. 13—(Gal. 3. 16). Gen. 21. 12—(Heb. 11. 17-19). Psalm 132. 11; Jer. 23. 5—(Acts 13. 23; Rom. 1. 3). Gen. 49. 10; Dan. 9. 24, 25—(Luke 2. 1). Is. 7. 14—(Mat. 1. 18; Luke 2. 7). Is. 7. 14—(Mat. 1. 22, 23). Mic. 5. 2—(Mat. 2. 1; Luke 2. 4-6). Ps. 72. 10—(Mat. 2. 1-11). Jer. 31. 15—(Mat. 2. 16-18). Hos. 11. 1—(Mat. 2. 15). Is. 40. 3; Mal. 3. 1—(Mat. 3. 1, 3; Luke 1. 17). Ps. 45. 7; Is. 11. 2; 61. 1—(Mat. 3. 16; John 3. 34; Acts 10. 38). Deut. 18. 15-18—(Acts 3. 20-22). Ps. 110. 4—(Heb. 5. 5, 6). Is. 61. 1, 2—(Luke 4. 16-21, 43). Jer. 9. 1, 2—(Mat. 4. 12-16, 23). Zech. 9. 9—(Mat. 21. 1-5). Hag. 2. 7, 9; Mal. 3. 1—(Mat. 21. 12; Luke 2. 27-32; John 2. 13-16). Is. 53. 2—(Mark 6. 15; Luke 9. 58). Is. 42. 2—(Mat. 12. 15, 16, 19). Is. 40. 11; 42. 8—(Mat. 12. 15, 20; Heb. 4. 15). Is. 53. 9—(1 Pet. 2. 22). Ps. 89. 9—(John 2. 17). Ps. 78. 2—(Mat. 13. 34, 35). Is. 35. 5, 6—(Mat. 11. 4-6; John 11. 47). Ps. 22. 6; 69. 7, 9, 20—(Rom. 15. 3). Ps. 69. 8; Is. 63. 3—(Rom. 9. 32). 11; 7. 3). Is. 8. 14—(Rom. 9. 1). 1 Pet. 2. 8). Ps. 69. 4; Is. 49. 7—(John 15. 24, 25). Ps. 118. 22—(Mat. 21. 42; John 7. 48). Ps. 2. 1, 2—(Luke 23. 12; Acts 4. 27). Ps. 41. 9; 55. 12-14—(John 13. 18, 21). Zech. 13. 7—(Mat. 26. 31, 56). Zech. 11. 18—(Mat. 26. 15). Zech. 11. 13—(Mat. 27. 7). Ps. 22. 14, 15—(Luke 22. 42, 44). Is. 53. 4-6, 12; Dan. 9. 26—

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(Mat. 20. 29). Is. 53. 7—(Mat. 26. 63; 27. 12-14). Mic. 5. 1—(Mat. 27. 30). Is. 52. 14; 53. 3—(John 19. 5). Is. 50. 6—(Mark 14. 65; John 19. 1). Ps. 22. 16—(John 19. 13; 20. 25). Ps. 22. 1—(Mat. 27. 46). Ps. 22. 7, 8—(Mat. 27. 33-34). Ps. 69. 21—(Mat. 27. 34). Ps. 22. 18—(Mat. 27. 35). Is. 53. 12—(Mark 15. 28). Is. 53. 12—(Luke 23. 34). Is. 53. 12—(Mat. 27. 50). Ex. 12. 46; Ps. 34. 20—(John 19. 33, 36). Zech. 12. 10—(John 19. 34, 37). Is. 53. 9—(Mat. 27. 57-60). Ps. 16. 10—(Acts 2. 31). Ps. 16. 10; Is. 26. 19—(Luke 24. 61, 31, 34). Ps. 68. 18—(Luke 24. 51; Acts 1. 9). Ps. 110. 1—(Heb. 1. 3). Zech. 6. 13—(Rom. 8. 34). Is. 23. 16—(1 Pet. 2. 6, 7). Ps. 2. 6—(Luke 1. 32; John 18. 33-37). Is. 1. 10; 42. 1—(Mat. 1. 17, 21; John 10. 16; Acts 10. 45, 47). Ps. 45. 6, 7—(Dan. 7. 30; Rev. 19. 11). Ps. 72. 8; Hos. 1. 10—(Phil. 2. 9, 11). Is. 9. 7; Dan. 7. 14—(Luke 1. 32, 33).

PROPHECY, God author of, Is. 44. 7; 45. 21; Luke 1. 70; 2 Pet. 1. 19, 21; Rev. 1. 1.
gift of Christ, Eph. 4. 11; Rev. 11. 3.

of Holy Ghost, 1 Cor. 12. 10.
Christ the great subject of, Luke 24. 44; Acts 3. 22-24; 10. 43; 1 Pet. 1. 10, 11.

to be received with faith and reverence, 2 Chr. 20; Luke 24. 25; 1 Thes. 5. 20; 2 Pet. 1. 19.
pretended, guilt of, Jer. 14. 14; 23. 13; Ezek. 13. 3.
how tested, Deut. 13. 1; 18. 20; Jer. 14. 15; 23. 16.

PROPHETS, sent by God, Is. 58. 1; Jer. 1. 4; 23. 28; 25. 4; Ez. k. 2. 3.
Christ predicted as a Prophet, Deut. 18. 15; called one, Mat. 21. 11; Luke 7. 16; mocked at as, Luke 22. 64.

persons so called:—Aaron, Ex. 7. 1; Abraham, Gen. 20. 7; Agabus, Acts 21. 10; Ahijah, 1 Kings 11. 29; Amos, Amos 7. 14; Balaam, Num. 24. 2; Daniel, Dan. 10; Mat. 24. 15; David, Mat. 13. 35; Acts 2. 30; Eldad, Num. 11. 25; Elijah, 1 Kings 13. 36; Elisha, 2 Kings 6. 12; Ezekiel, Ezek. 1. 3; Gad, 1 Sam. 22. 5; Habakkuk, Hab. 1. 1; Haggai, Ezra 5. 1; 6. 14; Hag. 1. 1; Hananiah, Jer. 23. 17; Hosea, Hos. 1. 1; Rom. 9. 25; Iddo, 2 Chr. 13. 22; Isaiah, 2 Kings 20. 11; Is. 1. 1; Mat. 3. 3; Jehu, 1 Kings 16. 7; Jeremiah, 2 Chr. 36. 12; Jer. 1. 5; Joel, Joel 1. 1; Acts 2. 16; John the Baptist, Luke 7. 23; Joshua, 1 Kings 16. 34; Jonah, 2 Kings 14. 25; Jonah 1. 1; Mat. 12. 39; Malachi, Mal. 1. 1; Medad, Num. 11. 26; Micah, Jer. 26. 1; Mic. 1. 1; Moses, Deut. 34. 10; Nahum, Nah. 1. 1; Nathan, 1 Kings 1. 32; Obadiah, Obad. 1; Oded, 2 Chron. 15. 8; Paul, Acts 13. 9; 27. 10; Samuel, 1 Sam. 3. 20; Shemaiah, 2 Chron. 12. 5; Zicharias, Luke 1. 67; Zechariah, Zech. 1. 1; Zephaniah, Zeph. 1. 1.

—false, Zedekiah, 1 Kin. 22. 11; Jer. 29. 21; Bar-jesus, Acts 13. 6; denounced, Deut. 18. 20; Jer. 9. 15; Jer. 6. 13; 14. 13; 23. 9, 34; 28. 15; 29. 20, 31; Ezek. 13. 3; 14. 9; Mat. 7. 15; 24. 11; 1 John 4. 1; 2 Pet. 2. 1.

PROPHETESSES, Anna, Luke 2. 36; Deborah, Judg. 4. 4; Huldah, 2 Kings 22. 14; Miriam, Ex. 15. 20; Noadiah, Neh. 6. 14.

PROPHETIZATION for sin, Rom. 3. 25; 1 John 2. 2; 4. 10.

PROSELYTES, Jewish, Acts 2. 10; 6. 5; 13. 43.

PROSPERITY of the righteous, Ps. 36. 8; 37. 11, 18; 75. 10; 84. 11; 92. 12; Prov. 3. 2; Eccles. 5. 12; 8. 12; of the wicked, Job 12. 6; 20. 5; 21. 7; Ps. 17. 10; 37. 73. 3; 92. 7; Eccl. 8. 14; 9. 2; Jer. 12. dangers of, Deut. 6. 10; Prov. 1. 32; 30. 8; Luke 6. 24; 12. 16; 16. 19; Jam. 5. 1.

PROVERBS of Solomon, Book of Proverbs; collected under Hezekiah, Prov. 25-29.

various, 1 Sam. 10. 12; 24. 13; Luke 4. 23; 2 Pet. 2. 22.

PROVIDENCE of God, Gen. 8. 22; Josh. 7. 14; 1 Sam. 6. 7; Ps. 36. 6; 104. 136; 145. 147; Prov. 16. 19; 20. 33; Mat. 6. 26; 10. 23, 30; Luke 21. 13; Acts 1. 26; 17. 26.

PRUDENCE, Prov. 12. 16; 23. 13. 16; 14. 8, 15, 13; 15. 5; 16. 21. 13. 15; 19. 14; 22. 3; Hos. 14. 9; Amos 5. 13.

PSALMODY, singing, service of song, Jewish, Exod. 15. 1; 1 Chr. 6. 37; 13. 8; 2 Chron. 6. 13; 20. 22; 29. 30; Neh. 12. 27.
Christian, Mat. 26. 30; Mark 14. 26; James 5. 13.
spiritual songs, Eph. 5. 19; Col. 3. 16.

THE PSALMS

May be divided into Five Parts, as follows:—

- I. DAVIDIC (i.-xli.).
- II. DAVIDIC (xlii.-lxxix.).
- III. ASAPHIC (lxxxii.-lxxxix.).
- IV. OF THE CAPTIVITY (xc.-cvi.).
- V. OF RESTORATION (cvii.-cl.).

Or may be classified according to their subjects, thus:—

- (i.) PSALMS OF SUPPLICATION.
1. On account of sin, Ps. 6; 25; 32; 38; 51; 102; 130.
2. suffering, Ps. 7; 10; 13; 17; 22; 31; 35; 41-43; 54-57; 59; 64; 69-74; 77; 86; 88; 94; 109; 120; 140-143.
3. persecution, Ps. 44; 60; 74; 79; 80; 83; 89; 94; 102; 123; 137.
4. public worship, Ps. 26; 27; 42; 43; 63; 65-84; 92; 95-100; 118; 122; 132; 144; 145-150.
5. trust in God, Ps. 3-5; 11; 12; 16; 20; 23; 27; 28; 31; 42; 43; 52; 54; 56; 57; 59; 61-64; 71; 77; 86; 108; 115; 118; 121; 125; 131; 138; 141.
6. the Psalmist's piety, Ps. 7; 17; 26; 33; 101; 113.

- (ii.) GRATITUDE.
1. The Psalmist personally, Ps. 9; 13; 30; 32; 34; 40; 61-63; 75; 103; 103; 116; 113; 133; 144.
2. relative to the Church, Ps. 33; 46; 47; 65; 66; 68; 75; 76; 81; 85; 87; 95; 93; 105; 106; 107; 124; 126; 129; 134; 135; 136; 149.

(iii.) ADORATION.

1. Of God's goodness and mercy, Ps. 3; 4; 9; 16; 18; 30-34; 36; 40; 46; 65-68; 84; 85; 91; 99; 100; 103; 107; 111; 113; 116; 117; 121; 126; 145; 146.
2. of God's power, majesty, and glory, Ps. 2; 3; 8; 13; 19; 24; 29; 33; 45-48; 50; 65-69; 76; 77; 82; 91-100; 104-108; 110; 111; 113-118; 135; 136; 139; 145-150.

(iv.) DIDACTIC.

1. Shewing the blessings of God's people and the misery of his enemies, Ps. 1. 3; 4; 5; 7; 9; 15; 17; 24; 25; 32; 34; 36; 37; 41; 50; 52; 53; 58; 62; 73; 75; 82; 84; 91; 92; 94; 101; 112; 119; 121; 125; 127-129; 133; 149.
2. the excellence of God's law, Ps. 19; 119.

THE PSALMS (DIDACTIC)—*cont.*
3. the vanity of human life, &c., Ps. 14; 39; 49; 53; 73; 90.

(v.) PROPHETICAL, TYPICAL, AND HISTORICAL.

Ps. 2. 16; 22. 24; 31; 35; 40; 41; 45; 50; 55; 68; 69; 72; 78; 87; 88; 102; 105; 106; 109; 110; 118; 132; 135; 136.

PSALTERY, 2 Sam. 6. 5; 2 Chron. 9. 11; Dan. 3. 5, 10, 15.

PTOLEMAIS, Paul at, Acts 21. 7.
PUBLICAN, parable of Pharisee and, Luke 18. 10.

PUBLICANS, Mat. 5. 46; 9. 11; 11. 19; 18. 17; Luke 3. 12.

become believers in Jesus, Mat. 21. 32; Luke 5. 27; 7. 23; 15. 1; 19. 2.

PUBLIUS, entertains Paul, Acts 28. 7.

PUL, king of Assyria, 2 Kings 15. 19; 1 Chr. 5. 26.

PUNISHMENTS:—
burning, Gen. 38. 24; Lev. 20. 14; 21. 9.
hanging, Gen. 40. 22; Deut. 21. 23; Ezra 6. 11; Est. 2. 23; 7. 10.

scourging, Lev. 19. 20; Deut. 25. 1; Mat. 27. 26; Acts 22. 25.

stoning, Lev. 20. 24; 24. 14; 1 Kin. 21. 10; John 8. 59; Acts 7. 58; 14. 19.

beheading, 2 Kings 6. 31; 10. 7; Mat. 14. 10. See Heb. 11. 36.

crucifying, Mat. 20. 19; 27. 31, &c.

PURCHASES, Gen. 23; Ruth 4; Jer. 32. 6.

PURIFICATION, laws concerning, Lev. 13-16; Num. 9. 4; 31. 19; 19 (Mat. 3. 3; Acts 21. 24; Heb. 9. 13).

of women, Lev. 12; Est. 2. 12; Luke 2. 22.

of the heart by faith, Acts 15. 9; 1 Pet. 1. 22; 1 John 3. 3. See Dan. 12. 10.

PURIM, the feast of, Est. 9. 20.

PURITY, moral, enjoined, Gal. 5. 16; Eph. 3. 3; Phil. 2. 15; 4. 8; Col. 3. 5; 1 Tim. 5. 22; Tit. 1. 15; 1 Pet. 2. 11; 2 Pet. 3. 1; 1 John 3. 3.

PURITY of God's word and law, Ps. 12. 6; 19. 8; 119. 140; Prov. 30. 5.

PUTEOLI (Pozzuoli), seaport of Italy, Acts 28. 13.

QUAILS, Israel fed with, Ex. 16. 12; sent in wrath, Num. 11. 31; Ps. 78. 27; 105. 40.

QUARRELLING, See STRIFE.

QUATERNIONS (of soldiers), Acts 12. 4.

QUEEN of heaven, incense burnt to, by the women of Judah, Jer. 44. 17, 25.

QUICK and the dead, Acts 10. 42; 2 Tim. 4. 1; 1 Pet. 4. 5.

QUICKENING, spiritual, Ps. 71. 20; 80. 18; John 5. 21; 6. 63; Rom. 4. 17; 8. 11; 1 Cor. 15. 45; 2 Cor. 3. 6; Eph. 2. 1; 1 Tim. 6. 13; 1 Pet. 3. 18.

QUICKSANDS, Acts 27. 17.

QUIET, the faithful shall dwell in, Prov. 1. 33; Is. 30. 15; 32. 17, 18.

to be, enjoined, 1 Thes. 4. 11; 2 Thes. 3. 12; 1 Tim. 2. 2; 1 Pet. 3. 4.

RABBAH (Rabbath), city, 2 Sam. 11. 12, 26; Jer. 49. 2; Ezek. 21. 20; 25. 5; Amos 1. 14.

RABBI (Master), John 1. 38; 3. 2; Mt. 23. 7, 8.

RABBONI, title addressed to Christ by Mary, John 20. 16.

RABSHAKEH reviles Hezekiah, 2 Kings 18. 19; 19. 1; Is. 36. 4.

RACA (vain fellow), 2 Sam. 6. 20; Mat. 5. 22.

RACE, typical, Ps. 19. 5; Eccl. 9. 11; 1 Cor. 9. 24; Heb. 12. 1.

RACHEL (Rahel) and Jacob, Gen. 29. 10, 23; 30. 1, 4, 19, 34; 35. 16.
 RAGE, 2 Kings 19. 27; Ps. 2. 1; Prov. 14. 16.
 RAHAB, the harlot, Josh. 2. 6. 22.
 See Mat. 1. 5; Heb. 11. 31; Jam. 2. 25.

(EGYPT, Ps. 87. 4; 89. 10; Is. 51. 9.)

RAILING, 1 Sam. 25. 14; 2 Sam. 16. 7; Mark 15. 29; 1 Cor. 5. 11; 1 Tim. 6. 4; 1 Pet. 3. 9; 2 Pet. 2. 11; Jude 9.

RAIN (the deluge), Gen. 7; Ex. 9. 34; 1 Sam. 12. 17; Ps. 105. 32.
 the gift of God, Mat. 5. 45; Acts 14. 17.
 withheld, 1 Kings 17; Jer. 14; Zech. 14. 17; James 5. 17.
 emblematic, Lev. 26. 4; Deut. 32. 2; 2 Sam. 23. 4; Ps. 63. 9; Hosea 10. 12.

RAINBOW, God's covenant with Noah, Gen. 9. 12; Ezek. 1. 23.

in heaven, Rev. 4. 3; 10. 1.

RAM, in sacrifices, Gen. 15. 9; 22. 13; Ex. 29. 15; Lev. 9; Num. 5. 8.

typical, Dan. 8. 20.

battering, Ezek. 4. 2; 21. 22.

RAMS' horns, trumpets of, Josh. 6. 4.

RAMAH, Josh. 13. 25; Judg. 4. 5; 1 Sam. 1. 19; 7. 17; 8. 4; 19. 13; 23. 1; Jer. 31. 15.

RAMOTH-GILEAD, Deut. 4. 43; 1 Kings 22; 2 Kings 8. 23; 9. 1; 2 Chr. 13. 22. 5.

RANSOM, Christ a, Mat. 20. 23; 1 Tim. 2. 6; Job 33. 24.

RANSOMED of the Lord, Is. 35. 10; Jer. 31. 11; Hos. 13. 14.

RASHNESS, Eccl. 5. 2; Prov. 14. 29; Acts 19. 36.

RAVENS, Gen. 8. 7; Lev. 11. 15; Deut. 14. 14; 1 Kings 17. 4; Job 38. 41; Ps. 147. 9; Luke 12. 24.

READING of the Law, Ex. 24. 7; Josh. 8. 34; 2 Kings 23; Neh. 8. 9.

— of the Prophets, Luke 4. 16.

— of the Epistles, Col. 4. 16; 1 Thes. 5. 27. See Acts 13. 15.

REAPING, Lev. 19. 9; 23. 10, 22; 25. 5.

figurative, Job 4. 8; Ps. 126. 5; Prov. 22. 8; Mt. 13. 30; John 4. 38; 1 Cor. 9. 11; 2 Cor. 9. 6; Gal. 6. 7; Rev. 14. 15.

REBEKAH, history of, Gen. 22; 24. 15, 67; 27. 43; 49. 31; Rom. 9. 10.

REBUKE (and reprove), Luke 17. 3; Eph. 5. 11.

RECHABITES, Jer. 35. 13.

RECONCILIATION with God, Is. 53. 5; Dan. 9. 24; Rom. 5. 2 Cor. 5. 19; Eph. 2. 16; Col. 1. 20; Heb. 2. 17.

RECORD of God, 1 John 5. 7, 10.

REDEEMER, the Lord, Job 19. 25; Ps. 19. 14; 73. 35; Prov. 23. 11; Jer. 41. 14; 47. 4; 59. 20; 63. 16; Is. 50. 34; Hosea 13. 14.

REDEMPTION by Christ, Rom. 5; Gal. 1. 4; 3; 4; Eph. 1; 2; Col. 1; Heb. 9. 10; Tit. 2. 14; 1 Pet. 1. 13; Rev. 5. 9.

REDEMPTION of land, &c., Lev. 25; Nch. 5. 8.

of the firstborn, Ex. 13. 11; Num. 3. 12.

RED DRAGON, Rev. 12. 3.

RED HORSE, vision of, Zech. 1. 8; 6. 2; Rev. 6. 4.

RED SEA, Ex. 14; 15; 1 Kin. 9. 23.

RED, bruised, 2 Kings 13. 21; Is. 42; Mat. 12. 20.

for measuring, Ezek. 40. 3; Rev. 11. 1; 21. 15.

REFINER, the, Is. 48. 10; Zech. 13. 9; Mal. 3. 2.

REFUGE, the Divine, Deut. 33. 27; 2 Sam. 22. 3; Ps. 9. 9; 46. 1; 48. 7; Heb. 6. 18.

cities of, Num. 35; Deut. 4. 41; 19; Josh. 20.

REGENERATION, Mat. 19. 28; John 1. 13; 3. 3; Tit. 3. 5.

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David's love for, Ps. 27; 42; 43; 84; 132.

— of witness, Num. 17. 7; 18. 2; 2 Chr. 24. 6; Acts 7. 44.

— of testimony, Ex. 38. 21, &c.; in heaven, Rev. 15. 5.

parallels from its history, Heb. 8. 2; 9. 2.

TABERNACLE, the human body compared to, 2 Cor. 5. 1; 2 Pet. 1. 13.

TABERNACLES, feast of, Lev. 23. 34; Num. 29. 12; Deut. 16. 13; 2 Chr. 8. 13; Ezra 3. 4; Zech. 14. 16; John 7. 2.

TABLE of the Lord (Jewish), Ex. 25. 23; 31. 8; 37. 10; 40. 4; Ezek. 41. 22.

its holiness, Mal. 1. 7. 12.

of shewbread, Ex. 25. 30; Lev. 24. 6; Num. 4. 7.

— the **LORD'S**. See **COMMUNION**.

TABLETS of stone, the law, Ex. 24. 12; 31. 13.

broken, Ex. 32. 19; Deut. 9. 15.

renewed, Ex. 34; Deut. 10.

of stone and the heart, 2 Cor. 3. 3.

TABOR (mount), Judg. 4. 14. See **JUDG**. 8. 18; 1 S. 10. 3; Ps. 89. 12; Jer. 46. 18; Hosea 5. 1.

TABRET, musical instrument, Gen. 31. 27; 1 Sam. 13. 6; Is. 5. 12.

TADMOR (Palmyra), built by Solomon, 1 Kin. 9. 13.

TALIBEARERS, Lev. 19. 16; Prov. 11. 13; 18. 8; 26. 20; Ezek. 22. 9; 1 Tim. 5. 13; 1 Pet. 4. 15.

TALENT, gold, Ex. 25. 39; silver, 1 Kings 20. 33; lead, Zech. 5. 7.

TALENTS, parables of, Mat. 18. 24; 25. 14.

TALITHA CUMI ("damsel arise"), Mark 5. 41.

TALKING, vain, censured, 1 Sam. 2. 3; Job 11. 2; Prov. 13. 3; 24. 2; Eccl. 10. 14; Ezek. 33. 30; 36. 3; Eph. 5. 4; Titus 1. 10. See **SLANDER**, **TALIBEARERS**, &c.

TAMMUZ, women weeping for, Ezek. 8. 14.

TARES, parable of the, Mat. 13. 24.

TARSHISH, 1 Kings 10. 22; 2 Chr. 9. 21; 20. 36; Jer. 10. 9; Ezek. 27. 12; 38. 13.

Jonah going there, Jonah 1. 3.

prophecies concerning, Ps. 43. 7; 72. 15; Is. 2. 16; 23; 60. 9; 66. 19.

TARSUS, city of the apostle Paul, Acts 9. 11; 11. 25; 21. 39.

TASKMASTERS, Ex. 1. 11; 5. 6.

TATNAI and Shethar-bonai hinder the rebuilding of the temple, Ezra 5. 3; 6. 13.

TAXATION of all the world, under Caesar Augustus, Luke 2. 1.

TEACHERS appointed in Judah, 2 Chr. 17. 7; Ezra 7. 10.

Christian (Bishops, Deacons, Elders), Acts 13. 1; Rom. 12. 7; 1 Cor. 12. 28; Eph. 4. 11; Col. 1. 28; 3. 16; 1 Tim. 5; Tit. 1. 5.

worthy of honour and benevolence, 1 Cor. 9. 9; Gal. 6. 6; 1 Tim. 5. 17.

FALSE, foretold and described, Jer. 5. 13; 6. 13; Ezek. 14. 9; 22. 25; Hos. 9. 7; Micah 2. 11; 3. 11;

TEACHERS (FALSE)—*cont.*

Zeph. 3. 4; Mat. 24. 4; Acts 13. 6; 20. 29; 2 Cor. 11. 13; 1 Tim. 1. 6; 4. 1; 6. 3; 2 Tim. 3. 8; Tit. 1. 11; 2 Pet. 2; Jude 4; Rev. 2. 14, 20; not to be hearkened to, Deut. 13. 1; Mat. 24. 5; Col. 2. 8; 1 Tim. 1. 4; 4. 1; Heb. 13. 9; 2 Pet. 2; 1 John 4. 1; 2 John 10; Jude 7; Rev. 2. 14; how to be tested and avoided, Isa. 8. 20; Rom. 16. 17; Titus 3. 10; 1 John 4. 2, 3; 2 John 10; their condemnation, Deut. 13. 1; 18. 20; Isa. 8. 20; 9. 15; Jer. 23. 15; Ezek. 13. 8; 14. 10; Micah 3. 6; Gal. 1. 8; 2 Tim. 3. 9; 2 Pet. 2. 1; Jude 4. 10, 16.

TEACHING from God, Ps. 71. 17; Is. 54. 13; Jer. 31. 34; John 6. 45; Gal. 1. 12; Eph. 4. 21; 1 Thes. 4. 9; 1 John 2. 27.

—of Christ, Mat. 5; 7. 29.

TEKEL, Dan. 5. 25.

TEKOA (1 Chr. 2. 24; 4. 5), widow of 2 Sam. 14 (Jer. 6. 1).

TEMA, Gen. 25. 15; Job 6. 19; Isa. 21. 14; Jer. 25. 23.

TEMAN, Gen. 36. 11; Jer. 49. 7, 29; Ezek. 25. 13; Amos 1. 12; Obad. 9; Hab. 3. 8.

TEMPERANCE commended, Prov. 23. 1; 1 Cor. 9. 25; Gal. 5. 22; Eph. 5. 18; Tit. 1. 8; 2. 2; 2 Pet. 1. 6.

TEMPLE, house of the Lord, or place for worship. *See* ALTAR, and TABERNACLE.

TEMPLE OF JERUSALEM.

In David's heart to build, 2 Sam. 7. 3; 1 Chr. 17. 2; 23. 2.

David forbidden to build, 2 Sam. 7. 5; 1 Chr. 17. 4; 23. 3.

Solomon to build, 2 Sam. 7. 12; 1 Chr. 17. 11; 23. 5.

David's preparations for, 1 Chr. 23. 11.

Solomon builds, 1 Kin. 6; 2 Chr. 3; 4.

no hammer or axe heard in building, 1 Kin. 6. 7.

dimensions and ornaments of, 2 Chr. 3. 4.

its solemn dedication, 1 Kin. 8; 2 Chr. 6; 7.

glory of the Lord fills, 2 Chr. 5. 14.

plundered by Shishak, king of Egypt, 1 Kin. 14. 25; 2 Chr. 12. 9.

restored by Josiah, 2 Kin. 12. 5, 12.

cleansed by Hezekiah, 2 Chr. 29. 5.

polluted by Manasseh, 2 Chr. 33. 6.

repaired by Josiah, 2 Chr. 34.

spoiled by the Chaldeans, 2 Kin. 25. 9; 2 Chr. 36.

decrees of Cyrus and Darius for rebuilding, Ezra 6. 3, 12.

commenced, Ezra 3. 8.

suspended by order of Artaxerxes, Ezra 4. 24.

resumed under Darius, Ezra 6. 7.

finished and dedicated, Ezra 6. 15, 16.

purified by Nehemiah, Neh. 13. 30.

made a den of thieves, Mat. 21. 12; Mark 11. 15; Luke 19. 46.

Christ drives out buyers and sellers, Mat. 21. 12; Mark 11. 15; Luke 19. 45; John 2. 14.

Christ foretells its destruction, Mat. 24. 2; Mark 13. 2; Luke 21. 6.

Christ teaches in, Luke 21. 37.

disciples continue there daily, Acts 2. 46.

Peter and John pray and teach in, Acts 3. 1, 12.

Paul enters, and is assaulted in, Acts 21. 26.

TEMPLE, symbolical, Ezek. 40-44.

symbolical of the body of Christ, John 2. 21.

TEMPLE OF GOD AND HOLY GHOST,

TEMPLE—*cont.*

Christians are, 1 Cor. 3. 16, 17; 6. 19; 2 Cor. 6. 16. *See also* Rev. 3. 12; 7. 15; 15. 8; 21. 22.

—(house of God), Ps. 65. 4; Eccles. 5. 1; 1 Tim. 3. 15; Heb. 10. 21; 1 Pet. 4. 17.

blestness of frequenting, Ps. 65. 4; 81. 1, 10; 100. 4; 122 (Is. 2. 3).

TEMPERANCE, trial of faith and life, Gen. 22. 1; Dan. 12. 10; Zech. 13. 9; Luke 22. 31, 40; Heb. 11. 17; Jam. 1. 12; 1 Pet. 1. 7; 4. 12.

none excessive, 1 Cor. 10. 13.

of Christ, by the devil, Mat. 4; Mark 1. 13; Luke 4.

TEMPTER, Mat. 4. 3; 1 Thes. 3. 5.

TENTS, Gen. 9. 21; 12. 8; 25. 27; Heb. 11. 9.

TERAPHIM of Laban, Gen. 31. 34; of Micah, Judg. 17. 5; 15. 14; of Michal, 1 Sam. 19. 13.

TERTULLUS, orator of the Acts 24.

TESTAMENT, the New, of Christ's blood, Mat. 26. 28; Mark 14. 24; Luke 22. 20; 1 Cor. 11. 25; 2 Cor. 3. 6; Heb. 7. 22.

better than the first covenant, Heb. 8. 6, 7; 9. 10; 12. 24.

TESTIMONY, Ex. 25. 16, 21.

of the apostles, Acts 22. 13; 2 Thes. 1. 10; 2 Tim. 1. 8; Rev. 1. 2; 11. 7; 12. 17.

TESTIMONIES of God, Ps. 119. 2.

THANKS, giving of, at the Lord's Supper, Mat. 26. 27; Mark 14. 23; Luke 22. 17; 1 Cor. 11. 24; at meals, Mark 8. 6; John 6. 11; Acts 27. 35; Rom. 14. 6; Eph. 5. 20; 1 Tim. 4. 3.

THANKSGIVING, exhortations to, Ps. 34. 3; 50. 14; 95. 2; 100. 4; 107. 2; 136. 2; 2 Cor. 9. 12; Phil. 4. 6; Col. 2. 7; 4. 2; Rev. 7. 12. *See* PSALMS, PRAISE.

THEATRE at Ephesus, Paul's danger there, Acts 19. 29.

THEREZ, Abimelech wounded at, Judg. 9. 50.

THEFT, whence proceeding, Mat. 15. 19; Mark 7. 22. *See* STEALING.

THESSALONICA, Paul at, Acts 17.

church there instructed, 1 & 2 Thes.

THEUDAS, sedition of, Acts 5. 36.

THIEF, punishment of, Ex. 22. 2; Deut. 24. 7; Zech. 5. 4; 1 Cor. 6. 10; 1 Pet. 4. 15.

conduct of, described, Job 24. 14; Jer. 2. 26; 49. 9; Luke 10. 30; John 10. 1.

—in the night, Christ's second coming typified by, Mat. 24. 43; Luke 12. 39; 1 Thes. 5. 2; 2 Pet. 3. 10; Rev. 3. 3; 16. 15.

THIEVES at crucifixion, Mat. 27. 31; Mark 15. 27; Luke 23. 40.

THINGS devoted, Lev. 27; Num. 18. 14; Ezek. 44. 29; not to be redeemed, Lev. 27. 33; abuse of (Corban), Mat. 15. 5; Mark 7. 11.

THOMAS, apostle, Mat. 10. 3; Mark 3. 18; Luke 6. 15; Acts 1. 13; his zeal, John 11. 16; his unbelief and confession, John 20. 24.

THORNS, Judg. 8. 7, 16; crown of, placed on Christ, Mat. 27. 29; Mark 15. 17; John 19. 2.

THUMMIM, on high priest's breastplate, Exod. 28. 30; Lev. 8. 8; Deut. 33. 8; Ezra 2. 63; Neh. 7. 65.

THUNDER, Ex. 9. 23; 1 Sam. 7. 10; 12. 18; Ps. 78. 48. *See* Ex. 19. 16; Rev. 4. 5; 16. 18.

THUNDERS, seven, Rev. 10.

TRYATIRA (Acts 16. 14), angel of, Rev. 1. 11; 2. 18.

TIBNIS conspiracy, 1 Kings 16. 21.

TIGLATH-PILESER (Tilgath-pilneser, 1 Chr. 5. 6, 26), 2 Kings 15. 29; 16. 7; 2 Chr. 28. 20.

TIME, redemption of, Pa. 39. 4; 90. 12; Eccl. 12. 1; Is. 55. 6; Mat. 5. 25; Luke 19. 42; John 9. 4; 12. 35; Rom. 13. 11; 2 Cor. 6. 2; Gal. 6. 9; Eph. 5. 16; Col. 4. 5.

the end of, Rev. 10. 6.

for all things, Eccl. 3.

TIMES, signs of, Mat. 16. 3; Acts 3. 21; 1 Thes. 5. 1; 2 Thes. 2; 1 Tim. 4; 2 Tim. 3. 1.

TIMNATH-SERAH, Joshua buried there, Josh. 24. 30.

TIMOTHEUS (Timothy) accompanies Paul, Acts 16. 3; 17. 14, 15; Rom. 16. 21; 2 Cor. 1. 1, 19; commended, 1 Cor. 16. 10; Phil. 2. 19.

instructed in letters by Paul, 1 Tim. and 2 Tim.

TIRHAKAH, Sennacherib's war with, 2 Kings 19. 9.

TIRSHATHA, Ezra 2. 63; Neh. 7. 70.

TIRZAH, 1 Kings 14. 17; 15. 21; 16. 15; 2 Kings 15. 16; Cant. 6. 4 (Josh. 12. 24).

TITHES paid by Abraham to Melchizedec, Gen. 14. 20; Heb. 7. 6.

due to God, Gen. 28. 22; Lev. 27. 30; Prov. 3. 9; Mal. 3. 8.

to the Levites, Num. 18. 21; 2 Chr. 31. 5; Neh. 10. 37; Heb. 7. 5.

for the feasts, and poor, Deut. 14. 22, 23.

TITUS, Gal. 2. 3.

Paul's love for, 2 Cor. 2. 13; 7. 6, 13.

instructed by Paul, Titus 1. 2; 3.

TOBIAH, the Ammonite, vexes the Jews, Neh. 4. 3; 6. 1, 12, 14; 13. 4.

TONGUE, unruly, James 3.

must be bridled, Ps. 39. 1; Prov. 4. 24; 10. 10, 19; 14. 23; 15. 4; 17. 20; 18. 6; Eccl. 3. 7; 10. 12; Mat. 5. 22; 23. 36; Eph. 4. 29; 5. 4; Col. 3. 8; 4. 6; 1 Thes. 5. 11; Tit. 1. 10; 2. 8; 3. 2; Jam. 1. 26; 3; 1 Pet. 3. 10; Jude 8.

TONGUES, confusion of, Gen. 11.

gift of, Acts 2. 3; 10. 46; 19. 6; 1 Cor. 12. 10; 13. 1; 14. 2.

TOFAZ, Ex. 23. 17; Rev. 21. 20.

TOPHET, 2 Kin. 23. 10. *See* MOLOCH.

TORN beasts not to be eaten, Ex. 22. 31; Lev. 22. 8; Ezek. 4. 14; 44. 81.

TORTOISE, Lev. 11. 29.

TOUCHING, Christ's garment, Mark 5. 23; 6. 56; Luke 6. 19.

TOWER of Babel, Gen. 11; Penuel, Judg. 8. 17; Shechem, Judg. 9. 46; Siloam, Luke 13. 4.

TRADERS in Tyre, Ezek. 27.

TRADITIONS, Mat. 15. 3; Mark 7. 7; Gal. 1. 14; Col. 2. 8; Tit. 1. 14; 1 Pet. 1. 18.

TRAITOR, Judas, Luke 5. 16.

TRANCE of Balaam, Num. 24. 4; Peter, Acts 10. 10; 11. 5; Paul, Acts 22. 17.

TRANSFIGURATION of Christ, Mat. 17; Mark 9. 2; Luke 9. 29; John 1. 14; 2 Pet. 1. 16.

TRANSFORMATION of Satan and his ministers, 2 Cor. 11. 13, 15.

TRANSGRESSION. *See* SIN.

TRANSLATION, of Enoch, Gen. 5. 24; Heb. 11. 5; of Elijah, 2 Kin. 2.

TREACHERY, instances of, Gen. 34. 13; Judg. 9; 1 Sam. 21. 7; 22. 9 (Ps. 52); 2 Sam. 3. 27; 11. 14; 16; 20. 9; 1 Kings 21. 5; 2 Kings 10. 18; Est. 3; Mat. 26. 47; Mark 14. 43; Luke 22. 47; John 18. 3.

TREASON, instances, 2 Sam. 15. 18; 20. 1 Kin. 1; 16. 10; 2 Kin. 11. 15; 10; 2 Chr. 22. 10; Est. 2. 21.

TREASURY, gifts cast into, Mark 12. 41; Luke 21. 1.

TREE of life, Gen. 2. 9; 3. 22; Prov. 3. 18; 11. 30; Ezek. 47. 1, 12; Rev. 2. 7; 22. 14.

of knowledge of good and evil, Gen. 2. 17; 3.

TREES, laws concerning, Lev. 19. 23; 27. 30; Deut. 20. 19.
Jotham's parable of the, Judg. 9. 8.
Nebuchadnezzar's vision, Dan. 4. 10.

agurately mentioned, Num. 24. 6; 1 Chr. 16. 33; Ps. 1 (Jer. 17. 8); 92. 12; Eccl. 1. 3; Cant. 2. 3; Is. 41. 19; Ezek. 17. 24; 31. 5; Mat. 3. 10; 7. 17; 12. 33; Luke 3. 9; 6. 43; 21. 29; Jude 12.

TRESPASS offerings, laws concerning, Lev. 5; 6; Num. 5.

TRIAL, of the heart, by God alone, Ps. 26. 2; 66. 10; Prov. 17. 3; Jer. 11. 20; 1 Thes. 2. 4.

of faith, Job 23. 10; Zech. 13. 9; Heb. 11. 17; James 1. 3; 1 Pet. 4. 12; Rev. 3. 10. **See** **TEMPTATION**.

TRIBES of Israel blessed, Gen. 43; Num. 23. 20; 24; Deut. 33.

their order and numbering, Num. 1. 2; 10. 14; 26; 2 Sam. 24. 1; 1 Chr. 21.

number of those sealed, Rev. 7. 4.

TRIBUTATION, Mat. 13. 21; 24. 21; John 16. 33; Acts 14. 22; 1 Thes. 3. 4; Rev. 7. 14.

TRIBUTE, Mat. 22. 21; Luke 20. 25; Rom. 13. 6; 1 Pet. 2. 13.

paid by Christ, Mat. 17. 24.

TRIUMPH of wicked, short, Job 20. 5; Ps. 37. 10.

TROAS visited by Paul, Acts 16. 8; 20. 5; 2 Cor. 2. 12; 2 Tim. 4. 13.

TROPHIMUS, companion of Paul, Acts 20. 4; 21. 29; 2 Tim. 4. 20.

TROUBLE, man born to, Job 5. 7.

TRUMPET, giving uncertain sound, 1 Cor. 14. 8.

the last, 1 Cor. 15. 52; 1 Thes. 4. 16.

TRUMPETS, their use, Num. 10. 5; Josh. 6. 4; Judg. 7. 16; Ps. 81. 3; Ezek. 7. 14; 33. 3; Joel 2. 1.

used in the temple, 1 Chron. 13. 8; 15. 24; 2 Chron. 5. 12; 23. 27; Ps. 98. 6.

feast of, Lev. 23. 24; Num. 23. the seven, Rev. 8; 9; 11.

TRUST in God, Ps. 4. 5; 34. 37. 3; 40. 3; 42. 8; 64. 10; 84. 12; 115. 9; 118. 8; Prov. 3. 5; 16. 20; Isa. 26. 4; 50. 10; 51. 5; Jer. 17. 7.

exemplified, 1 Sam. 17. 45; 30. 6; 2 Kings 16. 5; 2 Chr. 20. 12; Dan. 3. 28; 2 Tim. 1. 12; 4. 13.

blessings resulting from, Ps. 5. 11; 16. 32; 10. 33; 21. 8; 24. 22; 37. 5; 40. 56. 11; 112. 7; 125. 6; Prov. 16. 20; 28. 25; 29. 25; Isa. 12. 2; 26. 3; 57. 13; Heb. 13. 6.

TRUST in man, riches, vain, Job 31. 24; Ps. 20. 7; 33. 16; 44. 6; 49. 6; 52. 7; 62. 10; 118. 8; 146. 3; Prov. 11. 28; 28. 26; Isa. 30. 31; Jer. 7. 4; 9. 17; 5. 46; 25; 49. 4; Ezek. 33. 13; Mark 10. 24; 2 Cor. 1. 9; 1 Tim. 6. 17.

TRUTH, of God, Ex. 34. 6; Num. 23. 19; Deut. 32. 4; Ps. 19. 9; 25. 10; 33. 4; 57. 3; 10. 85; 10. 86. 15; 140. 4; 81. 4; 96. 13; 100. 6; 119. 86; 146. 6; 18. 25. 1; 65. 16; Dan. 9. 37; Mic. 7. 20; John 17. 17; 2 Cor. 1. 20; Rev. 15. 3; 16. 7.

the, the Gospel, John 1. 17; 4. 24; 5. 33; 17. 17; 18. 37; Rom. 2. 8; 1 Cor. 13. 6; 2 Cor. 4. 2; Gal. 3. 1; Eph. 6. 14; 2 Thes. 2. 10; 1 Tim. 2. 7; 3. 15; 4. 3; 6. 5; 2 Tim. 3. 8; 4. 4; Tit. 1. 1; 1 Pet. 1. 22.

word of, Ps. 119. 43; 2 Cor. 6. 7; Eph. 1. 13; Col. 1. 5; 2 Tim. 2. 15; Jam. 1. 18. **See** **SCRIPTURES**.

TRUTHFULNESS, Prov. 12. 17; Zech. 8. 16; Eph. 4. 25; 1 John 1. 8.

TUBAL, Gen. 10. 2; Isa. 66. 19; Ezek. 27. 13; 32. 26; 33; 39.

TUMULTS, under David, 2 Sam. 20. 1; Rehobam. 1 Kings 12. 16; against Christ, Mat. 27. 24; Paul,

TUMULTS—*cont.*

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TURTLE-DOVE used for offerings, Gen. 15. 9; Lev. 1. 14; 12. 6; Num. 6. 10; Luke 2. 24.

TWELVE, the, ordained, Mark 3. 14.

TYCHICUS, companion of Paul, Acts 20. 4; 2 Tim. 4. 12; Tit. 3. 12; commended, Eph. 6. 21; Col. 4. 7.

TYPES of Christ. **See** **CHRIST**.

TYRANNY, instances of, Ex. 1. 5; 1 Sam. 22. 9; 1 Kings 12. 4; 21; Jer. 26. 20; Mat. 2; Acts 12.

TYRE, its wealth, Ezek. 27; fall, Ezek. 26. 7; Christ visits coasts of, Mat. 15. 21; Paul lands at, Acts 21. 3.

UNBELIEF, sin, John 16. 9; Rom. 11. 32; Tit. 1. 15; 1 John 5. 10.

its source, Mark 16. 14; Luke 8. 12; 24. 23; John 5. 38; 6. 45; 10. 26; 12. 39; Acts 19. 9; 2 Cor. 4. 4; Eph. 2. 2; 2 Thes. 2. 12; Heb. 3. 12; the world condemned for, John 3. 13; 5. 24.

its effects, 1 Kings 17. 18; 2 Kings 7. 2; Ps. 78. 19; 106. 24; Isa. 53. 1; Mat. 24. 11; John 12. 37; 16. 9; Acts 14. 2; 19. 9; Heb. 3. 12.

deprecatd, Mat. 17. 17; John 20. 27, 29; Heb. 3. 12; 4. 11.

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UNBELIEVERS, Rom. 16. 27; 2 Cor. 6. 14; Phil. 3. 2; 1 Tim. 6. 5.

fate of, Mark 16. 16; John 3. 18; 8. 24; Rom. 11. 20; Eph. 5. 6; 2 Thes. 2. 12; Heb. 3. 19; 4. 11; 1. 6; James 5. 2; 2 Pet. 2; 3; Jude 5; Rev. 21. 8.

UNCLEANNESS, Lev. 5; 7; 11; 12; 15; 22; Num. 5; 19; Deut. 23. 10; 24. 1.

typical of sin, Zech. 13. 1; Mat. 23. 27.

UNCLEAN SPIRITS, Mat. 10. 1; 12. 43, 45; Acts 5. 16; Rev. 16. 13.

—animals, Lev. 11; 20. 25; Deut. 14. 3.

UNICORN, Num. 23. 22; Deut. 33. 17; Job 39. 9; Isa. 34. 14.

UNION in worship and prayer, Ps. 34. 3; 55. 14; 122; Rom. 15. 30; 2 Cor. 1. 11; Eph. 6. 18; Col. 1. 3; 3. 16; Heb. 10. 25.

UNITY, of the church, John 10. 16; Rom. 12. 5; 1 Cor. 10. 17; 12. 13; Gal. 3. 28; Eph. 1. 10; 2. 19; 4. 3; 5. 23, 30.

of brethren, Ps. 133; John 17. 21; Acts 2. 42.

enforced, Ps. 133; Rom. 12. 16; 15. 5; 1 Cor. 1. 10; 2 Cor. 13. 11; Eph. 4. 3; Phil. 1. 27; 2. 2; 1 Pet. 3. 8.

UNKNOWN GOD, altar to, Acts 17. 23.

UNLEAVENED bread, Ex. 12. 39; 13. 7; 23. 18; Lev. 2. 4; 7. 12; 8. 26; Num. 6. 19 (1 Cor. 5. 7).

UNMARRIED (virgins), Paul's exhortation to, 1 Cor. 7. 8, 11, 25, 32.

UPHARSIN, Dan. 5. 25.

UPHAZ, gold of, Jer. 10. 9; Dan. 10. 5.

UR, land of, Gen. 11. 28; 15. 7.

URIAH, the Hittite, 2 Sam. 11; 1 Kings 15. 5; Mat. 1. 6.

URIJAH (priest), 2 Kin. 16. 10, 16.

—prophet, Jer. 26. 20.

URIM. **See** **THUMMIM**.

USURY, Ex. 22. 25; Lev. 25. 36; Deut. 23. 19; Neh. 5; Ezek. 18. 8, 13, 17; 22. 12.

UZZAH's trespass, 2 Sam. 6. 3; 1 Chr. 13. 7.

UZZIAH. **See** **AZARIAH**.

VAGABOND, Cain, Gen. 4. 12.

VAIL (of women), Gen. 24. 65; Ruth 3. 15; 1 Cor. 11. 10.

of Moses, Ex. 34. 33; 2 Cor. 3. 13.

of the tabernacle and temple, Ex. 26. 31; 36. 35; 2 Cor. 3. 14. **See** Heb. 6. 19; 9. 3; 10. 20.

of temple rent at crucifixion, Mat. 27. 51; Mark 15. 38; Luke 23. 45.

VANITY of worldly things, Ps. 39. 5, 11; 49; 90; Eccl. 1; Isa. 40. 17, 23.

of idolatry, Deut. 32. 21; 2 Kings 17. 15; Jer. 10. 8; 14. 22; 18. 15; Acts 14. 15.

VAPOURS, Job 36. 27; Ps. 135. 7; 143. 8; Jer. 10. 13.

VASHTI, queen, Est. 1.

VENGANCE belongs to God, Deut. 32. 35; Ps. 94. 1; 99. 8; Isa. 34. 8; 35. 4; Jer. 50. 15; Ezek. 24; 25; Nah. 1. 2; 2 Thes. 1. 8; Heb. 10. 30; Jude 7.

VENISON, Gen. 25. 28; 27. 3.

VESSELS of temple, 1 Kings 7. 40; carried to Babylon, 2 Kings 25. 14; profaned, Dan. 5; restored, Ezra 1. 7.

VESTURE, lots cast for Christ's, Mat. 27. 35; John 19. 24. **See** Ps. 22. 18; Rev. 19. 13.

VIALS full of odours, Rev. 5. 8. the seven, Rev. 15. 7; 16.

VICTORY over death, Isa. 25. 8; 1 Cor. 15. 54; by faith, 1 John 5. 4.

VINE, Gen. 49. 11; Jer. 2. 18; Ezek. 15; 17; Hos. 10. 1; Rev. 14. 18.

typical of Christ, John 15.

VINEGAR offered to Christ on the cross, Mat. 27. 34, 48; Mark 15. 36; Luke 23. 36; John 19. 29. **See** Ps. 69. 21; Prov. 10. 26; 25. 20.

VINEYARD, Noah's, Gen. 3. 20.

of Naboth, 1 Kings 21.

parables of, Mat. 20. 1; 21. 33; Mark 12. 1; Luke 20. 9.

laws of, Ex. 22. 5; 23. 11; Lev. 19. 10; 25. 3; Deut. 20. 6; 22. 9; 23. 24; 24. 21.

VIRGIN, Christ born of one, Mat. 1. 18; Luke 1. 27. **See** Isa. 7. 14.

VIRGINS, parable of, Mat. 25. 1.

VIRTUE, Phil. 4. 8; 2 Pet. 1. 5.

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—the Scriptures, Luke 5. 1; Acts 4. 31; 8. 14; 13. 7; 16. 6.

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ZEALOUS of good works, Gal. 4. 18; Titus 2. 14; Rev. 3. 19.

ZEBAH and Zalmuna, Judg. 8. 5, 21; Ps. 83. 11.

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ZECHARIAH, son of Jehoiada, stoned in the court of the Lord's house, 2 Chr. 24. 20, 21.

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ZERUBBABEL (Zorobabel), prince of Judah, Ezra 2. 2.

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ZOBAB, kings of, subdued, 1 Sam. 14. 47; 2 Sam. 8. 3; 1 Kings 11. 23.

ZOPHAR, Job 2. 11; 11; 20; 42. 9.

ZORAH, city of Samson, Josh. 19. 41; Judg. 13. 2, 25; 16. 31.

ZUZIMS, giants, Gen. 14. 5.

TEACHERS' READY-REFERENCE HAND-BOOK.

LANGUAGES OF THE BIBLE.

OLD TESTAMENT. — The Old Testament, not including the Apocrypha, is written in Hebrew, with the exception of Dan. 2. 4 to 7. 28; Ezra 4. 8 to 6. 18, and 7. 12-26, which are written in Aramaic, called also Chaldee. One verse of Jeremiah (10. 11) is also written in Aramaic.

The Hebrew language is one of a large group of dialects embraced under the term Semitic — from Shem, the oldest son of Noah. The Semitic language, or languages, includes the Assyrian, Babylonian, Hebrew, Samaritan, Aramaic, Syriac, Phœnician, Punic or language of Carthage, Ethiopic, and a few other dialects known only from monumental inscriptions.

Old Testament Hebrew was closely related to the languages of the nations bordering on Palestine in early times, as is shown by the inscription on the Moabite stone, and by many Phœnician inscriptions. As a spoken language it was subject to certain provincialisms, as all languages are; but as a written language, and especially for sacred purposes, it remained comparatively unchanged from the time of Moses to the Captivity. After the Captivity the language was considerably affected by intercourse with foreign peoples. The Aramaic, in which portions of Ezra and Daniel are written, was the speech of Aram (Padan-Aram), or that part

of Syria included between the rivers Euphrates and Tigris. But, being a trade language, it spread among many nations, and encroached upon the Hebrew in northern Palestine. Some have thought that the Jews brought back the Aramaic language with them from the Captivity, and for this reason the Aramaic portions of the Bible are sometimes called Chaldee, but there is nothing in the language to connect it with Chaldea. In later times, two or three centuries before Christ, the Greek language threatened to displace both the Hebrew and Aramaic in Palestine, but this was prevented by a reaction brought about through the Rabbinic schools.

NEW TESTAMENT. — The language of the New Testament is Greek. It is not, however, the Greek of classical writers, but a mixed Greek, called Judæo-Greek or Hellenistic — a dialect aptly described as "Hebrew thought in Greek clothing." The Septuagint version was written in this language, and it was largely used in Egypt, Asia Minor and Palestine, though it varied greatly in the Asiatic and African provinces subject to Macedonian rule. We have but an imperfect knowledge of this language as spoken, but it seems to have been absorbed by contact with other languages better adapted for commerce.

THE CANON OF SCRIPTURE.

The word "canon" meant, in Greek, a "reed" or "rod," and was applied to a measuring rod or rule. Hence, when anything accorded with standard measure it was agreeable to the canon or established rule. In the sense of "a rule of life" it occurs in Gal. 6. 16. Before the time of Origen, in the third century A. D., the truth recognized in the Church had come to be spoken of as a canon, or text of doctrine; but Origen extended the word to the books that were regarded as in accord with the rules of faith, and embodied them by calling them canonized or canonical. Since the Scriptures contain in written form the true standard of faith, they came to be spoken of as the Canon, or rule by which other books must be judged. Therefore the Canon, or Canonical Scripture, embraces the whole collection of books contained in the Bible. When a single book is spoken of, it is said to be in the Canon, or canonical. There is also a division of the books into Old Testament Canon and New Testament Canon. Uncanonical books are those not included in the Canon. Apocryphal are those of doubtful origin and authority. They were not originally written in Hebrew, and are not counted genuine by the Hebrews.

OLD TESTAMENT CANON. — The formation of the Canon of the Old Testament was grad-

ual, and out of writings covering many centuries. Moses ordered the "Book of the Law" to be put in the side of the Ark, Deut. 31. 26. To this was afterwards added Joshua, Josh. 24. 26, and later Proverbs and some of the prophecies, for Daniel refers to the "Books," Dan. 9. 2; Zechariah to the "Law and Former Prophets," Zech. 7. 12; and Isaiah to the "Book of the Lord," Isa. 29. 18; 34. 16. Ezra, with the aid of the "Great Council," no doubt collected and finally determined the Canon of the Law, after the return from captivity. In this work he was assisted by Nehemiah, who, according to 2 Macc. 2. 13, "gathered together the acts of the kings and the prophets and those of David" when founding a library for the second temple.

Notice now began to be taken of the later prophets. Jesus Sirach, about B. C. 200, author of the apocryphal book Ecclesiasticus, speaks (49. 10) of the twelve, or minor, prophets in such a way as to leave no doubt that these twelve writings were then, as now, classed together. After a time, about B. C. 132, the grandson of Jesus, who translated Ecclesiasticus into Greek, speaks of his grandfather as being familiar with "the Law and the Prophets, and the other books which follow them." The custom, dating probably back to the time of

Ezra, was to read a part of the prophetic Scriptures in stated worship, in connection with the lesson of the law for the day.

It is impossible to fix an exact date for the closing of the O. T. Canon, for beside the "Law and the Prophets" there were other sacred writings, *Ketubim* of the Hebrews, *Hagiographa* of the Greeks, of an historic and poetic character, which had not been formally mentioned in connection with the Canon. The author, Philo Judæus, writing about B. C. 20, refers to the Pentateuch as the source of all the laws and teachings of his day, and refers to the constant use of the "laws and oracles produced by the prophets, and hymns and other writings." The Jewish historian, Josephus, writing about A. D. 70, enumerates twenty-two books as "divine"—five of Moses, thirteen of prophets, and four of "hymns and directions of life." He mentions all the books of the Old Testament as canonical, except Job, Proverbs, Ecclesiastes and the Song of Solomon, and it may be that his omission of these was due to the fact that he had no occasion to refer to them in the preparation of his works. He also adds that since the death of Artaxerxes (B. C. 424) no one had dared, up to his day, "to add anything to them, to take anything from them, or to make any change in them."

The inference from all the data thus presented would be that from the time of Ezra and Nehemiah there was a general acceptance of what constituted the Jewish Canon, and that its contents were identical with the O. T. Canon of to-day, our thirty-nine books being grouped so as to accord with the twenty-two letters of the Hebrew alphabet. This grouping counted the two books of Samuel, Kings and Chronicles, as one; Ruth was coupled with Judges, Ezra with Nehemiah, Jeremiah with Lamentations, while the twelve minor prophets were considered as one book. Jerome notices that the twenty-two books coincide with the letters of the Hebrew alphabet, and that the five double letters coincide with the five double books—Samuel, Kings, Chronicles, Ezra and Jeremiah. He gives the contents of the Law, Prophets and Hagiographa in exact accord with the Hebrew authorities, as mentioned above, classing Daniel with the last. The Talmud also agrees in the same list, and gives the names of the writers of the several books.

Some authorities accept the three great divisions under which the Hebrew Canon took final form, to wit: Law, Prophets, and Writings (*Hagiographa*), but enumerate twenty-four original books, or minor divisions, for which reason, they say, the Hebrew Bible is sometimes spoken of as "the four and twenty." In this division and enumeration the authors of the historical books, Joshua, Judges, Samuel and Kings, are classed as "former prophets." The arrangement would be as follows:—

Books.	
(a) <i>Law</i> : Pentateuch, Genesis to Deuteronomy	5
(b) <i>Prophets, Former</i> : Joshua, Judges, Samuel, Kings	4
<i>Prophets, Later</i> : Isaiah, Jeremiah, Ezekiel, the Twelve	4
(c) <i>Writings, Poetry</i> : Job, Psalms, Proverbs	3
<i>Writings, Rolls</i> : Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther	5
<i>Writings, Books</i> : Daniel, Ezra, Nehemiah, Chronicles	3
	—
	24

The New Testament furnishes abundant evidence that in the era, and among those who produced it, the Old Testament Canon was received not only as complete, but as of ancient date and undisputed authority. The New Testament references to "Scripture" are so frequent and positive as to dispel any uncertainty as to what writings were accepted as canonical. Nearly all the Old Testament books are referred to, and many quoted directly. Even the threefold division of the Canon is indicated in Christ's reference to what is written "in the law of Moses and the prophets and the psalms concerning Himself."

NEW TESTAMENT CANON.—The New Testament Canon was gradually added to the Old. But it was some time after the Lord's ascension before any of the books contained in it were actually written. The teaching of the Apostles was at first oral, but in course of time it became necessary to commit the oral gospel to writing, and this necessity became paramount as the time drew near for the departure of the teachers from this life. Thus the Gospels came into existence, two by Apostles themselves, and two by friends and close companions of the Apostles.

But there had already arisen another kind of composition. The founders of churches, often unable to visit them personally, and anxious for harmony and the spread of true faith and doctrine, resorted to writing epistles, which were sent forth from time to time to meet special wants and emergencies.

The existence and authority of the several writings which thus came to comprise the New Testament Canon are abundantly attested by quotations from a series of Christian authors, beginning with the immediate successors of the Apostles. Clement of Rome refers to 1 Corinthians as the work of Paul. Polycarp, who had heard St. John, refers to the Pastoral Epistles of St. Paul. Justin Martyr was so well acquainted with the writings of the first three Evangelists that it would be possible to reproduce from his works a considerable part of the life of Christ. Irenæus quotes almost every book of the New Testament and often names their authors. So do Tertullian and Clement in the next generation. Origen not only bears testimony to quotation, but speaks definitely on the subject of authorship.

But besides quotations there are lists or collections of books known to be apostolic and authoritative, one specimen of which is the famous Muratorian fragment of the Canon, published by Muratori in A. D. 1740 from a MS. in the Ambrosian Library at Milan, which had originally belonged to the Irish monastery at Bobbio. The date of this fragment is fixed at about A. D. 170. It was probably written at Rome, and may be taken to represent the Canon in use among the Western churches at the date of its composition. Owing to its fragmentary state, the books of Matthew, Hebrews, James, 3 John and Peter are not found on the list. A similar list may be made out from the Peshito, the Bible of the Syrian Christians, which dates from the closing of the second century. It has all the books of our present Canon, except 2 Peter, 2 and 3 John, Jude and Revelation. Almost contemporary with it is the Old Italian Version, or Bible of the North African churches, which contains all of the New Testament, except Hebrews, 2 Peter and James.

The persecution of Diocletian, A. D. 303, demanded that the Scriptures be given up. The Christians refused to surrender them. The

contest made it necessary to know exactly what books were apostolic. Our New Testament as it stands was the result of the inquiry, lengthily carried on by the most eminent scholars of the time. The Council of Carthage, A. D.

397, issued a decree respecting the contents of the Sacred Books, and once for all the books of the New Testament as we now have them were settled by authority of the Christian Church.

BIBLE TEXTS AND ANCIENT VERSIONS.

OLD TESTAMENT TEXTS AND VERSIONS.

Notwithstanding the care exercised by the Hebrews, especially in the time of Ezra, to preserve the text of the Old Testament, after the Canon had become practically complete, there are no very ancient MSS. of the Old Testament extant. This may be accounted for by the fact that the Aramaic version of the Old Testament came into popular use in the synagogue, being read in connection with and as explanatory of the Hebrew text, and in time superseding it among a people who had dropped Hebrew as their spoken language. Again, it may be accounted for by the later Jewish custom of burying or destroying their worn-out MSS.

The earliest Hebrew text known is one in the British Museum, and it is not given a date beyond the ninth century A. D. It, with all others extant at or about that time, is traceable to a common ancestor which had an existence at a period not later than the second century A. D. But notwithstanding this poverty of early MSS., there are three important sources of evidence as to the integrity of the Old Testament text. And first—

THE TALMUD.—The Talmud is the body of Jewish civil and canonical law not comprised in the Pentateuch, and commonly including the Mishna and the Gemara, but sometimes limited to the latter. It is written in Aramaic, and consists of two great collections—the “Jerusalem Talmud,” embodying the discussions on the Mishna of the Palestinian doctors, from the second to the fifth centuries A. D., and the “Babylonian Talmud,” embodying those of the Jewish doctors in Babylonia, from about 190 A. D. to the seventh century. These Talmudists undertook a highly critical collation of many texts which, however, they interpreted by means of traditional testimony. Still, they collected all that was known and approved, oral and written, respecting the sacred books, rejecting what was not supported by a considerable weight of testimony. In the sixth century A. D. a school of Jewish doctors at Tiberias, known as the “Massoretes,” began to extract from the Talmud such traditional comments, criticisms and grammatical emendations, as would, in their opinion, suffice to fix beyond question a standard Hebrew text. Their work, carried on to a period as late as the tenth century, became the Masora (Massorah), printed in 1525 at Venice. The Massoretic text soon became a standard from which others were multiplied. In the eleventh century a collation was made of the Massoretic text and Babylonian text, and while some eight hundred differences of reading were found, none of them affected materially the sense of the subject matter.

THE TARGUMS.—After the return of the Hebrews from captivity, and when the Aramaic speech had supplanted Hebrew for daily use, a Targum, or oral interpretation of the sacred

books as read in Hebrew, became necessary, Neh. 8. 8. This oral Targum was at first a simple repetition of the Hebrew text in Aramaic, together with such explanation of original meanings as sufficed to make them clear. But in process of time it became more elaborate, and in order to fix the limit of interpretation the Targum itself was reduced to writing. These written Targums, adapted to both Babylonian and Palestinian Jews, are among our most valuable aids for fixing the text as read in the Hebrew synagogues, and for the interpretation which the priests attached to difficult passages.

The most notable Targums are those of Onkelos on the Pentateuch, and of Jonathan Ben Uzziel on the Historical Books and Prophets. Their date is uncertain, but that of Onkelos is usually assigned to the second century A. D., while that of Jonathan Ben Uzziel is placed at two centuries later.

But while the Targums are thus valuable as helping to prove the integrity of the Hebrew text, still stronger aid is afforded by the translations made in early times from the Hebrew. These come under the head of “Ancient Versions,” of which may be mentioned first—

THE SAMARITAN PENTATEUCH.—This is hardly a “version,” for the Samaritans have preserved the Pentateuch, written in Samaritan, or Old Hebrew characters, independently of the orthodox Jews. It exists in MSS. supposable almost as ancient as the Hebrew, and its reading does not vary from that of the Hebrew as much as might be expected, considering the schism that existed between Hebrews and Samaritans.

SEPTUAGINT VERSION.—Outside of the Massoretic text, the chief authority for the primitive form of the Old Testament is the translation made into the Greek language at Alexandria, by seventy (seventy-two) Jewish scholars, and therefore called Septuagint, or Version of the Seventy. The story of this great undertaking is to the effect that Ptolemy Philadelphus, King of Egypt, B. C. 284-246, desiring to add to his library at Alexandria, sent, at the suggestion of his librarian, Demetrius Phalerus, an embassy to Eleazar, the high priest at Jerusalem, to obtain copies of the sacred books of the Hebrew law, and to make translations of the same. Eleazar sent the copies requested, together with a body of seventy (or seventy-two) translators, who were assigned quarters in the Island of Pharos (some say, were shut up in separate cells on the island, and that their translations when made tallied exactly), where they completed their translation. Whatever of legend there may be in all this, it is agreed that the Hebrew Pentateuch was translated into Greek at Alexandria as early as the time of Ptolemy Philadelphus. It would seem that the work of translating the other Old Testament books

was carried on leisurely, and that it was not completed much before 150 B. C. The completed version was by no means a clear and satisfactory rendering of the Hebrew, as might well be expected from its having passed through so many hands. It shows many variations from the original, both in words and phrases, as well as some additions; and it contains many Coptic words. Moreover, it has come down to us in a state of great corruption, which renders it difficult to ascertain what the first translators wrote. But as the Septuagint is the oldest translation of the Hebrew Bible, as it is constantly quoted by the writers of the New Testament, and as all the other translations are made from it, except the Peshito Syriac and Jerome's Vulgate, its importance as a source of study and means of verification cannot be overestimated.

VERSION OF AQUILA.—Aquila was a Jewish proselyte, of Pontus. At the instigation of Alexandrian Jews he sought to supply a literal rendering of the Hebrew text for the benefit of those who were more familiar with the Greek than the original, and because the Septuagint had been appropriated by the Christians. His work dates about the beginning of the second century A. D., and it was so very literal as to be sometimes unintelligible. It was highly esteemed by the Jews, and is quoted in the Talmud, but early Christian writers did not rely upon it.

VERSION OF THEODOTON.—Theodotion was also a Jewish proselyte, of Ephesus. He did not so much translate as revise and reform the text of the Septuagint. As a result many of his emendations were introduced into the Septuagint, the entire Book of Daniel being given a place instead of the inexact version of the Seventy. His work is given a date somewhere in the latter half of the second century A. D.

VERSION OF SYMMACHUS.—Symmachus was an Ebionite of Samaria, about A. D. 200. He gave his name to a new translation of the Scriptures, which was paraphrastic like that of the Septuagint, but displays more purity and elegance of style and language.

THE HEXAPLA.—When the great Christian scholar Origen was engaged upon a study of the Greek Old Testament in Alexandria, in the early part of the third century, he arranged the extant translations side by side in parallel columns for the purpose of comparative study, and with them he placed the Hebrew text and a transliteration of the Hebrew text in Greek letters, the arrangement being shown somewhat as follows:—

1.	2.	3.	4.	5.	6.
Hebrew Text.	Hebrew Text in Greek Letters.	Translation of Aquila.	Translation of Symmachus.	Translation of the Seventy.	Translation of Theodotion.

This work he called the Hexapla, or sixfold work, on account of the arrangement of columns. Had this work of Origen survived there would have been three Greek translations to compare with the Septuagint, but unfortunately nothing has been preserved except a few disjointed quotations.

THE SYRIAC VERSION.—There is a Syriac version of the Bible made directly from the Septuagint as it stood in the Hexapla of Origen. But the one to which most importance is attached is the Syriac version called the Peshito—that is, simple, common or vulgar ver-

sion. The Old Testament portion was made direct from the Hebrew, with occasional references to the Septuagint, and much of the rendering is very exact. The Old Testament is given a date as early as the first century, and it is supposed to have been prepared at the instance and for the use of Jewish proselytes. The entire work bears evidence of long preparation by many hands. It contains all the Canonical Books of the Old Testament as well as of the New, except the second and third Epistles of John, 2 Peter, the Epistle of Jude and Revelation. It was in general use in Syria in the fourth century, and has always been accepted by the Syrian Church as authentic. Several Arabian translations have been made from it.

OLD LATIN VERSION.—Fragments of an old Latin version of the Bible are found in ancient Christian writings, but the history of its origin is lost. It was supposedly prepared in northern Africa for the Latin-speaking element of the early Christian Church. It is merely a translation of the Greek Septuagint, and was an extant work during the closing period of the second century. In the New Testament it omitted the Epistle to the Hebrews, James and 2 Peter.

THE VULGATE.—The above-mentioned old Latin version had undergone some changes upon its general acceptance and use in Italy. This inspired Eusebius Hieronymus, better known as St. Jerome, one of the greatest Biblical scholars of his day, though he acquired Hebrew at a late period of his life, to undertake the task of revising the old Latin version. He translated the Gospels into Latin, then the vernacular or vulgar (hence *vulgate*) tongue, about A. D. 383, and the remainder of the New Testament somewhat later. Wishing to make his translation of the Old Testament with direct reference to the Hebrew, he withdrew to Bethlehem, where he completed the work between the years A. D. 390 and 405. By the ninth century the Vulgate version had entirely superseded the old Latin version of the second century, especially in the Western Church. The Vulgate edition of Pope Clement VIII., of 1592-93, is the source of the modern Douay version, and the accepted standard of the Roman Catholic Church. Though Jerome's work was unevenly done, some books undergoing very little change, while others were carefully treated, his labors were very important, since he supposedly had access to Hebrew MSS. of great antiquity. From the ninth to the fifteenth centuries the Vulgate edition of Jerome became corrupted by the intermixture of other Latin versions. The discordance in copies was noticed by a decree in the Council of Trent, and Sextus V. gave to the world a revised text in A. D. 1590, and three years afterwards Clement VIII. issued the present standard edition, as above stated.

OTHER VERSIONS.—Besides the versions mentioned there are many others, made at different times and in different countries. Among these are the famous Gothic version of Ulfilas, the Armenian version, Arabian version, Ethiopic version, and Coptic or Egyptian version. The value of these ancient versions consists in the fact that for the most part they afford independent testimonies, as their verbal differences sufficiently attest; yet their complete agreement in all essential points demonstrates the integrity of the texts of the Bible more satisfactorily than that of any other ancient book.

NEW TESTAMENT TEXTS AND VERSIONS.

MANUSCRIPTS.—No work that has come down to us from classical writers presents so many valuable MSS. of ancient date by which to establish the text as the New Testament. A Virgil in the Vatican claims an antiquity as early as the fourth century, but generally the MSS. of the classics belong to periods between the tenth and fifteenth centuries.

The earliest MSS. of the New Testament are called **Uncial MSS.**, from the Latin *uncia*, "inch," because the letters were large, closely resembling modern capitals. The writing was done on fine vellum, or the prepared skins of calves or kids. Later on came the **Cursive MSS.**, so called because the writing was in a cursive or running hand. See **CURSIVE**, below. Of the Greek Uncial MSS. the most important are the following:—

a. Sinaitic (Codex Sinaiticus), written in Uncial Greek on three hundred and ninety leaves of fine vellum. A large portion of the Old Testament is wanting. The MS. belonged to the convent of St. Catherine on Mount Sinai, where, in 1844, it first came under the notice of Tischendorf, who at first got possession of forty-three leaves from the Old Testament, and in 1859 secured the rest. The New Testament is complete, and is followed by an Epistle of Barnabas, and part of the "Shepherd" of Hermas. It is referred to the fourth century A. D.

b. Alexandrian (Codex Alexandrinus), written in Uncial Greek, and now in the British Museum. It originally belonged to the Patriarchal Chamber of Alexandria, whence it was probably carried by Cyril Lucar, Patriarch of Constantinople, A. D. 1621, who presented it to Charles I. of England in 1627. Some parts of the New Testament are missing. It ends with the first Epistle of Clement and part of the second.

c. Vatican (Codex Vaticanus), written in Uncial Greek, and now in the Vatican at Rome, where it has been since the fifteenth century. Nothing is known of its previous history. The first and second Epistles to Timothy and the Epistles to Titus and Philemon are wanting. Hebrews 9, 14 to the end and Revelation have been supplied by a modern hand.

d. Ephrem's, a palimpsest in Paris Library, containing fragments of the Septuagint, and parts of nearly every book in the New Testa-

ment. The original was effaced in the twelfth century, and Greek translations from Ephrem Syrus' works were written over it.

e. Beza's, in Cambridge Library. Found by Beza in the monastery of St. Ireneus at Lyons in 1562. It is a Græco-Latin MS. of Gospels and Acts, with a small fragment of 3 John.

f. Clermont, in Paris Library. It is a Græco-Latin MS. of Paul's Epistles.

g. Laudian, in Bodleian Library. A Græco-Latin MS. of the Acts of the Apostles.

h. Parisian, in Paris Library. Written in Uncial Greek, and containing parts of the four Gospels. It agrees in a remarkable manner with the quotations found in Origen, and with the Vatican MSS.

CURSIVE MSS.—The Cursive MSS. date from the tenth century onward. Whereas, of the Uncial MSS. there are more than a hundred, of the Cursive there are some two thousand eight hundred accessible to scholars. Of the Cursive MSS. few have been collated thoroughly, though some of them may have high value, if the copyists were in possession of old originals.

PATRISTIC QUOTATIONS.—Quotations of the Fathers of the Christian Church from the early Bible MSS. and translations at their command afford corroborative evidence of the integrity of Scripture texts, especially those of the New Testament, from whose sources they were but little removed as to time. Standing alone, these quotations may not reflect more than an individual reading or the understanding of a particular time, but when several of them from different writers are found to agree, they become of great importance in support of textual integrity.

VERSIONS.—All the versions of the New Testament are not of critical value. The oldest of them have been handed down to us in MSS. as the Greek original has been, and in some languages we have a large number of versions, in others few. If an ancient version accords with the early Greek MSS. in some particular reading, we have important proof of the early prevalence of that reading. If a second version supports the reading in question, the weight of evidence in its favor becomes enormously greater. See **VERSIONS** under head of **OLD TESTAMENT TEXTS AND VERSIONS**.

ENGLISH VERSIONS OF THE BIBLE.

Translations of the Psalter, Gospels and other portions of the Scriptures were made into Anglo-Saxon as early as the eighth century, and into English of the thirteenth century. These translations had no traceable effect on the English Bible.

WYCLIF'S VERSION (1380).—Wyclif, with some of his followers, translated the entire Bible into English from the Latin Vulgate. Being accomplished before the days of printing, it existed only in MS. form up until 1848 or 1850, when it was published in type.

TINDALE'S NEW TESTAMENT (1525).—Wil-

liam Tindale began the publication of his translation of the New Testament in Cologne in 1525. Being compelled to flee, he finished the publication in Worms. Three thousand copies of quarto size were printed. These Testaments began to reach England in 1526, and were burned by order of the bishops. In making his translation, Tindale used the Greek Testament of Erasmus (1519), the German Testament of Luther (1523), and the Latin Vulgate.

TINDALE'S PENTATEUCH (1530).—Tindale's life being in danger at Worms, he went to Marburg, in Hesse, where he published his trans-

lation of the Pentateuch into English in 1530. It was a thick, small octavo of 768 pages, the type page measuring 5 inches by 2½. He used a Hebrew text as his original, and Luther and the Vulgate as aids.

TINDALE'S NEW TESTAMENT (1534).—Tindale's New Testament, carefully revised throughout by the translator, was printed at Antwerp in 1534. The work is a noble example of the translator's learning and care, and may be regarded as the true primary version of the English New Testament.

COVERDALE'S BIBLE (1535).—Miles Coverdale translated the Bible from the Zurich (Swiss-German) Bible and the Latin version of Pagninus. It was probably printed and published in Zurich. This was the first version of the entire Bible published in English.

MATTHEW'S BIBLE (1537).—This was made up of Tindale's Pentateuch and New Testament, and completed from Coverdale for the rest of the Old Testament and Apocrypha, the whole edited by John Rogers. It was probably printed at Antwerp, but was published in London with the license of King Henry VIII., thus becoming the first "authorized version."

TAVERNER'S BIBLE (1539).—This was simply an edition of Matthew's Bible, edited by Taverner.

THE GREAT BIBLE (1539).—This was a new edition of Matthew's Bible, revised and compared with the Hebrew by Coverdale, and published in England under the sanction of Thomas Cromwell in 1539. Archbishop Cranmer wrote a prologue to the second of the seven editions through which it passed.

THE GENEVA BIBLE (1560).—Two years after the accession of Elizabeth an entirely new edition of the Bible was printed at Geneva. Three men out of a company of English refugees and reformers at Geneva began this work. Other men of that Christian church then under the care of John Knox found the money for it. The three men began work in January, 1558, and finished it in April, 1560. This was the most scholarly English Bible that had yet appeared. It was of handy size and clear Roman type. It became for a period of seventy-five years the Bible of the English people. Because of the rendering in Gen. 3, 7, it became known as the "Breeches" Bible.

THE BISHOPS' BIBLE (1568).—The rapid popularity of the Geneva Bible was not acceptable to Elizabeth and her bishops, who did not sympathize with Genevan church views and polity. Therefore, a revision of the Great Bible was made, at the suggestion of Archbishop Parker, by fifteen theologians, eight of whom were bishops. A second edition of the Bishops' Bible appeared in 1572.

REIMS NEW TESTAMENT (1582).—This translation was made from the Latin Vulgate, and was published in 1583 at Reims. At the same time and place the New Testament portion of the Douay, or Roman Catholic, version appeared.

AUTHORIZED VERSION (1611).—There is no evidence that this version was authorized in any special way. It won its place, under royal and ecclesiastical patronage, by its merits. The work had its inception at Hampton Court Conference in 1604, and was promoted by James I., who approved a list of fifty-four scholars to be assigned to the undertaking. Of these but forty-seven appear to have taken part. These revisers were grouped into six companies, two meeting at Westminster, two at Oxford, and two at Cambridge. Genesis to

2 Kings and Romans to Jude were done at Westminster; 1 Chronicles to Ecclesiastes and the Apocrypha at Cambridge; Isaiah to Malachi, and the Gospels, Acts and Revelation at Oxford. There were fifteen regulations laid down for the guidance of the revisers, the two main ones being that the Bishops' Bible was to be followed and as little altered as the truth of the original permitted; second, that new translations were to be used only when they agreed better with the text than the Bishops' Bible, Tindale's, Matthew's, Coverdale's, Whitechurch's, Genevan. The central thought was "not to make a new translation, nor yet to make of a bad one a good one, but to make a good one better." The A. V. was, therefore, not a new translation, but a thorough and scholarly revision of an already good version. The revisers used the texts of Beza's Latin and Greek Testaments of 1598, and were largely influenced by the Geneva Bible of 1560 and the Reims New Testament of 1582.

THE REVISED VERSION (1881-85).—The King James or Authorized Version stood practically untouched for 270 years. True, many small changes had been introduced into the text by successive printers, but no authoritative revision had taken place. It began to be felt that revision was needed for three leading reasons: 1. Many weak points had become evident in the A. V. of the New Testament through careful study of the Greek MSS. 2. Because in the course of three centuries many words and phrases had become obsolete or changed their meanings. 3. Because Greek and Hebrew scholarship had developed to a higher degree than in the seventeenth century. Accordingly, in 1870, the English Houses of Convocation appointed two bodies of revisers, consisting of twenty-five for the Old Testament and twenty-five for the New. Among other rules adopted for their guidance, they were to introduce as few changes as possible into the A. V. text; adopt no text except the evidence in favor of it greatly preponderated; make or retain no change in the text on final revision except two-thirds of those present approved.

Two similar companies of American scholars co-operated in the work. The Revised New Testament was issued in 1881, and the Revised Bible in 1885. The work as completed is a decidedly forward step in English Biblical scholarship. In the Old Testament, especially in the poetry and prophecies, many meanings are made clear which were otherwise obscure. In the New Testament, especially in the Epistles, texts which were provocative of doubt or clouded in expression have been rendered luminous and satisfactory. Yet with all the aid afforded by the Revised Version to the Bible reader and student, the Authorized Version still retains its wonted place in the popular heart.

To be more explicit as to the aim of the revisers, they strove to obtain a text which comported better with early MSS., with ancient versions, and with quotations from the Fathers, many of which might be regarded in the light of discoveries since the establishment of the A. V. text, and all of which were deemed a proper subject for modification in view of the progress made in Biblical learning and interpretation during a period of nearly three centuries of research and study. But just here it must be noted that there was a great difference between the Old and New Testaments in respect to the aim of the revisers. The

TITLES OF THE BIBLE.

Massoretic MS. of the Old Testament, which is of no very great antiquity, has been so unanimously accepted as the only authoritative basis, that little room was left to the revisers for originality or innovation. Yet they have clarified many points hitherto obscure or debatable. As an instance, the word "grove" in Judg. 3. 7; 6. 25, and elsewhere, is returned to its original, *Asherah*, *Asherim* or *Asheroth*, all significant of an actual idol or idols, and of place or places of worship. So in Lev. 16 the vague word "scapegoat" is left to its original, "goat for Azazel." In the rendition of technical terms greater uniformity has been introduced. The same must be said of the names of persons and places, which were variant and confusing in the A. V. As to the names of plants, animals and precious stones, the revisers have rendered a most valuable service in the line of greater accuracy in translation. Even where that two-third agreement necessary to effect a change of the A. V. reading was wanting, they have, by their marginal suggestions, put the reader on the track of thoughts, names and terms far more accurate and satisfactory than those previously in use.

While the changes above indicated are chiefly those of language, others, relating to forms, are interesting and important. The old divisions of chapters and verses are ignored for the sake of textual contiguity and straightforward reading. Yet by use of the old verse figures on the margins the ancient convenience of reference is preserved. The books are divided into paragraphs suited to the subjects under treatment, and where the change of subject is entire the fact is noted by a wide space between the lines. The difference between the prose and poetical texts is clearly defined by setting the latter forth according to the forms used in modern poetry. The New Testament quotations from the prophetic books are given in lines. The usual headings to chapters are omitted, as involving questions of interpretation beyond the design of the revisers. Only such titles are retained as already existed in the Hebrew, such as are found in some of the Psalms, the new translations of which, together with the marginal references, are full of interest and instruction. The entire Book of Psalms is subdivided into five books or collections corresponding to the ancient arrangement of the Hebrew Psalter.

Another interesting and satisfying feature of the R. V. text is the obliteration of mistranslations in so far as the same was possible and necessary. This feature is naturally more noticeable in the New than in the Old Testament, for the reason that the learning and discoveries which have affected original texts have been deeper and more frequent along the line of the Greek than the Hebrew. The instances are manifold, especially in the New Testament, where evident mistranslations have been corrected, where confusing words and expressions have been rendered clear, and where meaningless readings have been given force and vigor. A few samples will suffice to show what the revisers have accomplished by means of this class of improvement. In Luke 23. 15 occurs the expression "for I sent you to him." This expression was not only a mistranslation but was without meaning till the revisers corrected it so as to read "for he sent him back unto us." This reading infuses new life and pith in Pilate's address to the priests and rulers, for why should he condemn Jesus when even Herod had found no fault in him, but had "sent him back unto us" as one not worthy to suffer condemnation and death. So, in Acts 26. 28, the A. V. reading, "Almost thou persuadest me to be a Christian" takes on a new light and significance in the corrected rendering of the R. V., "With but little persuasion thou wouldst fain make me a Christian." Once more, in Acts. 27. 14, the A. V. rendering is, "But not long after there arose against it a tempestuous wind, called Euroclydon." This has given rise to both geographic and meteorological confusion, which the R. V. rendering corrects—"But after no long time there beat down from it a tempestuous wind called Euraquilo." This presents clearly the actual phenomenon of that stormy northeast wind of the Levant which passes over the island of Crete, gathering strength among its heights and chasms, and beating down from it upon the shipping that may happen to be skirting its shores or resting in its havens. But it is needless to multiply these instances of clearer and better renderings. However numerous they may be, and whatever excellent a purpose they may serve the reader and student, it can be said of them all that they disturb none of the doctrines that have found source and support in the old version of either Testament.

TITLES OF THE BIBLE.

"THE BOOK" OR BIBLE.—Our word "Bible" comes into the English language from the Greek through the Latin. The Greek is *biblos*, "book," from the byblus or papyrus plant, which served as the material for ancient books. The sacred books read in the early Christian churches were called *ta biblia*, "the Books." This title passed into the Western Church to meet and expel another title in use there, *bibliotheca divina*, "the divine library" but not until it got a foothold in old English, in the form of *bibliotheca*. In the thirteenth century the Greek neuter plural, *Biblia*, came to be treated as a feminine singular, that is, "the Books" lost their severality in the grand and exceptional aggregate, "the Book," displacing the word *bibliotheca*, and taking the permanent English form *Bible*.

SCRIPTURES.—The *agraphai* of the Greek is rendered "the Scriptures," as in Matt. 21. 42; Luke 24. 32; John 5. 39; Acts 18. 24; 2 Tim. 3. 15-16, which term has led to the *Holy Scriptures*, or *Sacred Writings*. In the New Testament, the Greek singular *a grapha* refers to some special text (Luke 4. 21; John 20. 9; James 2. 8). The term "Scripture" or "Holy Writ" is at present used for the entire Bible or for special parts.

TESTAMENTS.—St. Paul, in 2 Cor. 3. 14, refers to the Old Testament, and in 2 Cor. 3. 6, to the New Testament. These are renderings respectively of the Greek *a palais diathaka*, and *a kaini diathaka*, which in the R. V. are rendered respectively, "the old covenant," and "the new covenant." The terms "Old Covenant" and "New Covenant" were used at the

close of the second century to denote the Hebrew and Christian scriptures respectively. In passing into the Latin language, the Greek word *diathaka* wavered for a time between *instrumentum* and *testamentum*. The word *testamentum* finally prevailed, and the writ-

ings which composed the Bible came to be designated as the "Old Testament" and the "New Testament." Yet the idea of "Old Covenant" and "New Covenant" was not lost sight of (Jer. 31. 31-34; Matt. 26. 28).

BOOKS OF THE OLD TESTAMENT.

GENERAL HEBREW DIVISIONS:—The Hebrews divided their sacred writings into three groups:—

1. *Torâh*, "The Law," which embraced the five books of Moses. Though "The Law," or "The Book of the Law," Deut. 31. 24-26; Josh. 1. 8; 8. 34; 24. 26, seems to imply a single work, yet the Hebrews treated it as a work of five distinct portions to each of which they assigned a name, drawn from the first word of the first verse of each. As an aggregate it is called by various other names in the Old Testament, as "The Law of Moses," Ez. 6. 8; "The Book of the Law of Moses," Neh. 8. 1; "The Book of Moses," Ez. 6. 8; "The Book of the Law of Jehovah by the hand of Moses," 2 Chron. 34. 14; "The Book of the Covenant," 2 Chron. 17. 9. The LXX grouped them under one general title, "The Pentateuch," or "Five Books," and gave to each a title indicated by the subject matter, as Genesis, Exodus, etc.

2. *Nebîm*, "The Prophets," which embraced twenty-one books, and so styled because written by those recognized as prophets or authorized teachers in Israel. These were, of course, the natural annalists of their time, and were regarded with equal veneration, whether they wrote historically or predictively. The authors of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, six books in all, were known as *Priores*, or "Former Prophets." The authors of Isaiah, Jeremiah, and Ezekiel, three books in all, were known as *Majores* or "Greater Prophets." The authors of the books from Hosea to Malachi, twelve in all, were known as *Minores* or "Minor Prophets." The book of Daniel did not rank as prophetic, because he exercised his office outside of the people, and because of its late reception into the Sacred Canon.

3. *Kethubim*, "The Writings," embraced the remaining books of the Hebrew Canon, and were divided into three groups:—

a. Devotional books, comprising Psalms, Proverbs and Job.

b. "The Five Rolls," or lesson books, comprising the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. These supplied, for the most part, the lessons used on special festivals.

c. The third group embraced the remaining canonical books, Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles, and was regarded as in the nature of an appendix to the prophetic books.

ENGLISH BIBLE DIVISIONS:—The division of the Old Testament books in the English Bible is according to their subject matter, and a very convenient one:—

a. The Pentateuch, or five books of Moses.

b. The Historical books, from Joshua to the end of Esther.

c. The Poetical or Devotional books, from Job to the end of the Song of Solomon.

d. The Prophetic books, from Isaiah to Malachi.

THE PENTATEUCH.

GENESIS.

The Hebrew title was its opening word, "In the beginning." The Septuagint version called it by the Greek term *Genesis*, origin, source, creation, generation. The authorship of the book is ascribed to Moses, not so much in a special sense as in that general sense which ascribes to him the authorship of the Pentateuch. Whether regarded as the work of a single originate pen, or as a compilation of existing Chaldean records, or of successive patriarchal traditions, there is ample inherent evidence that an historic genius with a distinct object in view presided over the shaping of the work.

Its contents establish it as the first book of a collection, designed to trace the history of Israel to its genesis or source. Considered by itself, it may be regarded as the Scripture answer to all nations concerning the origin of things. In its inner plan it exhibits the selection of a special people for a providential purpose. Starting with the very beginning of things, it carries down a line of history which eventually centres in the sons of Jacob, the steps being Adam, Noah, Abraham, Isaac and Jacob. According to this plan, the first part of the book is introductory to the second.

In its literary plan or form, it is in two great parts. First, primitive history, ending with chapter 11, giving an account of the creation (1. 2); the entrance of sin (3. 4); the spread of mankind, the prevalence of evil, the dire punishment by the flood (5. 1 to 8. 14); the peopling of the world by the descendants of Noah, followed again by the prevalence of evil and the confusion of tongues at Babel (8. 15 to 11. 9); the centering of history in the children of Shem, from whom the select race of Israel is to descend.

This is the point where the second part of the book, or its patriarchal history, begins. The call of Abraham, the promise to him, his migration to Canaan (12. 1 to 25. 18); the life of Isaac, the careers of his sons Esau and Jacob (25. 19 to 35. 29); the narrowing of the history to Jacob and his descendants, particularly Joseph (37 to 50).

EXODUS.

In the Hebrew Bible, Exodus is simply entitled "These are the names of . . ." or "names," from the initial words. In the Septuagint Version it was called by the Greek word *Exodus*, meaning "departure," because it describes the departure of the children of Israel from Egypt. In Hebrew literature it is sometimes called "The Book of Damages," because the latter half of it refers to legislative matters. None of these titles accurately describe the contents of the entire book.

The book falls naturally into two parts, the first of which is historical, and embraced in chapters 1 to 18. Therein is found an account of the oppression of Israel, and of the early life and call of Moses as liberator (1 to 4); the interviews with the Pharaoh, the contests with the magicians, the infliction of the ten plagues, the hurried departure of the Israelites, and the institution of the Passover (5. 1 to 13. 16); the march to the Red Sea, the miraculous crossing, the destruction of the Pharaoh's army (13. 17 to 14. 31); the song of Moses (15. 1-22); the journey to Sinai, the encounter with the Amalekites and the visit of Jethro (15. 22 to 18. 27).

The second part contains the proposition of the covenant (19. 1-6); its acceptance and the coming of the Lord on Mount Sinai (19. 7-25); the proclamation and ratification of the Commandments and other statutes (20. 1 to 24. 8); the receipt by Moses of the tables of stone, and instructions for building and furnishing the Tent of Meeting (24. 9 to 31. 18); the worship of the golden calf, the intercession of Moses, the renewal of the tables, the reconfirmation of the covenant (32 to 34); the preparation and setting up of the Tent of Meeting (35 to 40).

What may be called the historic and legislative parts of Exodus are not kept distinct, nor is chronological order preserved in the narrative. In chapter 5, Moses interviews Aaron, while in chapter 6 their genealogy is given. In 16. 33-34 manna is laid up before the Testimony, while the making of the Ark of Testimony is not mentioned till chapter 25.

Exodus does not continue the history from the end of Genesis, but takes it up after a long interval, and when the family of Jacob has grown into a numerous people, yet it is along the direct line of the early covenant (2. 23-25), and the God of Moses is he of the fathers (3. 6). The historic events of Exodus are accepted by all future prophets and historians, while in its legislative features are found the gist of that constitution which was soon to be so amplified as to preserve the national distinction of Israel. Thus Exodus, in its latter half, becomes an essential part of the Hebrew law-books.

LEVITICUS.

The Hebrew title was "Then called," from the initial words, though in Hebrew literature of later times, it is designated "The Book of the Law of Offerings" and "The Book of the Law of the Priests," both of which are more appropriate than the Greek title of *Leviticus*, given in the Septuagint Version, from the fact that the *priests* are continually mentioned, whereas there is but one incidental mention of the *Levites* (25. 32-33). The book stands naturally between Exodus and Numbers. It is almost wholly a legislative book, and lays down with minuteness the laws governing the priestly ritual.

The period of time covered by the book is just one month, see Ex. 40. 17 and Num. 1. 1. The contents may be summarized thus:—Laws concerning offerings and sacrifices (1 to 7); consecration of Aaron and his sons and the punishment of Nadab and Abihu for offering forbidden incense (8 to 10); laws concerning clean and unclean food, personal purity, leprosy, the ordinance of the Day of Atonement (11 to 16); laws relating to the slaughter of animals, unlawful marriages and lusts, sacred times and seasons, festivals, sanctuary lights and shewbread (17 to 24); laws of the Jubilee, Sabbatical year

and redemption of land (25); laws against idolatry, and the blessing or curse for obedience or disobedience (26); a supplement relating to vows, tithes and devoted things (27).

NUMBERS.

The Hebrew title was "In the wilderness," from words in the first verse. In later times the Jews called it "musterings," which corresponds closely with the Greek title *Arithmoi*, "Numbers," given in the Septuagint Version. It opens, like Leviticus, at Sinai, and continues the legislative features of Leviticus, though leading on to Deuteronomy, with its closing scenes in the plains of Moab. Like Exodus it is partly legal and partly historic, both elements being frequently mixed. The title, Numbers, arises from the two numberings of Israel, one in chapter 1, the other after a lapse of thirty-eight years, in chapter 26, the entire period of the book being thirty-eight years and three months.

The contents fall into four parts of mixed law and history. 1. Breaking up of the Sinai encampment, first numbering, arrangement of the army, service and charge of the priestly tribe, the cloudy pillar, regulation of the journeyings (1. 1 to 10. 10). 2. March to borders of Canaan, burning of Taberah, sending of quails, sedition of Aaron and Miriam, sending of spies and their adverse report, sentence to the wilderness wanderings (10. 10 to 14. 45). 3. Events of the thirty-eight years' wanderings, rebellion of Korah (15 to 19). 4. Events of the last year, death of Miriam, sin of Moses and Aaron, march around Edom, death of Aaron, conquest of the Amorites, episode of Balaam, sin of Baal-peor, the second numbering, laws of inheritance, offerings and vows, wars against Midian, list of journeys, Levitical cities and cities of refuge (20 to 36).

The book contains several pieces of primitive poetry, as in Balaam's utterances. It gives no detailed account of the wilderness wanderings, though it describes in detail the march to Kadesh, and the events leading to the plains of Moab.

DEUTERONOMY.

Its designation was "These are the words," from words in the first verse. Later, the Jews called it "Repetition of the Law," which comports with the title *Deuteronomy*, bestowed by the LXX, meaning "Second or Repeated Law." The book by no means merely repeats laws recorded elsewhere; and the titles are not correct except as limited to a second and formal promulgation of law, such as occurred at Sinai. The scene is the plains of Moab, where Numbers ended. It concludes the Pentateuch, bringing the historic narrative down to the death of Moses. While containing both history and law, they are not mingled as in Exodus and Numbers. Its main contents consist of addresses delivered by Moses. They are hortatory in style, and cover a period of forty days. They recapitulate past events, and enunciate, not in God's own name, but in that of the aged leader, the substance of the constitution under which Israel is to live and thrive.

The book embraces the addresses by Moses, and a sequel. The first address (1. 1 to 4. 40) reminds the people of their deliverance from

bondage, of God's protection during their wanderings, of their often murmurings and ingratitude, and closes with warnings from the past, and exhortations for the future. The second address (4. 44 to 26. 19) repeats the Decalogue, laying stress on the first two commandments, lays down the statutes and judgments to be specially observed in Canaan, exhorts to purity and admonishes against idolatry and heathen superstition, enjoins tithing, prescribes a calendar of national festivals, imposes ordinances for administering justice, regulating wars, conducting civil and criminal cases, regulating social and individual character. The third address (27 to 30) is a solemn renewal of the Covenant, with a recital of the blessings following observance, and of the curses following disobedience. These formal addresses closed, Joshua is appointed as the successor of Moses, the written law is consigned to the priests with instructions, Moses blesses the people in song, views the Promised Land from Pisgah and dies.

In Deuteronomy Moses does not appear as legislator so much as prophet and expounder. He talks not to priests and princes, but to the people, then little familiar with the code of Sinai, and upon whose shoulders were about to fall all the responsibilities of Canaan's Conquest and the establishment of God's institutions amid new seats and strange peoples.

THE HISTORIC BOOKS.

JOSHUA.

In the English Bible Joshua stands as first of the historical books. In the Hebrew Bible it is the first of a series, extending to the end of Kings, called the "former prophets." Joshua being the successor of Moses, it naturally takes up the narrative where Deuteronomy left it. Whether written by Joshua, or by one of the many others to whom its authorship has been ascribed, its title is expressive, since Joshua is its chief historic personage.

Its gist is the conquest and partition of Canaan, and it naturally falls into three parts. 1. Joshua prepares to cross Jordan (1); he sends spies to Jericho (2); he moves from Shittim and crosses Jordan (3, 4); the Passover is observed on the soil of Canaan (5. 1-12); Jericho is captured (5. 13 to 6. 27); Joshua defeated at Ai, but afterwards takes the city (7. 1 to 8. 29); covenant confirmed at Ebal and Gerizim (8. 30-35); the Gibeonite treaty (9); power of allied kings broken at Beth-horon (10); Jabin and confederates defeated at Merom (11); list of conquered kings (12). 2. General view of the land (13. 1-7); boundaries of Reuben, Gad and half Manasseh, east of Jordan (13. 8-33); Hebron bestowed on Caleb (14. 6-15); partition of the land among other tribes (15 to 22). 3. Joshua addresses the people warning them, assembles them at Shechem and renews the covenant, dies and is buried (23, 24).

The time occupied by the book is supposablely seven years.

JUDGES.

After the death of Joshua, Israel became a confederation of tribes united by religion and blood. There being no authorized head, the confederation was dependent, when emergency arose, upon some one who, through divine call or by patriotic impulse, sprang to the rescue,

and brought temporary deliverance. These were called judges or saviours, and hence the title of the book which narrates their achievements. In modern acceptation, they were not judges, though, no doubt, often appealed to, after crisis past, for opinions and judgments. The office was not hereditary.

The book contains an introduction (1. 1 to 3. 6), which reviews the condition of the tribes after the conquest, and outlines the period about to be entered upon. After this comes the main part of the book, which is devoted to a history of the exploits of the judges, the emergencies that called them to the front, and the results of their leadership (3. 7 to 16. 31). The history of six of these is given in some detail. The other six are hardly more than mentioned by name. The book concludes (17 to 21) with an appendix, serving to illustrate, by historic episodes, the chaotic condition of the country, and the growing desire for a regal head.

The narrative in Judges is always vivid. Its authorship has been variously ascribed. The chronology of Judges is especially difficult if not faulty. The period of the Judges culminates in Samuel, in whose time there is partial return to the law and the traditions, and a semblance of restored prophetic guidance.

RUTH.

The book takes its name from its heroine, the young widow of Moab, who became the ancestress of David. Its period is stated to be "when the judges ruled" (1. 1), but since it contains a genealogy of David (4. 22) it was doubtless written after David acquired fame. It is supposed to cover a period of ten years, and is in its nature a sequel to the book of Judges. The style is idyllic, and the narrative exemplifies ancient customs and the history of the period, though the prime object seems to have been to exhibit the ancestry of David. The story carries Elimelech and his wife Naomi from Bethlehem to Moab. Their two sons marry Moabitish wives. Father and sons die. Naomi resolves to return to Bethlehem. Ruth clings to her and accompanies her. Boaz, a kinsman of Elimelech, looks kindly on Ruth, resolves to perform a kinsman's part, and marries her. The book, in its sweetness and tenderness, presents a striking contrast to the riot and bloodshed of its period.

FIRST BOOK OF SAMUEL.

In the Hebrew Canon, the two books of Samuel are counted as one. The LXX divided the book of Samuel and the book of Kings into four books, calling them the four books "of the Kingdoms" or "of the Kings." This distinction is still observed in the English Authorized Version. Samuel and Kings are however distinct, both as to authorship and time. The title, Samuel, is given to the two books because, as last of the judges, he forms the link between the confederacy and the monarchy under Saul and David.

The book naturally divides into two parts. 1. Samuel is born and dedicated to the service of the Lord (1. 1 to 3. 18); he is recognized as a prophet (3. 19-21); comes to the head of affairs in Israel (3. 21 to 5. 1); stirs the heart of the people and receives divine favor (5. 2 to 7. 14); continues his administrative work (7. 15-17); witnesses a change in the national life (8. 1-5);

warns the people against a king, yet prepares the way for monarchy (8. 6-22); anoints Saul (9. 1 to 10. 16); appointment vindicated (10. 17 to 11. 15); lays down his office (12).

2. The second part is a history of the reign of Saul, the first king of Israel—his size, bravery, success in war, recklessness, his denunciation, jealousy of David, expulsion of David, pursuit of David from place to place, visit to Endor, defeat and death at Gilboa (13 to 31).

SECOND BOOK OF SAMUEL.

The second book of Samuel continues the first, the two being formerly one. It narrates the history of David's reign. Chapters 1 to 4 describe the seven years' reign at Hebron, the contest with Ishbosheth, and the final extinction of the house of Saul. The remainder of the book narrates David's accession as king of all Israel, his capture of Jerusalem and establishment of his capital there, the bringing of the Ark thither, arrangements for a permanent and imposing national worship, expansion of his territory by conquest from the Mediterranean to the Euphrates, account of the nation's prosperity, and a description of his court and officials, his domestic history, marital sins and humiliation, the revolt of Absalom, David's flight from the capital and return, the great famine and its removal, accounts of David's mighty men and their exploits, his psalm of thanksgiving and last words, the numbering of the people and consequent plague.

The books of Samuel do not quote the law like those of Kings, neither is there reference to authorities as in Kings. The writer does not mention the Captivity nor refer to the decline of the kingdom, while the writer of Kings must have had before him the downfall of both kingdoms.

FIRST BOOK OF KINGS.

In the Hebrew Canon, first and second Kings formed one book. The LXX. divided Samuel and Kings into two books each, calling them the four books "of the Kingdoms," or "of the Kings." The division of Kings is more arbitrary than that of Samuel. The name, Kings, is appropriate since they record regal history from Solomon's time to the end of both empires. The book falls into three divisions.

1. The reign of Solomon—how he succeeded his father (1); his public accession to the throne (2); his choice of wisdom instead of wealth (3. 1-15); evidences of his wisdom (3. 16-28); his numerous officers and widespread fame (4); his alliance with Hiram and preparations for building the Temple and Royal House (5 to 7); consecration and dedication of the Temple (8); the warning that if the people proved unfaithful the land would perish (9. 1-9); his relations with Hiram and Egypt, and the visit of the queen of Sheba (9. 10 to 10. 13); the wealth and luxury of the capital and court (10. 14-29); his foreign wives and idolatry (11. 1-8); denounced by the Lord and the disruption of his kingdom foretold (11. 9-13); end of his reign amid threatened schism (11. 14-43).

2. The second division covers the period from the death of Solomon, and embraces the separation of the kingdom into the two kingdoms of Judah and Israel, and the antagonism between the two (12. 1 to 16. 28).

3. The third division narrates the history of

the rival empires from the accession of Ahab to the throne of Israel, until about the middle of the reign of his son Ahaziah, when the book abruptly closes. During this period the prophets Elijah and Elisha flourished.

The frequent references to the books of Chronicles of the kings of Judah and Israel lead to the inference that Kings may be a summary of information accessible to the writer through the medium of official records, and the records of the prophetic schools.

SECOND BOOK OF KINGS.

This book takes up the history where the first book abruptly left it, and carries it on through the wondrous careers of the prophets Elijah and Elisha, through the alliances and contests of the two kingdoms, through all their vicissitudes, till the northern kingdom falls a prey to Assyria, and the southern to Babylon. In the books of Kings the prophetic element abounds. Every serious emergency awakens a prophet prepared to counsel and foretell, and whether true or false, the respective kings seemed to be incapable of any great enterprise except by prophetic advice. The discovery of the book of the law in the days of Josiah, and the treatment of it as a revelation, shows how low the religious spirit had fallen in Israel, and how forgetful the nation had been of the ordinances of the fathers.

FIRST BOOK OF CHRONICLES.

First and second Chronicles are treated as one book in the Hebrew Canon, under the title of "Affairs of the Days," the English equivalent being "annals" or "journals." The LXX. divided the original work into two parts under the Greek title of *Paraleipomena*, or "the things omitted." An analysis of the books, however, shows that the author or compiler had in view what Jerome calls "a chronicle of the whole of sacred history," and it is for this reason that the title Chronicles has been adopted. The Chronicles stand last in the Hebrew Bible, not that they were written last, but because they were of later date than previous histories. The fact that they trace the descendants of David to the sixth generation after Zerubbabel would seem to indicate a composition as late as 330 B. C. The writer had evidently at his command not only the earlier Hebrew works as we now know them, but numerous historical and genealogical records variously preserved, besides a library of works long since perished, such as history of Gad the seer, book of Nathan the prophet, prophecy of Ahijah, visions of Iddo the seer, histories of Azariah and Hezekiah by Isaiah the prophet, etc.

Chapters 1 to 10 of first Chronicles are purely genealogical, following the lines from Adam to David. In the remaining chapters the writer makes haste to enter upon the history of David's reign, even omitting the seven years' rule at Hebron. The remainder of the book traces the history of David down to his death—his acceptance as king by all Israel, and his mighty men (11, 12); removal of the Ark to the house of Obed-edom (13); his royal house and children (14); festive transfer of the Ark to Jerusalem (15, 16); his purpose to build a Temple, and the blessing on his posterity (17); his wars and his civil and military officials

(18 to 20); the numbering, the plague, fixing of the Temple site (21, 22); lists of Levites and priests by courses (23 to 26); army divisions and leaders, court officials (27); provisions for the transfer of the kingdom to Solomon and instructions as to building of the temple, his death at a good old age (28, 29).

There is nothing prophetic in the book. Its tenor is entirely retrospective. It breathes the spirit of a past as it survived in the bosom of a writer such as Ezra, who, even in the midst of captivity, lost not sight of the Temple and the strain of David, through which all hope of future reestablishment lay.

SECOND BOOK OF CHRONICLES.

The second book of Chronicles simply continues the first. The burden is the house of Judah, even though the kingdom has become two. Israel is ignored, except when its history is intimately blended with Judah. Solomon's wisdom is enlarged upon (1); the Temple is built and its service elaborated (2 to 7); his method of government is expounded (8, 9); then follows a history of the respective reigns, special stress being laid on those which were good, and upon the prophets who figured in each, together with mention of the cleansing of the Temple, observance of the Passover, ordinances for the priests, and kindred incidents filling out and elucidating the narrative.

The data for the book is, by express mention, the same as for first Chronicles. Like the first it is careful and detailed as to the genealogies of the Levitical and priestly families, and as to a ritual whose glory was one of the happiest memories of a distracted and exiled people, and a chief inspiration to the rehabilitation of a new order of things in the seats of the fathers. Chronicles has been criticised as savoring too much of the imagination. This criticism is chiefly based on the fact that it mentions many things omitted in Kings. If it could be shown that Kings is full and accurate, the criticism would have weight. That cannot be shown.

EZRA.

The book is reckoned as one with Nehemiah in the Hebrew Canon. In later literature they are sometimes spoken of as first and second Ezra. It is named from Ezra, the scribe, who is its chief figure, but the inference is not clear that he wrote it, nor does it contain all we know of him in connection with the exile, the return, or his subsequent activity. Those portions written in the first person (7. 27 to 9. 15) may be fairly attributed to his pen, but this would lead to an opposite conclusion as to the parts written in the third person.

The book found a place in the Hebrew Bible after Daniel, and along with Nehemiah carried on the history of the return and restoration as established from the standpoint of Daniel. This arrangement was in keeping with the fact that Chronicles found its place at the end of the Hebrew Canon, and was treated as a general review of sacred history. But, since Chronicles has been given a place in the English Versions immediately after Kings, both Ezra and Nehemiah follow Chronicles in logical order, for Chronicles brings history down to the dawn of the return, and carries its genealogies even further. Moreover Ezra takes up

and completes the concluding verse of Chronicles, so that the historic sequence is not by any means abrupt, considering the demoralizing conditions incident to the captivity.

Ezra's narrative covers that period which embraced the first and second returns from captivity, the latter of which he led, and whose advent in Jerusalem constituted his era of greatest activity. Together with Nehemiah, about a hundred years of time are covered, from B. C. 538 to B. C. 542. The language of Ezra is partly Hebrew and partly Aramaic, the latter being found in 4. 8 to 6. 18, and 7. 11-26. The Aramaic portions are mostly letters and official documents, left untranslated to assure their authenticity.

The book of Ezra is of two well defined parts. The first part recites the return of the captives from Babylon at the beginning of the reign of Cyrus. Zerubbabel leads them, along with Joshua the high priest. Once at Jerusalem, they set up an altar and celebrate the feast of Tabernacles (1, 2). The Temple is begun, but the work is interfered with by the Samaritans (3. 1 to 4. 5). The work is continued through the urgency of the prophets Haggai and Zechariah (5). The Temple is finished and dedicated (6).

The second part of the book begins fifty-seven years after the first ends. In B. C. 458, Ezra obtains leave from Artaxerxes Longimanus to lead a colony of exiles to Jerusalem. The journey is described, and the arrival at the holy city (7, 8). The question of mixed marriages arose, the sin was searched out, and new regulations were put in force (9. 1 to 10. 17). The book closes with a list of those who had agreed to put away their strange wives (10. 18-44).

NEHEMIAH.

As with Ezra, the name Nehemiah is given to this book, because of its principal personage. As already seen, it was regarded as one with Ezra. It takes up the history as found in Ezra, after an interval of some twelve or thirteen years, when Nehemiah comes to Jerusalem as governor of the city (1). His mission gives offence to the Samaritans, but he began to repair the walls under difficulties (2 to 4). The poor were cared for, and the walls completed and officered (5. 1 to 7. 4). There is a great assembly at which Ezra reads and the priests explain the law (8. 1-12). The Feast of Tabernacles is held and the law reread (8. 13-18). Israel is separated from the stranger, a covenant is made to observe the ordinances, inhabitants are gathered into the city from the country, the walls are solemnly dedicated (8. 13-12). Nehemiah is recalled to Persia (13. 6). He returns after a time to find the Temple occupied for business purposes. He cleanses it and proceeds with the work of purifying the worship, when the book closes (13).

The book covers a period of twelve years, dependent on the length of Nehemiah's stay in Persia. The period was one of great anxiety to and activity among the returned captives. They had a governor of their own nationality, who cooperated cordially with Ezra and the priesthood in opposing all the jealous machinations of the Samaritans, and in spreading abroad a knowledge of the law among those who had acquired a foreign language and could not read it, neither understand it except as it was repeated and expounded by priests of their own generation.

ESTHER.

The Hebrews designated this, one of their most precious books, "the roll of Esther," or, by way of distinction, "the roll." Its received name is from its heroine, Esther. In the Hebrew canon it stands in the third division of the Canon along with Song of Songs, Ruth, Lamentations and Ecclesiastes. As it stands in the English Version it is plainly out of chronological order, but its place has been conceded to it through a desire to cast the historical works together. The book contains the story of the Hebrew maiden who found favor at the court of Ahasuerus (Xerxes) about the third year of his reign, B. C. 482, and who succeeded in saving the lives of her people at a critical period of their captivity. Ahasuerus repudiates his queen, and Esther takes her place as the fairest maiden in the land. She is a Jewess, and niece of her tutor Mordecai, one of the king's officials, but she conceals her nationality. Haman, a courtier of the king, takes offence at Mordecai, and obtains a decree to kill all Jews and confiscate their estates. Mordecai discovers the plot to queen Esther and asks her to intercede. She invites the king and Haman to a banquet. Haman interprets this as meaning that his scheme has undoubtedly royal sanction, and he builds a gallows for Mordecai. The king learns that Mordecai had not been rewarded for service of great moment, and asks Haman how a man should be rewarded whom the king delighted to honor. Thinking himself was meant, Haman suggests a state pageant and public proclamation. Esther now reveals the plot to the king. Haman is hanged on the gallows he had erected for Mordecai. The Jews are delivered. In memory of their deliverance the Feast of Purim (or lots) is instituted. It is observed to the present day.

THE POETICAL BOOKS.

JOB.

The book takes its name from its leading personage. There is much speculation as to its time, authorship, and even its purport. As to its time, the hero is clearly patriarchal, but around him has been thrown the thought and spirit of a later age. The authorship has been variously ascribed to Job, Moses, Solomon, Amos and others. The astronomical knowledge manifested in the book, and the allusions to and descriptions of land and water monsters, make it difficult to ascribe to it a Jewish authorship. The same conclusion is reached through the fact that it contains no reference to Israelitish history. As to its purport, the Jewish traditions regard it as substantially historical and real. Some critics treat it as a series of parables or philosophical fictions. Others see in it a theological discussion over the question whether there is any higher motive for religion than selfishness.

Chapters 1 and 2 are written in prose. They picture Job as a man of wealth and piety. Satan receives permission to put Job's piety to the proof. He is deprived of his children and possessions, but in his deep grief bows to God. Satan claims that the test was not severe enough, and that if Job were touched in his person, he would renounce God. Satan is permitted to smite him with boils. Still he bows to the will of God. His three friends come to visit him. The book now assumes poetical

form (3). Job loses his self-control and breaks out in curses and passionate cry for death. Chapters 4 to 31 comprise a series of debates between Job and his three friends, in which there are three rounds of six speeches each. In the last round Zophar fails to respond, whereat Job considers his position vindicated, and goes on (26 to 31) with a lengthy disquisition on his past greatness and present straits, protesting his innocence, and calling on God to reveal the causes of his affliction. Chapters 32 to 37 contain the speeches of Elihu, who seems to take the place of Job's three friends, and to carry on a vein of reasoning antagonistic to Job, and in consonance with the idea that God afflicts men through goodness and in order to restrain them from sin. In chapters 38 to 42, 6, God approaches Job in a storm-cloud, and addresses him in a series of pictures drawn from animate and inanimate nature, which so impress Job with the creator's glory that he is humbled and closes his mouth. All his former ideas of God were vague compared with those just received, and he abhors himself. Chapter 42, 7-17 describes Job as restored to health and prosperity. He is again given children and friends, and dies at a good old age.

PSALMS.

The title in the Hebrew Bible is "Book of Praises," or "Praises." The LXX used the word Psalms, the better to convey the Hebrew idea of a song with a musical accompaniment. Another title, "Psalter," a collection of psalms, has come down to us from the Greek through the Latin. The Hebrews divided the Psalms into five books, each one ending with a doxology.

Book I. contained Psalms 1 to 41.

Book II. contained Psalms 42 to 72.

Book III. contained Psalms 73 to 89.

Book IV. contained Psalms 90 to 106.

Book V. contained Psalms 107 to 150.

In ascribing the Psalms to David, we use a popular and general form of expression. They are a gradual growth extending from Moses to Malachi, and, as some claim, to a later period. Perhaps the Psalter in its collective form and most imposing uses was due to David, who by reason of his poetical turn doubtless added to it many of his own compositions. His age, too, may have witnessed many of the most valuable contributions to the Psalms, for it was an age of high poetical and musical development. During the reigns of Jehoshaphat and Hezekiah there was an outburst of poetical thanksgiving (2 Kings 18; 2 Chr. 20). It is more than likely that the collection was enriched after the return of Ezra and Nehemiah.

Many classifications of the Psalms have been made according to subjects. The following is brief and comprehensive:—

1. *Instructive.* On the perfection of God's law: 19, 119. On the blessing of piety, misery of vice: 1, 5, 7, 9 to 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133. On vanity of human life: 39, 49, 90. On duty of rulers: 82, 101.
2. *Devotional. a. PRAYER.*—Penitence: 6, 32, 38, 51, 102, 130, 143. Resignation: 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86. Contrition: 13, 22, 69, 77, 88, 143. In severe trouble: 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 143. In affliction: 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137. When deprived of public worship: 42, 43, 63, 84. Intercession: 20, 67, 122, 132, 144.

b. PRAISE. — For God's providential care: 23, 34, 35, 91, 100, 103, 107, 117, 121, 145, 146. Of God's attributes: 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95-97, 99, 104, 111, 113-115, 134, 139, 147, 148, 150.

c. THANKSGIVING. — For individual mercies: 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144. For general or national mercies: 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

3. Prophetic, chiefly of the Messiah: 2, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118.

4. Historical: 78, 105, 106.

The ancient titles to the Psalms are, for the most part, an unsolved mystery. Nearly all the Psalms in the first three books, and some of those in the fourth and fifth have these ancient titles. It is quite agreed that those titles which were of liturgical significance represent a usage which prevailed in the worship of the second Temple. Those which are of strictly musical significance probably date from before the Captivity. In general, they are not found at the head of later Psalms. The LXX did not pretend to understand them. After the return from the Captivity they began to be disused, and by the second century B. C. they were unintelligible. They are set down by commentators as indicating one of five things: 1. the style or character of the Psalm; 2. its musical setting; 3. its liturgical use; 4. its authorship, or the collection which bears the author's name; 5. the occasion of the composition.

TITLES INDICATING STYLE OR CHARACTER: — *Mizmor*, "Psalm," is prefixed to fifty-seven Psalms, mostly with the name of the author.

Shir, "Song," is prefixed to thirty, generally preceded or followed by *Mizmor*.

Maschil, prefixed to thirteen Psalms, and probably denoting a didactic poem, or "a skillful Psalm" (R. V. of Ps. 47, 7), with an artistic musical setting.

Michtam, a title of six Psalms (16, 56 to 60); probably a golden Psalm, or one of mysterious meaning, but by many thought to be a musical term.

Shiggaion, "wandering," title of Ps. 7; may refer to a dithyrambic poem and corresponding music.

"A Prayer" stands as the title of five Psalms (17, 86, 90, 102, 142).

"A Praise" is the title of Ps. 145 only.

TITLES INDICATING MUSICAL SETTING: — *Neginoth*, "on stringed instruments," occurs with Ps. 4, 6, 54, 55, 67, 76.

Neginah, "on a stringed instrument," Ps. 61. *Nehiloth*, "with the Nehiloth," wind instruments, probably flutes, Ps. 5 only.

Alamoth, "set to Alamoth," probably maidens' voices, soprano, Ps. 46 only.

Sheminith, "set to Sheminith," or eighth, i. e., an octave lower, probably tenor or base, Ps. 6, 12.

Gittith, "set to Gittith," either a Gittite (Gathite) instrument or tune, Ps. 8, 81, 84.

"To Jeduthun," R. V. after the manner of Jeduthun, a melody of, or after the manner of, Jeduthun, David's chief musician, Ps. 39, 62, 77.

Other obscure titles seem to indicate names of tunes, or titles of first words of songs; as, *Muth-labben*, Ps. 9; *Ajeleth-Shahar*, "hind of morning," Ps. 22; *Shoshannim*, "lilies," Ps. 45, 69; *Shushan-eduth*, "the lily of testimony," Ps. 60; *Shoshannim-eduth*, "lilies of testimony," Ps. 80; *Jonath-elem-rechokim*, "dove of the far terebinths," Ps. 56; "set to Altaschith," "destroy not," Ps. 57, 58, 59, 75; "set to Mahalath"

(unknown), Ps. 53; "set to Mahalath Leanoth" (unknown), Ps. 88.

"For the chief musician" is prefixed to fifty-five Psalms, most of which bear the name of David. It seems to denote the destination of the Psalm for the precentor or conductor of the Temple choir.

Selah is not a title, but occurs seventy-one times in Psalms. The LXX translated it *diapsalma*, probably "musical interlude." It is doubtless a technical term of great antiquity, carrying instruction to the orchestra to play louder with the singing, or softer during a vocal interlude.

TITLES OF LITURGICAL USE: — In the worship of the second Temple each day had its special Psalm. Ps. 3 is a morning Psalm, Ps. 4 is an evening Psalm, Ps. 92 is a "Psalm or Song for the Sabbath Day."

The LXX assign Ps. 24, 48, 94, 93 to the first, second, fourth and sixth days of the week, respectively, while the old Latin version inserts Ps. 81 for the fifth day, and the Mishna adds Ps. 82 for the third day.

Ps. 38, 70, "to bring to remembrance," may have been sung at the offering of incense.

Ps. 100, "a Psalm of thanksgiving," may have been sung at the oblation of thank-offerings.

Ps. 30, "a song at the dedication of the house," may mean a song at the Feast of Dedication.

Ps. 60, "to teach," implies a Psalm to be committed to memory and recited.

"Songs of Degrees, or Ascents" are titles for fifteen Psalms (120 to 134). Out of many explanations of this title, the most likely seems to be that it indicated the songs sung by Hebrew pilgrims on their way to Jerusalem to keep the annual feasts.

TITLES OF AUTHORSHIP: — One Psalm (90) is ascribed to Moses; seventy-three bear the name of David; two (72, 127) are inscribed for Solomon; twelve (50, 73-83) bear the name of Asaph, one of David's chief musicians; one each (88, 89) is attributed to the sages Heman and Ethan; eleven are attributed to the sons of Korah (42, 44 to 49, 84, 85, 87, 88).

TITLES OF OCCASION: — Thirteen Psalms of David (7, 34, 52, 54, 56, 57, 59, 142) are referred to the persecution of Saul; Ps. 18 to David's deliverance and victory; Ps. 60 to the war with Edom; Ps. 51 to David's fall; Ps. 3, 63, to David's flight from Absalom.

PROVERBS.

The Hebrew title signifies representation or similitude, which both the LXX and the Vulgate easily transformed into the Greek and Latin equivalents for Proverbs. The book belongs to the department of Hebrew literature called Wisdom, and is thus associated with Job and Ecclesiastes. It is a book of wisdom for all ages and all conditions of mankind. The book is called after Solomon, for the same reason Psalms are called after David. Solomon no doubt made a collection of proverbs to which he added many of his own (10. 1 to 22. 16 are generally ascribed to him), but the list is an accumulation covering a space of time as wide as the Psalms.

The book consists of a preface stating the object of the collection. Chapters 1. 8 to 9. 13 contain a series of sayings by one of the wise, addressed to "my son," praising Wisdom and inveighing against folly. In chapters 10. 1 to 22. 16 are 374 individual proverbs with the

heading "Proverbs of Solomon." They are mostly disconnected, though a few refer to a common subject. Chapters 22, 17 to 24, 34 contain two smaller collections, with the headings "words of the wise," or "these are the sayings of the wise." Chapters 25 to 29 contain a collection which "the men of Hezekiah king of Judah copied out." In chapters 30, 1 to 31, 9 are two small pieces closely related to each other. The collection closes (31, 10-31) with an acrostic on a virtuous woman.

ECCLESIASTES.

The Hebrew title is *Kohleth*, probably meaning "who calls, or addresses, an assembly." The LXX rendered it *Ecclesiastes*, which the A. V. interprets "Preacher," and the R. V. margin "Great Orator." The book was formerly ascribed to Solomon, and especially to his later years, when he had seen the folly of his idolatry, polygamy and worldliness. The conditions would fit such an authorship, for it is seemingly the narrative of a worldling, seeking in various ways for happiness. He has spasms of pleasure, streaks of moods, changes of conditions, cravings and gratifications, only to find everything vain, except as it is tempered with fear of God and observance of his ordinances. But the style of the book, its intermixture of Hebrew and Aramaic words, indicate a period of authorship much later than Solomon's time, and possibly after the return from the Captivity.

In chapters 1 and 2 the writer states his subject and gives an account of his experience of the vanity of worldly enjoyments. In chapters 3 and 4 the central point is the conflict between the will of God and that of man. Chapters 5 to 10 mingle reflections, maxims, and exhortations upon the vanity of riches as compared with the value of wisdom. Chapters 11 and 12 conclude the book with exhortations to industry, charity and godliness as the only sure offset to the vanities of life.

THE SONG OF SONGS.

This title is a superlative, equivalent to "the best, or matchless song." The additional words "which is Solomon's" formed no part of the original writing. The title "Canticles," once in popular use, was not exact, as the book is not a collection of songs, but a single one. While it was accepted as a part of the Hebrew Canon, its reading was interdicted to persons under thirty years of age. There is no end to the opinions about the object and purport of the book. The earliest commentators found in it only two interlocutors, the Shulamite and Solomon, and regarded it as allegorical, setting forth the love of Jehovah for his people Israel. The Targums read into the song the whole history of Israel down to the coming of the Messiah. The early Christian churches limited the allegory to the love of Christ for the church and the individual soul. The Syrian school of theology gave to it a purely historical or literal meaning. They recognized a real relation of love between the Shulamite and Solomon. A later school regard it as typical, that is, that the love between the Shulamite and Solomon, while real, was the type of a spiritual relation between Christ and the Church. Many modern writers treat it as a drama, in which they substitute a young man for Solomon, and make

the Shulamite proof against all the allurements of the court. It is plain that the burden of the song is love, that there are numerous actors in it, whose comings and goings are not definite. But its real secret has never been unfolded satisfactorily. However, the charm of its poetry is none the less glowing and acceptable. The intense love of nature pervading it commends it to every lover of field and flock and flower.

THE PROPHETICAL BOOKS.

ISAIAH.

The book takes its name from Isaiah, son of Amoz, who began to prophesy in the fifty-second year of King Uzziah, B. C. 750, and continued through the reigns of Jotham, Ahaz and Hezekiah, a period of about fifty-five years. Of his personal history little or nothing is known. His wife appears as a prophetess (8, 3), and his sons testify to his prophetic announcements (7, 8; 8, 3). He was a political leader as well as prophet and poet, and he opposed all alliances of his people with Babylon, Assyria and Egypt, whom he regarded as seducers, and fit to be denounced. His period was a most critical one, and is pictured in the same dark colors by Isaiah and his contemporaries, Amos, Hosea and Micah. The people were oppressed, vain, immoral, and almost wholly estranged from their national religion. What was worse, they were demoralized by factions antagonistic to independent national existence, and seeking favor with those opposing dynasties which sought to render all Jewry subservient.

The book divides into two parts. Part first contains thirty-nine chapters, of which chapter one is introductory, and descriptive of the low state of the nation. Chapters 2 to 4 cite a Messianic hymn, base an exhortation upon it, close with another Messianic utterance. In 5, he speaks of disaster as having come upon the people. In 6, the year of Uzziah's death, he speaks of the difficulty of his work by reason of the obduracy of the people. In 7 to 12 he encourages his people amid the despondency occasioned by the approach of the Assyrians from the north, and closes his discourses with a hymn. Chapters 13 to 23 constitute "the Burdens," and these are grouped with 24 and 25 because of their similar character. Chapters 36 to 39 were written about the date of the death of Sennacherib (B. C. 681) and consist of prophecies and a song uttered much earlier.

The second part (40 to 66) contains prophecies whose theme is the servant of Jehovah, in which Israel types the servant. The authorship of these chapters is much disputed, because they relate to Cyrus and a time much later than Isaiah. Some impute them to a second Isaiah, but there is nothing inconsistent with the thought that the real Isaiah may have seen in vision all he relates.

As the evangelical and Messianic prophet, Isaiah is more prominently cited in the New Testament, and is more read and revered by Christians, than any other.

JEREMIAH.

Jeremiah began to prophesy in the thirteenth year of King Josiah, B. C. 626, and covered the period from that time to the Captivity. He was

no less statesman than prophet, and he led a minority in Judah persistently hostile to the apostasy of his people, their neglect of justice, and their treachery in repeated violations of faith with Babylon. The Babylonish authorities acknowledged his services in the last matter (39, 11-14; 40, 1-5). After the capture of Jerusalem, a remnant, including the governor, Gedaliah, gathered around him at Mizpah, and he warned them in vain against going down into Egypt. But he was carried off thither by his countrymen, and after a last protest against their idolatry was, according to tradition, stoned to death at Taphanhes.

Jeremiah, priest and prophet, reveals his inner soul more than any other. From his call, he was "alone amid a hostile world," and compelled to witness a national and religious state of the very lowest. He speaks sadly, simply, yet energetically, his style varying from prose to poetry, and mingling prophecy with outbursts of prayer or complaint.

The book opens with an introduction (chap. 1). Then follows a series of prophecies, probably those of the roll written down by Baruch (36, 32), after the roll read to Jehoiakim had been burnt by him (2 to 11). Following these is a series of shorter prophecies directed against the kings of Judah and the false prophets (21 to 25). These are followed by two great prophecies of the fall of Jerusalem (25 to 28). Then come the messages of comfort for the captives in Babylon (29 to 31). There follows a history of Jeremiah's work during the two years before the capture of Jerusalem, and subsequently (32 to 45). Next is a series of prophecies against foreign nations, concluding with the great prophecy against Babylon (46 to 51). The book ends with a supplement which is also the preface to Lamentations (52).

His prophecies concerning the return from the exile (24, 5-7; 29 to 33) had a great influence in bringing about the return from exile. The many allusions to Jeremiah in the New Testament show that his book was well known to the authors of the New Dispensation.

LAMENTATIONS.

In the Hebrew Bible Lamentations is classed with Song of Songs, Ruth, Ecclesiastes and Esther, in part 2 of the "Writings." The title corresponds to the Vulgate rendering of the Septuagint, *Threnoi*, which is itself a rendering of the Hebrew *Kinoh*, the title of David's funeral song over Saul and Jonathan. The authorship is, by universal consent, ascribed to Jeremiah, and the period of writing may be placed as shortly after the capture of Jerusalem, judging from the vivid manner in which the horrors of the siege are depicted.

The book consists of five separate poems, or songs, of mourning over Jerusalem, after she had been desolated by Nebuchadnezzar; the whole being an outpouring of indignant but profound sorrow and grief. The first four poems are acrostics, the first verse beginning with the first letter of the Hebrew alphabet, the second with the second, and so on. There are variations from this in the third chapter, where the first three verses begin each with the first letter, the second three with the second letter, and so on. This strange limitation does not seem to have narrowed the flow of passion in the poems.

EZEKIEL.

Ezekiel (God strengthens) was carried captive with King Jehoiachin at the time of Nebuchadnezzar's second attack on Jerusalem, B. C. 597, and settled with other captives on the banks of the Chebar, an affluent of the Euphrates from the north-east. His prophecies are supposed to extend over a period of twenty-two years, beginning about the year 593 B. C. In a political sense the mission of Ezekiel was like that of Jeremiah, namely, to warn his people against constant breaches of faith with the oriental powers, and to teach that their salvation would come about by reliance on Jehovah. The Hebrew traditions are to the effect that the prophecies of Ezekiel were written out and preserved through the agency of the Great Synagogue. But as Ezekiel himself, along with Daniel, Haggai and Zechariah, were counted as members of the Great Synagogue, there is reason for supposing that Ezekiel may have been a prime agent in writing out his own prophecies. On account of the allegorical form of the prophecies, and certain discrepancies between them and the Pentateuch, their reading was at first interdicted before the age of thirty, and they received a late place in the Hebrew Canon for public reading in the synagogue. Though Ezekiel's prophecies cover much the same ground as those of Jeremiah, and have practically the same spirit and aim, they consist largely of visions and wrought out parables, after the similitude of nature, as in "the wall covered with distemper" (13, 10-11); "the seething pot" (24, 3-13); "the cedar" (31, 3-9); "the shepherd" (34, 2-6). While the style is prose, the book abounds in poetical refrains. Many of the chapters are dated, the day of the month being given, and the year from Jehoiachin's captivity, though they are not arranged in chronological order.

The book contains two leading parts. The first part (ch. 1 to 39) is composed of discourses and poems, which fall into three groups:—*a.* Prophecies concerning Judah and Israel, up to the time of the destruction of the Temple (1 to 24). *b.* Threatening prophecies upon the nations, mostly of a period coincident with the destruction of the Temple (25 to 32). *c.* Prophecies relating to Israel and other nations after the destruction of the Temple (33 to 39). The second part (40 to 48) constitutes an apocalypse. It is full of consolation, and intended to arouse hope of the future restoration of the people on their repentance, now that the destruction of Jerusalem is complete. It pictures the glory of the people in a restored land, with a rebuilt city and temple, and all the accessories of virtue and happiness. Ezekiel is not directly quoted in the New Testament.

DANIEL.

Daniel (God's judge) is mentioned by his contemporary Ezekiel (14, 14-20), and as one of notable wisdom (28, 3). Daniel was of princely descent, and was carried captive to Babylon in the third year of King Jehoiakim, B. C. 605, or at the time of Nebuchadnezzar's first attack upon Jerusalem. In B. C. 603 he interpreted that monarch's dream and rose to fame. Subsequently he interpreted the king's second dream, and acted as viceroy during his madness. He expounded the danger of the writing on the wall, escaped the danger of the den of lions in the time of Darius, was set over the

kingdom when Babylon fell into the hands of Cyrus, and died in exile at an age approximating ninety years. In the Hebrew Bible, Daniel does not rank as one of the prophets, but is classed with Ezra, Nehemiah and Chronicles. The authorship of Daniel has given rise to much speculation, and many critics reject its authenticity, from the fact that its earlier chapters record miracles beyond belief, and histories whose minute details could never have been written before they occurred. These make the book a production as late as the Maccabean period. Of course, these deny the possibility of such a thing as history in advance through the agency of prophecy. Modern discoveries in Assyria help to explain and substantiate some of the important mentions in the book of Daniel.

The book is partly historical and partly prophetic. The historical part is written in Aramaic. The prophetic portion is in Hebrew. The first, or historical part (1 to 6) narrates the personal history of Daniel, his arrival in Babylon, his training, his escape from the den of lions, his high official position under Darius and Cyrus. The second part (7 to 12) is a series of visions, during the rules of Belshazzar, Darius and Cyrus, B. C. 555-534. They predict great historical events, such as the rise and fall of empires, wars of conquest, the final overthrow of the Jewish dynasty, etc., and embrace (9) certain Messianic prophecies also. In ch. 12 is a forecast of the supremacy of the Messianic kingdom to the end of the world.

THE MINOR PROPHETS.

HOSEA.

There are twelve prophets reckoned as "minor." They do not all come after the "greater prophets" as to time, nor are their works of minor moment. They simply lack in bulk the writings of the "greater prophets." Isaiah was partly contemporary with Micah; Jeremiah with Nahum, Zephaniah, Habakkuk and Obadiah; Ezekiel comes immediately before Hagai.

Hosea was the last great prophet of the kingdom of Israel, and his writings cover the period of confusion and degeneracy which led to the absorption of the kingdom by Assyria. His prophecies are disjointed discourses, wonderfully condensed, and extending over many years. His style is intense, quite poetical at times, and highly epigrammatic. His illustrations are drawn from rural life, and reflect truthfully the manner of his time.

The book is of two distinct parts. The first part (1 to 3) has to do with Hosea's painful personal history, by means of which he types the idolatry of the nation, its separation from Jehovah, the dire consequences thereof, its restoration to favor. The second part (4 to 12) embraces charges of gross iniquity against the people at large, and princes, priests and leaders; denounces the inevitable punishment of subjugation and exile; but (13, 14) breaks into expostulation, and in the end assumes the form of tearful entreaty, with promises of blessing to follow later repentance.

JOEL.

It is difficult to fix the period of Joel's prophecies. He probably preceded Amos and

Hosea, by a little, and may have figured about B. C. 770. Whatever his time, it was a period of grave calamities in Judah, and they form the burden of his prophecies, his aim being to warn as well as encourage his people. His style is chaste and smooth, but his facts are wrapped in metaphor, and the historic realities are shrouded in hyperbole.

Chapters 1. 1 to 2:17 are descriptive of a "day of Jehovah." Judah and Jerusalem are metaphorically stricken with two plagues of locusts, whose devastation is described. Prayer and fasting is called for, and entreaty made for penitence. In chapters 2. 18 to 3. 21 Jehovah answers the prayers for help, by promising plenty and prosperity, and a new spirit comes over the people, so that when adversity comes they will not hesitate to call upon the Lord. The nations that have oppressed Israel shall be punished. There is to be a grand assembly of the nations before God, and those that put their trust in him shall be rewarded, the rest shall be made desolate.

AMOS.

Amos was a shepherd of Tekoa in Judah, nine miles south of Jerusalem. He was not a prophet of the schools, but appeared in the northern kingdom, about B. C. 765, and began to speak for Jehovah amid unsympathetic and hostile surroundings.

Jeroboam II. was on the throne of Israel, and Uzziah on that of Judah. Both kingdoms were at comparative peace, but Amos saw in the internal condition the seeds of destruction, and foretold the future domination of Assyria. After delivering his solemn messages to Samaria, he returned to Tekoa and wrote them out. The prophecies of Amos stand in the highest rank of biblical compositions, and he is given place alongside of Isaiah and Jeremiah. No prophet has shown so well, so forcibly, and with such effective everyday illustrations, the evil consequences, in state and society, of cupidity, dishonesty, uncharitableness, infidelity and neglect of God in human transactions and relationships. The book is susceptible of four divisions. 1. Denunciations of the sins of Israel and neighboring nations, such as Syria, Philistia, Tyre, Edom, Ammon and Moab (1. 1 to 2. 3). 2. Description of Israel and Judah; denunciation of the doom which hung over Samaria; lament for the calamities that would inevitably follow (2. 4-6). 3. The impending punishment of Israel, in five eloquent visions (7. 1 to 9. 10). 4. Farewell words of hope and promise, in which the rise of the tabernacle and the final restoration of God's people are predicted (9. 11-15).

OBADIAH.

We know nothing of Obadiah personally. The burden of his short prophecy is against Edom, for her rejoicing over the fall of Jerusalem B. C. 587. The style is severely plain but energetic. The substance is that Edom is to be destroyed in spite of her ancient wisdom and rocky fastnesses. Her fate is deserved because of the nation's cruelties, which they are exhorted to abandon. Jehovah's vengeance is at hand for all nations, and Judah and Joseph will exterminate Edom and again enter into their own ancient inheritance.

JONAH.

From 2 Kings 14. 25, we learn that Jonah predicted to Jeroboam his victories over the Syrians. He tells us that he was the son of Amittai. In form the book is not a prophecy, but its place among the prophetic books is given it for its educational value. The motive of the writing seems to be to rebuke the exclusive spirit of Israel and its habit of rejoicing over the calamities of other nations. Jonah's mission is unique, in that it carried the necessity for repentance to Nineveh, a foreign city, the condition of which was such as to make it hearken to the message, thereby postponing predicted ruin for a long term of years.

In chapter 1 we have the story of Jonah's commission, his refusal to obey, his flight, his arrest, his being swallowed by the great fish, his deliverance. In chapter 2 is his psalm of thankfulness for deliverance. Chapter 3 narrates his preaching in Nineveh, and the repentance and reprieve of the citizens. Chapter 4 records Jonah's anger at the sparing of the city and the rebuke through the withered gourd, though he was without compassion on the Ninevites.

MICAH.

Micah was native to western Judah, and the bulk of his work was done during the reign of Hezekiah. His first prophecy was given before the fall of Samaria, B. C. 722. He was therefore a witness of the degenerate times that saw the end of the kingdom of Israel, and those which characterized the reigns of Hezekiah and Manasseh. His style is smooth yet vigorous. His prophecies are distinguished for sympathy with the poor and down-trodden, whose wrongs, along with the moral corruptions of the times, form the ground on which the ruin of the state is predicted. Together with Isaiah, he foretells a king of David's line who will save the people from their foes and sins. Though Micah's prophecies were delivered at different times, in their collected form they fall into three divisions. 1. The prophet describes Jehovah as coming to destroy Samaria for her corruption. Judah deserves the same condemnation. The rulers and false prophets are accused of oppression of the poor. The impending disaster is earned by reason of injustice and cruelty (1 to 3). 2. Restoration of Zion, its temple, its people, its ancient prosperity, together with a gathering of all the nations, is promised under the sovereignty of a Messiah (4, 5). 3. A grand colloquy between Jehovah and his people; a justification of his righteous rule over nations; an assurance that in the midst of judgment he will remember mercy (6, 7).

NAHUM.

Nothing is known of the person of Nahum, except that he was an Elkoshite. His time seems to have been that of the impending destruction of Nineveh, B. C. 610, for the fate of no other nation, not even Israel, claims his attention. His style is powerful and effective, and the unity of design and subject perfect. Chapter 1 opens with a vision of God's coming in judgment. To those who trust him he is ever good. His enemies, the Assyrians, are doomed to destruction. Israel will welcome the fall of the tyrant. Chapter 2 describes the capture of Nineveh by the Medes, and treats

the event as a token of the restoration of Israel. Chapter 3 elaborates chapter 2 by means of new figures of speech and details.

HABAKKUK.

Of Habakkuk personally we know nothing. His time seems to have been contemporary with Jeremiah, and during the reign of Jehoiakim (B. C. 608-597). The Assyrian glory has passed, and Israel has to deal with Chaldean. The prophecy abounds in rich and varied forms of expression, and is characterized by moral and spiritual insight. Chapters 1 and 2 are colloquial in form, the characters being Jehovah and the prophet. God is asked how long his people are to endure Chaldean tyranny. The assurance comes that the hand of the oppressor shall be removed, and the tyrant crushed. In ch. 3 the prophet breaks forth into prayer, and introduces the hymn of faith, which closes with God's enemies prostrate, but faith exultant.

ZEPHANIAH.

Zephaniah is regarded as a descendant of Hezekiah. He prophesied in the days of Josiah, or about 630 B. C., and his denunciations of idolatry were in the line of the reforms instituted by Josiah. Zephaniah's style is pointed and forcible and rises at times to lyrical sweetness. He draws his lessons with skill and presses them home with vigor. In ch. 1, the prophet denounces the idolatry of Judah, and pronounces judgment. In ch. 2, he calls on surrounding nations to repent if they would escape judgment. In ch. 3, Zion is promised a day of restoration, when the judgments have been executed on the wicked nations.

HAGGAI.

Haggai was the earliest of the prophets of the restoration. After the return to Jerusalem, B. C. 536, the work of restoring the Temple lagged. About B. C. 520, Haggai urged the completion of the work. He was soon joined by Zechariah, and, under their joint urgency, the Temple was completed in four years. The style of his prophecies is simple, the discourse consisting of historical data mingled with explanations. In ch. 1 he reminds the people of the desolation of the Temple while they are comfortably housed. This neglect brought failure of crops and scarcity. As a result of the appeal they lend a hand to complete the Temple. In ch. 2, 1-9 the workers are cheered by the promise that the glory of the second Temple shall exceed the first. In ch. 2, 10-19 is a further reminder of the fact that national prosperity depends on duty toward God. In ch. 2, 20-23 is a promise to the leader Zerubbabel that he will be honored and protected when the nations about shall be in terror of God's judgments.

ZECHARIAH.

Zechariah was a helper of Haggai in promoting the building of the second Temple. The burden of his prophecies is the same, but his style is wholly different. He uses the medium of visions to enforce a sense of pride and duty. The book falls into three parts. 1. A series of visions designed to arouse enthusiasm in favor

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of the work of rebuilding the Temple (1 to 6). 2. There is a pause of two years, followed by an explanation to messengers from Bethel of the nature of a true fast, and of the conversion of fasts into feasts of joy and gladness, whereby many nations may be induced to come to Jerusalem to worship (7, 8). 3. In ch. 9 is a description of the future destiny of the Jewish church. In 10, Israel will share with Judah the coming prosperity, being restored as from out of Egypt. In 11, all troubles that had befallen them sprang from their rejection of the Messiah. In 12 to 14 is a pictorial description of the restoration, showing the glory of the Holy City and how the nations acknowledge Jehovah and worship him there.

MALACHI.

Malachi is called the "seal" of the prophets, because the last. His personal history is unknown. He was cotemporary with Ezra and wrote about 450 B. C. As Haggai and Zecha-

riah furthered the rebuilding of the Temple, Malachi strove to maintain the integrity of the nation and the purity of the national worship. The prophet's style is argumentative and somewhat rhetorical. Some passages are obscure. He brings out quite vividly the moral and religious life of his times. The book divides into four parts. 1. An introduction showing that as compared with Edom, God still favors Israel (1. 2-5). 2. A condemnation of the priests for their ingratitude to God in offering worthless sacrifices and profaning their calling (1. 6 to 2. 9). 3. Deals with the shortcomings of the people, their intermarriages with the heathen, illegal divorces; the coming of God's messenger, and judgment against the unworthy; temporal prosperity depends on reformation in worship; some vexed by misfortune turn against God, others chastened by adversity learn to fear and to respect the day of judgment (2. 10 to 3. 18). 4. The day of Jehovah is near for the destruction of the wicked. In order to be ready the law must be observed; thus the impending doom may be escaped.

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PERIOD I. CREATION TO THE DELUGE, 1656 YEARS.

A. M.	B. C.		
1	4004	The Creation of the World	Gen. 1, 2.
1	4004	Expulsion of Adam and Eve from Eden	3.
2	4002	Cain born	4. 1.
3	4001	Abel born	4. 2.
129	3875	Abel murdered by his brother Cain	4. 8.
130	3874	Seth born, Adam being 130 years old	5. 8.
622	3382	Enoch born, Jared being 162 years old	5. 18, 19.
637	3317	Methuselah born, Enoch being 65 years old	5. 21.
930	3074	Adam dies, aged 930 years	5. 5.
987	3017	Enoch translated, aged 365 years	5. 24.
1042	2962	Seth dies, aged 912 years	5. 8.
1056	2948	Noah born, Lamech being 182 years old	5. 28, 29.
1656	3348	Methuselah dies, aged 969 years	5. 27.
1656	3348	Noah enters the ark, being 600 years old	7. 6-7.

PERIOD II. FROM DELUGE TO CALL OF ABRAHAM, 427 YEARS.

1657	2947	Noah and his family leave the ark	Gen. 8. 18.
1770	2234	Building of Babel and confusion of language	11. 1-9.
1771	2233	Nimrod founds Babylonian or Assyrian monarchy	10. 8-11.
1816	2188	Mizraim founds Egyptian monarchy	10. 13.
2006	1998	Noah dies, aged 950 years	9. 29.
2008	1996	Abraham born, Terah being 70 years old	11. 26.

PERIOD III. FROM CALL OF ABRAHAM TO EXODUS, 430 YEARS.

2068	1936	Abraham moves from Ur to Haran	Gen. 11. 31.
2083	1921	The call of Abraham to Canaan	12. 1-4.
2091	1913	Abraham's victory over the kings and rescue of Lot	14. 1-24.
2094	1910	Ishmael born, Abraham being 86 years old	16.
2107	1897	God's covenant with Abram; name changed to Abraham; destruction of cities of the plain	17-19.
2108	1896	Isaac born, Abraham being 100 years old	21. 1-5.
2133	1871	Abraham offers Isaac as a sacrifice	22. 1-19.
2145	1859	Sarah dies, aged 127 years	23. 1, 2.
2148	1856	Isaac is married to Rebecca	24.
2163	1836	Jacob and Esau born, Isaac being 60 years old	25. 24-26.
2183	1821	Abraham dies, aged 175 years	25. 7, 8.
2245	1759	Jacob goes to Syria and marries Leah and Rachel	28-30.

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PERIOD III. FROM CALL OF ABRAHAM TO EXODUS, 430 YEARS — (continued).

A. M.	B. C.		
2258	1746	Joseph born, Jacob being 90 years old	Gen. 23. 22-24.
2265	1739	Jacob returns to Canaan	" 31, 32.
2275	1729	Joseph sold by his brethren	" 37.
2288	1716	Joseph is exalted in Egypt	" 41.
2298	1706	Jacob and his family move to Egypt	" 43-47.
2315	1689	Jacob dies in Egypt, aged 147 years	" 49.
2368	1636	Joseph dies, aged 110 years	" 50, 26.
2430	1574	Aaron born	Ex. 6. 2.
2433	1571	Moses born	" 2. 1-10.
2473	1531	Flight of Moses into Midian	" 2. 11-22.
2513	1491	Moses commissioned to deliver Israel	" 3, 4.

PERIOD IV. FROM EXODUS TO BUILDING OF SOLOMON'S TEMPLE, 487 YEARS.

2513	1491	Miraculous passage of Red Sea by Israel	Ex. 14, 15.
2514	1490	Delivery of the law at Mount Sinai	" 19-40.
2532	1452	Miriam, sister of Moses, dies, aged 130 years	Num. 20. 1.
2552	1432	Aaron dies at Mount Hor, aged 123 years	" 20, 27-29.
2553	1451	Moses dies, aged 120 years. Joshua becomes his successor	Deut. 34.
2553	1451	Israel crosses Jordan and enters Canaan	Josh. 1-6.
2561	1443	Joshua dies, aged 110 years	" 24.
2849	1155	Samuel is born	1 Sam. 1. 19.
2888	1116	Eli dies. Ark captured by Philistines	" 4.
2909	1095	Saul is anointed king of Israel	" 10, 11.
2919	1085	David is born	" 16, 13.
2941	1063	David anointed king	" 31.
2949	1055	Saul kills himself after defeat in battle	2 Sam. 2. 4.
2949	1055	David anointed king of Judah at Hebron	" 5. 1-5.
2956	1048	Ishbosheth killed, and kingdom united under David	" 5. 6-9.
2957	1047	David captures Jerusalem and makes it his capital	" 11.
2969	1035	David commits adultery with Bathsheba	" 12.
2970	1034	David repenteth through Nathan's teaching	" 12, 24.
2971	1033	Solomon is born	" 15.
2981	1023	Absalom rebels against David and is slain	1 K. 1.
2989	1015	David proclaims Solomon king, defeating Adonijah	" 2.
2990	1014	David dies, aged 70 years	" 6. 9.
3000	1004	Solomon's Temple finished after 7 years building	

PERIOD V. DIVIDED KINGDOMS OF JUDAH AND ISRAEL, 388 YEARS.

B. C.	Kingdom of Judah.	Kingdom of Israel.	Prophets.
975	Rehoboam (17 years).	Jeroboam (22 years).	Ahijah.
957	Abijah or Abijam (3 years).	18th year of Jeroboam.	Shemaiah.
955	Asa (41 years).	20th "	Azariah.
954	2d year of Asa.	Nadab (2 years).	
953	3d " "	Baasha (24 years).	Hanani.
930	26th " "	Elah (2 years).	Jehu.
929	27th " "	Zimri (7 days).	
929	27th " "	Omri (12 years).	
913	38th " "	Ahab (22 years).	Elijah.
914	Jehoshaphat (25 years).	4th year of Ahab.	Micaiah.
898	17th year of Jehoshaphat.	Ahaziah (2 years).	Elisha.
896	18th "	Joram or Jehoram (12 years).	Jahaziel.
892	Jehoram (8 years in all).	5th year of Joram.	
885	Ahaziah (1 year).	12th "	
884	Athaliah (7 years).	Jehu (28 years).	Jehoiada.
878	Joash (40 years).	7th year of Jehu.	
856	23d year of Joash.	Jehoahaz (17 years).	Jonah.
839	37th " "	Jehoash (16 years).	
839	Amaziah (29 years).	2d year of Jehoash.	
825	15th year of Amaziah.	Jeroboam II. (41 years).	Hosea.
810	Uzziah, or Azariah (52 years).	27th year of Jeroboam II.	Amos.
784	" "	Anarchy (11 years).	
773	38th year of Uzziah.	Zachariah (6 months).	
772	39th " "	Shallum (1 month).	
772	39th " "	Menahem (10 years).	
761	50th " "	Pekahiah (2 years).	
759	52d " "	Pekah (20 years).	
758	Jotham (16 years in all).	2d year of Pekah.	
742	Ahaz (16 years).	17th " "	Obed.
730	12th year of Ahaz.	Hoshea (9 years).	Isaiah.
726	Hezekiah (29 years).	3d year of Hoshea.	Micah.

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PERIOD V. DIVIDED KINGDOMS OF JUDAH AND ISRAEL, 388 YEARS — (continued).

B. C.	Kingdom of Judah.	Kingdom of Israel.	Prophets.
721	6th year of Hezekiah.	Captivity of Israel.	Nahum.
697	Manasseh (55 years).		Habakkuk.
642	Amon (2 years).		Jeremiah.
640	Josiah (31 years).		Zephaniah.
622	Discovery of the book of the law. National revival of religion.		
608	Jehoahaz (3 months).		
608	Jehoiakim (11 years).		
606	Nebuchadnezzar attacks Judah and renders it tributary.		
597	Jecooniah, Coniah, or Jehoiachin (3 months).		Daniel.
597	Jerusalem taken by the Chaldeans.		
597	Jecooniah exiled to Babylon.		Ezekiel.
597	Zedekiah or Mattaniah; vassal to Babylon 11 years.		
590	Siege of Jerusalem by the Chaldeans.		Obadiah.
587	Jerusalem taken and destroyed.		
587	Zedekiah a prisoner in Babylon.		
	<i>End of Jewish monarchy.</i>		

PERIOD VI. DESTRUCTION OF JERUSALEM TO BIRTH OF CHRIST, 587 YEARS.

587	Destruction of Jerusalem and Jewish captivity.	Ezekiel.
538	Capture of Babylon by Cyrus.	
538	Cyrus issues his proclamation for the return of the Jews.	
536	Return of captives under Zerubbabel. Joshua high priest.	
524	Foundation of second Temple laid.	
522	Death of Cyrus. Accession of Cambyses called Ahasuerus.	
521	Building of Temple is stopped.	
520	Building of Temple recommenced by order of Darius.	Haggai.
520	Stirring appeals of Haggai and Zechariah.	Zechariah.
515	Second Temple completed and dedicated.	
485	Xerxes (called Ahasuerus) becomes king of Persia.	
478	Esther made queen by Xerxes.	
473	Haman's plot frustrated. Feast of Purim instituted.	
465	Accession of Artaxerxes Longimanus (Ez. 7).	
458	Ezra commissioned to reestablish the Jewish state.	
445	Nehemiah sent to Jerusalem as governor.	Malachi.
432	Second visit of Nehemiah to Jerusalem.	
	<i>End of Old Testament History.</i>	
335	Alexander the Great establishes the Macedonian Empire in Persia and the East.	
323	Alexander dies.	
320	Ptolemy Lagus surprises Jerusalem.	
277	Septuagint Version ordered by Ptolemy Philadelphus.	
170	Antiochus Epiphanes captures Jerusalem.	
166	Jewish revolt. Judas Maccabæus governor of Jerusalem.	
161	Jonathan becomes governor.	
152	Jonathan becomes high priest.	
143	Simon; treaty with the Romans.	
135	John Hyrcanus.	
107	Judas Aristobulus high priest and king.	
88	Anna the prophetess born.	
63	Jerusalem taken by Pompey and made a Roman province.	
40	Herod made king.	
28	Augustus Cæsar, Emperor of Rome.	
18	Herod begins to rebuild the Temple.	
5	John the Baptist born.	
4	Christ born, 4 years before the era known as A. D.	

PERIOD VII. BIRTH OF CHRIST TO DESTRUCTION OF JERUSALEM BY TITUS.

4	Rule of Herod the Great. Birth of Christ.	
A. D.		
6	Judea made a Roman province under procurators.	
6	Herod Antipas, vassal king in Galilee and Peræa.	
8	Coponius, procurator of Judea.	
6	Jesus visits Jerusalem and the Temple.	
9	Marcus Ambivivus, procurator.	
12	Tiberius, colleague of Augustus in Rome.	
13	Annius Rufus, procurator.	

PERIOD VII. BIRTH OF CHRIST TO DESTRUCTION OF JERUSALEM
BY TITUS — (continued).

A. D.		
14	Valerius Gratus, procurator.	
14	Tiberius, sole Emperor of Rome.	
17	M. Calpurnius Piso, legate of Syria.	
25	Caiaphas, high priest.	
26	Pontius Pilate, procurator.	
27	Advent of John the Baptist.	
27	Baptism of Christ by John.	
30	Passover, crucifixion, and ascension of Christ.	
30	Pentecost (May 6). Descent of Holy Spirit.	
37	Caligula, emperor.	
41	Claudius, emperor.	
54	Nero, emperor.	
64	The great persecution of Jews.	
68	Galba, emperor.	
69	Vespasian, emperor. The Jews revolt and war with Romans.	
69	Titus is Roman general.	
70	Destruction of Jerusalem by Romans.	

THE EXODUS AND ROUTE TO CANAAN.

The periods and events which mark the passage of the Israelites from Egypt to the borders of Canaan may be grouped under five heads, as set forth below :

I. THE EXODUS.

RAMESES. The Exodus began at Rameses (Ex. 12. 37; Num. 33. 3), in the first month and fifteenth day, with "about six hundred thousand on foot that were men, beside children." Rameses, or Ramses, was a leading city of Goshen, probably centrally located, and had been built by the Israelites as a store-city for the pharaoh named Rameses. Modern Egyptologists date the exode during the reign of Pharaoh Menepthah, B. C. 1317. Another date, B. C. 1491, was formerly used. After a march of one day, or about sixteen miles, they arrived at

SUCCOTH. (Ex. 12. 37-39.) Succoth appears to have been the district of which Pithom was the capital. It was a region of pasturage, watered by a canal from the Nile, and therefore a proper halting place for a people with "flocks and herds, even much cattle."

ETHAM. (Ex. 13. 20.) They journeyed from Succoth to Etham, "in the edge of the wilderness." This encampment was at the north end of the Red Sea, and they could have gone thence to Canaan by two regular routes without crossing the sea. But God ordered otherwise, and changed their route to the south-east to

PI-HAHIROTH. (Ex. 14. 1-9.) They encamped "before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon." Migdol was evidently a watch-tower on a hill, and the place of encampment lay between Lake Timsah and the so-called Bitter Lakes, where the sea was narrow, shallow, and easily affected by strong, persistent winds. Here the Pharaoh overtook them, and thence they made their miraculous escape through the sea to the east side (Ex. 14. 21-31).

II. THE ROUTE TO SINAI.

MARAH. (Ex. 15. 22-26.) After celebrating their escape with song, timbrel and dance, Moses led them a three days' journey into the wilderness of Shur, when they reached Marah, or "place of bitter waters." Here Moses sweetened the waters for his murmuring followers. They then came to

ELIM. (Ex. 15. 27.) At Elim were "twelve wells of water, and threescore-and-ten palm trees; and they encamped there."

WILDERNESS OF SIN. (Ex. 16.) After leaving Elim, they "came into the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month" after leaving Egypt. Here they were miraculously fed with quails and manna. After journeying from the Wilderness of Sin, they encamped at Dophkah and Alush, and then pitched at

REPHIDIM. (Ex. 17. 1-8.) Here they murmured for water, and Moses smote the rock in Horeb, giving them a supply. He also called the place "Massah and Meribah, because of the chiding of the children of Israel." Here, too, a battle took place between the Israelites and Amalekites, in which the former were victorious. Leaving this encampment, they entered the

WILDERNESS OF SINAI. (Ex. 18. 5-27; 19. 1 to 40. 38.) In this wilderness they "encamped before the mount" (Mt. Sinai). Jethro, the father-in-law of Moses, paid him a visit. Moses chose able men, and made them heads over the people, "and they judged the people at all seasons." God gave to Moses the Ten Commandments (Ex. 20). A portion of the law was promulgated (Ex. 21 to 23). The Tabernacle was fashioned and its ceremonies prescribed. Aaron and his sons were set apart for the priest's office. The worship of the Golden Calf took place, followed by a slaughter of the people (Ex. 32). The Tabernacle was completed and furnished, and received the approval of Moses (Ex. 39). Ceremonial dedication of the Tabernacle (Ex. 40). The completed law was given

THE EXODUS AND ROUTE TO CANAAN.

and promulgated (Lev. 1 to 27). The people were numbered (Num. 1 to 8), and the second passover celebrated (Num. 9).

III. FROM SINAI TO KADESH-BARNEA.

The stay at Sinai covered the period from the fifteenth day of the third month of the first year, after leaving Egypt, until the twentieth day of the second month in the second year, or nearly one of our years (Ex. 19. 1; Num. 10. 11). Then (Num. 10. 12, 33) "they departed from the Mount of the Lord three days' journey," and came to

TABERAH. Here their complainings brought upon them a consuming fire (Num. 11. 1-8); and here the "seventy elders" seem to have been first chosen. The next encampment was at

KIBROTH-HATTAAYAH (*graves of lust*). Here the murmuring people were smitten with a plague, ere they could chew the food God had sent (Num. 11. 34).

HAZEROTH. (Num. 11. 35.) They next journeyed to Hazeroth, and abode there. Here Aaron and Miriam sinned, and Miriam was stricken with leprosy (Num. 12. 1-15). They next moved to

KADESH-BARNEA. (Num. 12. 16; 13. 26.) It appears from Deut. 1. 2 that they consumed eleven days in marching from Sinai to Kadesh-barnea, which place was in the wilderness of Paran, and near the southern borders of Canaan. From this place the twelve spies were sent out to view the "Land of Promise" (Num. 13. 2-33), all but two of whom (Joshua and Caleb) returned with an evil report.

IV. THE WILDERNESS WANDERINGS.

(Num. 14. 1-39.) The adverse report of the spies threw the people into rebellion against Moses and Aaron, and God declared (Num. 14. 23) "Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." So (Num. 14. 25) God commanded, "To-morrow turn you, and get you into the wilderness by the way of the Red Sea." This period of rebellion and judgment seems to have been characterized by the outbreak and punishment of Korah and his followers, and by fire and plague, which destroyed thousands (Num. 16). In Num. 33 a series of encampments of the Israelites during their wilderness wanderings is given. They indicate that the life of the wanderers was not unlike that of the nomadic tribes in whose

midst they were moving from place to place in search of water and pasturage, giving and receiving battle, the elders gradually dying off, the younger men acquiring skill and bravery for the conquest of Canaan.

V. KADESH-BARNEA TO THE RIVER JORDAN.

The wilderness wandering covered a period approximating thirty-eight years, after which there was a return to

KADESH-BARNEA. (Num. 20. 1-21; 27. 14.) Here Miriam died and was buried, and here Moses smote the rock. Edom refused to give Israel passage through his border (Num. 20. 21, 22) wherefore Israel turned away and marched by the borders of Edom to

MOUNT HOR. (Num. 20. 22-29; 34. 7, 8.) Hor was on the borders of Edom. Here Aaron died and was buried. After leaving Mount Hor, they made a long detour by way of

THE ARABAH. (Num. 21. 5-9; Deut. 2. 8, R. V.) This detour, for the purpose of compassing Edom, carried them to Elath and to Ezion-geber on an arm of the Red Sea. The encampments are mentioned in Num. 33. 41-48. On their northward march they at length reached the brook

ZARED or ZERED. (Num. 21. 12; Deut. 2. 13, 14.) This brook or wady separated Moab from Edom. They next crossed the

ARNON. (Num. 21. 13-15.) The Arnon formed the boundary between the Amorites and Moabites. The next encampment was at

BEER. (Num. 21. 16-18.) Here they sang the song of the well. Their marches were now through Moab (Num. 21. 19-22) to

JAHAZ. (Num. 21. 23, 24.) Here they defeated the Amorite army and took possession of the country between the Arnon and Jabbok. Thence they marched to

EDREI. (Num. 21. 33.) Here they defeated Og, King of Bashan, and occupied his country. They next pitched at

ABEL-SHITTIM. (Num. 22. 36; Deut. 34.) This was the "Meadow of Acacias" in the plains of Moab, on the east side of Jordan, opposite Jericho. Here, in sight of Canaan, they defeated the combined armies of Moab, Ammon and Midian. The people were again numbered. Moses repeated and confirmed the law to the new generation of Israel, delivered his last charge, recited his song, viewed the promised land from Nebo, and died. Joshua took charge of affairs, crossed the Jordan and began the conquest of Canaan (Josh. 1).

PARABLES AND FABLES OF OLD TESTAMENT.

ORDER AND TIMES OF THE PROPHETS.

	Approximate Date B. C.	Kings under whom they prophesied.
<i>Before the Babylonian Captivity.</i>		
Jonah	810-790	Jehoash, Jeroboam II. (Amaziah).
Joel	790-760	Uzziah.
Amos	780-760	Jeroboam II. (Uzziah).
Hosea	780-725	Jeroboam II. to Hoshea (Uzziah, Jotham, Ahaz).
Isaiah	750-695	Uzziah, Jotham, Ahaz, Hezekiah.
Micah	745-725	Jotham, Ahaz, Hezekiah.
<i>Near to and during the Captivity.</i>		
Nahum	660-630	Manasseh, Amon, Josiah.
Zephaniah	630-620	Josiah.
Habakkuk	620-610	Josiah, Jehoahaz.
Jeremiah	628-583	Josiah to Zedekiah. The Captivity.
Daniel	606-534	The Captivity.
Obadiah	587	Soon after the destruction of Jerusalem.
Ezekiel	596-574	Among the Jewish exiles, before and after the destruction of Jerusalem.
<i>After the return from Captivity.</i>		
Haggai	520-518	Rebuilding of the Temple.
Zechariah	520-510	Rebuilding and dedication of the Temple.
Malachi	420-397	Second reformation by Nehemiah.

MIRACLES OF THE OLD TESTAMENT.

IN EGYPT.			BY ELIJAH.	
Aaron's rod turned to serpent	Ex. 7. 10-12.		Staying of oil and meal	1 K. 17. 14-16.
The plagues:—			Raising of widow's son	" 17. 17-24.
1. Water made blood	" 7. 20-25.		Burning of the sacrifice at Carmel	" 18. 30-38.
2. Frogs	" 8. 5-14.		Burning of the captains	2 K. 1. 10-12.
3. Lice	" 8. 16-18.		Dividing of Jordan	" 2. 7, 8.
4. Flies	" 8. 20-24.		BY ELISHA.	
5. Murrain	" 9. 3-6.		Dividing of Jordan	2 K. 2. 14.
6. Boils and blains	" 9. 8-11.		Cure of Jericho waters	" 2. 21, 22.
7. Thunder and hail	" 9. 22-26.		Destruction of mocking children	" 2. 23, 24.
8. Locusts	" 10. 12-19.		Supply of waters to armies	" 3. 16-20.
9. Darkness	" 10. 21-23.		Increase of widow's oil	" 4. 2-7.
10. Slaying of firstborn	" 12. 29, 30.		Raising Shunammite's son	" 4. 32-37.
Parting of Red Sea	" 14. 21-31.		Healing the poison pottage	" 4. 38-41.
IN THE WILDERNESS.			Twenty loaves for an 100 men	" 4. 42-44.
Curing of waters of Marah	Ex. 15. 23-25.		Cure of Naaman's leprosy	" 5. 10-27.
Sending of manna	" 16. 14-35.		Making the axe swim	" 6. 5-7.
Water from the rock	" 17. 5-7.		Smiting the Syrian army	" 6. 18-20.
Death of Nadab and Abihu	Lev. 10. 1, 2.		Revival of the dead	" 13. 21.
Burning of the congregation	Num. 11. 1-3.		MENTIONED BY ISAIAH.	
Death of Korah, etc.	" 16. 31-35.		Destruction of Assyrians	2 K. 19. 35.
Budding of Aaron's rod	" 17. 8.		Return of sun on dial	" 20. 9-11.
Water at Meribah	" 20. 7-11.		DURING CAPTIVITY.	
The brazen serpent	" 21. 8, 9.		Deliverance from fiery furnace	Dan. 3. 19-27.
Stoppage of Jordan	Josh. 3. 14-17.		Deliverance from lion's den	" 6. 16-23.
IN CANAAN.			IN GENERAL.	
Fall of Jericho	Josh. 6. 6-25.		Smiting of Philistines	1 Sam. 5. 3-12.
Staying of sun and moon	" 10. 12-14.		Leprosy of Uzziah	2 Chr. 26. 16-21.
UNDER THE KINGS.			Deliverance of Jonah	Jonah 2. 1-10.
Death of Uzzah	2 Sam. 6. 7.			
Withering of Jeroboam's hand	1 K. 13. 4-6.			

PARABLES AND FABLES OF THE OLD TESTAMENT.

PARABLES.	BY WHOM DELIVERED.	REFERENCE.
The ewe lamb	Nathan to David	2 Sam. 12. 1-4.
The two brethren and avengers of blood	Widow of Tekoah	" 14. 1-11.
The escaped captive	A man of the prophets to Ahab	1 K. 20. 35-40.
The vineyard and grapes	Isaiah to Judah and Jerusalem	Is. 5. 1-7.
The eagles and the vine	Ezekiel to Israel	Ezek. 17. 3-10.
The lion's whelps	"	" 19. 2-9.
The boiling pot	"	" 24. 3-5.
FABLES.		
Trees choosing a king	Jotham to Shechemites	Judg. 9. 7-15.
Vision of Micaiah	Micaiah to Jehoshaphat	1 K. 22. 19-23.
The thistle and cedar	Jehoash to Amaziah	2 K. 14. 9.

FROM CAPTIVITY TO BIRTH OF CHRIST.

SPECIAL OLD TESTAMENT PRAYERS.

BY WHOM.	THEME.	REFERENCE.	BY WHOM.	THEME.	REFERENCE.
Abraham,	For a son,	Gen. 15. 2.	Solomon,	At the dedication,	1 K. 8. 23-53.
"	For Ishmael,	" 17. 17, 18.	"	"	1 Chr. 6. 14-42.
"	For Sodom,	" 18. 23.	Elijah,	For widow's son,	1 K. 17. 20, 21.
Servant of	"	"	"	For Divine attestation,	" 18. 36.
Abraham,	For successful mission,	" 24. 12.	"	For death,	" 19. 4.
Jacob,	For deliverance,	" 32. 9.	Elisha,	For opening of eyes,	2 K. 6. 17.
Moses,	Forgiveness of people,	Ex. 32. 11-13.	"	Blinding the army,	" 6. 18.
"	"	Deut. 9. 23-29.	Hezekiah,	For protection,	" 19. 15-19.
"	For Divine presence,	Num. 6. 22-26.	"	"	Is. 37. 16-20.
Aaron,	Blessing of Israel,	" 10. 35.	"	When ill,	2 K. 20. 3.
Moses,	Setting forth of ark,	" 10. 36.	Jabez,	For Divine blessing,	1 Chr. 4. 10.
"	Stopping of ark,	" 11. 11-15.	David,	At close of life,	" 29. 10-19.
"	For Divine help,	" 12. 13.	Asa,	On going to battle,	2 Chr. 14. 11.
"	For Miriam's cure,	" 14. 13-19.	Jehoshaphat	For protection,	" 20. 6-12.
"	For the people,	" 27. 15-17.	Hezekiah,	For the unprepared,	" 30. 18, 19.
"	For a successor,	Deut. 3. 24. 25.	Ezra,	Confession of sin,	Ez. 9. 6-15.
"	To enter Canaan,	" 21. 6-8.	Nehemiah,	For the remnant,	Neh. 1. 5-11.
Israel,	Expiation,	" 26. 5-10.	"	For protection,	" 4. 4. 5.
"	Confession,	" 26. 13-15.	Levites,	Confession of sin,	" 9. 5-33.
"	The tithing year,	Josh. 7. 7-9.	David,	For his sin,	Ps. 51.
Joshua,	After Achan's sin,	Judg. 13. 8.	Agur,	For moderation,	Prov. 30. 1-9.
Manoah,	For Divine guidance,	" 16. 28.	Ezekiel,	For intercession,	Ezek. 9. 8.
Samson,	For revenge,	1 Sam. 1. 11.	Jeremiah,	In famine,	Jer. 14. 7-12.
Hannah,	For a son,	2 Sam. 7. 18-29.	"	For comfort,	" 15. 15-18.
David,	For blessing on house,	" 24. 17.	Daniel,	For Jerusalem,	Dan. 9. 3-19.
"	After the numbering,	1 K. 3. 6-9.	Jonah,	For deliverance,	Jonah 2. 2-9.
Solomon,	For wisdom,	"	Habakkuk,	For revival,	Hab. 3. 1-16.

HEBREW ESTATE FROM CAPTIVITY TO BIRTH OF CHRIST.

After the captivity, Hebrew chronology merged with that of the empires to which they were subject. Babylon prevailed till conquered by Cyrus, B. C. 538-537. Then followed the Persian supremacy till the conquest by the Greeks under Alexander the Great, B. C. 330. After the death of Alexander his empire was divided among his generals. Syria fell to the Seleucids and Egypt to the Ptolemies. Judea lay between the two and first fell to Egypt, but afterwards to Syria. The Maccabean princes revolted against Syria and kept up a half-independent state under the Asmonean priestly line, till Judea fell subject to Rome, B. C. 63, by whom it was ruled for a time through the last of the Asmonean line and the Herods.

THE BABYLONIAN SUPREMACY.

B. C.		B. C.	
595	The visions of Ezekiel, as dated from the	562	Accession of Evil-Merodach.
to	year of Jeconiah's captivity up to the	561	Release of Jeconiah from prison.
574	25th.	553	Daniel's visions (ch. 8).
587	Gedaliah appointed governor of Judea by	540	Babylon besieged by Cyrus.
	Nebuchadnezzar. Flight of Jews to Egypt,	538	Babylon captured; Darius given charge.
	taking along Jeremiah.		

THE PERSIAN SUPREMACY.

B. C.		B. C.	
536	Cyrus authorizes return of the Jews.	465	Accession of Artaxerxes Longimanus.
535	Zerubbabel, as governor of Judea, leads the	458	Artaxerxes authorizes Ezra to reëstablish
	first caravan of the returned; Joshua, high		the Jewish state in Judea.
	priest.	445	Nehemiah is commissioned as governor at
529	Foundation of second Temple laid.		Jerusalem.
522	Death of Cyrus. Accession of Cambyses, or	444	Walls of Jerusalem rebuilt.
	Ahasuerus. Building of Temple stopped	434	Nehemiah returns to Persia.
	by Samaritans.	432	Nehemiah again in authority at Jerusalem.
520	Accession of Darius son of Hystaspes. He		End of Old Testament history.
	orders work to begin on Temple. Appeals	424	Death of Artaxerxes. Xerxes II. suc-
	by prophets Haggai and Zephaniah.		ceeds.
515	Temple completed and dedicated.	409	Manasseh builds a rival temple.
485	Accession of Xerxes, the Ahasuerus of Esther.	400	Probable era of prophet Malachi.
478	Esther made queen.	330	By defeat of Darius the Persian Empire falls.
473	Death of Haman. Deliverance of the Jews.		Alexander the Great establishes the Greek
	Feast of Purim instituted.		or Macedonian supremacy in the East.

THE GRECIAN OR MACEDONIAN SUPREMACY.

After the contentions succeeding Alexander's death, Judea fell to the Ptolemies of Egypt and remained there till the time of Antiochus the Great, when it fell to Syria, B. C. 203, and became a Syrian province.

B. C. 323 285	Ptolemy I. (Soter) on Egyptian throne. Ptolemy II., Philadelphus, Greek, or Septuagint, version of the Old Testament begun.	B. C. 163	Antiochus V. (Eupator) of Syria tries in vain to recapture Jerusalem.
247	Ptolemy III., Euergetes.	161	Judas Maccabæus defeated and slain, and Jerusalem recaptured by Demetrius I. (Soter) of Syria.
223	Antiochus the Great on throne of Syria.	161	Jonathan Maccabæus, brother of Judas, maintains his ground against Syria.
222	Ptolemy IV., Philopater. He violates the sanctity of the Temple and the Jews appeal to Antiochus the Great of Syria.	144	Simon Maccabæus, brother of Jonathan and Judas, makes alliance with Demetrius II. (Nicator) of Syria, and the Syrians evacuate the citadel at Jerusalem. First Jewish coins struck.
205	Ptolemy V., Epiphanes, loses control of Judea to Syria.	135	Antiochus VII. (Sidetes) makes John Hyrcanus tributary, but John throws off the yoke.
203	Antiochus wrests Judea entirely from Egypt.	129	Hyrcanus destroys the temple on Mt. Gerizim.
187	Seleucus Philopater on Syrian throne.	109	Hyrcanus annexes Samaria and Idumea to Judea.
175	Antiochus Epiphanes on Syrian throne. Judea now entirely subject to Syria. Antiochus barters the high-priesthood, attempts to Hellenize the Jews, and profanes the Temple.	109	Pharisees and Sadducees first mentioned.
167	Mattathias, the priest, revolts against Syrian rule.	106	Aristobulus, son of Hyrcanus, assumes title of "King of the Jews."
166	Judas Maccabæus, son of Mattathias, defeats Antiochus and regains Jerusalem.	95	Civil war for some years between the Pharisee and Sadducee factions.
164	Judas Maccabæus cleanses and rededicates the Temple; whence the Feast of Dedication (John 10. 22).	78	The factional sects pacified.
	<i>Under the priestly rule of the Maccabees, Judea carries on prolonged war with Syria, and manages to maintain comparative independence.</i>	69	Civil war on account of disputed succession.
		63	Pompey, of Rome, takes Jerusalem, and the Roman power becomes supreme in Judea.

THE ROMAN SUPREMACY.

B. C. 57	Aristobulus, captive at Rome, escapes and renews civil strife with his brother Hyrcanus II. at Jerusalem. Hyrcanus deposed by the Roman general, Gabinius.	B. C. 31	the title of "King of the Jews" and marries Mariamne, grand-daughter of Hyrcanus.
54	Crassus plunders the Temple.	25	Herod executes Hyrcanus. Augustus (Octavianus), emperor of Rome, extends Herod's power and dominions.
47	Julius Cæsar restores Hyrcanus to the priesthood. Antipater, father of Herod, made procurator of Judea.	18	Samaria rebuilt by Herod and called Sebaste.
40	Hyrcanus deposed by Antigonus, the last of the Maccabees, or Asmonean line of priests and princes.	6	Herod begins to restore the Temple.
37	Herod the Great captures Jerusalem and puts Antigonus to death. Herod assumes	4	Herod's sons, Alexander and Aristobulus, put to death.
			JESUS CHRIST IS BORN. Herod dies. Division of his kingdom between his three sons.

BOOKS OF THE NEW TESTAMENT.

The books, or writings, of the New Testament are twenty-seven in number. Of these five are historical, twenty-one epistolary or didactic, one prophetic or apocalyptic. Four of the writers, Matthew, John, Paul and Peter, were apostles; two, Mark and Luke, were their companions; two, James and Jude, were Christ's brothers. The four Gospels narrate Christ's life. The Acts of the Apostles narrate their doings. The Epistles set forth the meaning of gospel facts as revealed to the respective writers. The apocalypse unveils the Lamb as victor on earth. The three Gospels of Matthew, Mark and Luke are called "Synoptic," because the outlines of the three are common. A convenient division of the Epistles may be made thus:—

PAULINE EPISTLES:—

- a. *Doctrinal*: addressed to churches,—Romans, Corinthians, Galatians, Ephesians,

sians, Philippians, Colossians, Thessalonians, Hebrews.

- b. *Pastoral*: to Timothy and Titus.
c. *Special*: to Philemon.

GENERAL EPISTLES, addressed to the church at large:—

- a. One by St. James.
b. Two by St. Peter.
c. Three by St. John.
d. One by St. Jude.

ST. MATTHEW.

Matthew, called also Levi, was a publican, a tax-gatherer, when called to the apostolate. Though stated by some that Matthew wrote his Gospel in Aramaic, no traces of it in such language have been found. On the contrary, the earliest citations from the Gospel give the exact words of the Greek Gospel, and there is

no evidence of the Greek being a translation. Matthew probably wrote in Palestine, and for Jewish Christians; the design being to present Jesus of Nazareth as the last and greatest Prophet and Lawgiver, in whom were fulfilled the predictions of the Old Testament. It cites from the Old Testament no less than sixty-five times. It is plainly inferable from the Gospel that it was written before the destruction of Jerusalem, A. D. 70, and most commentators fix its writing at about 60 A. D.

The arrangement of the Gospel is not chronological, but in groups, showing how Jesus is the Messiah promised in the Old Testament. These groups carry out the design of the author.

1. The genealogy, birth and infancy of Jesus (1 to 2).
2. The baptism and temptation of Jesus (3. 1 to 4. 11).
3. The ministry in Galilee, and the events and discourses belonging thereto (4. 12 to 13. 53).
4. The second Galilaean ministry, including many journeys, and largely polemical (14 to 18).
5. The visit to the "coasts of Judæa beyond Jordan," and the final journey to Jerusalem (19 to 20).
6. The contentions at Jerusalem (21 to 25).
7. The Passover, agony in the garden, betrayal, trials, crucifixion and burial (26, 27).
8. The Resurrection and the commission to the disciples to preach the gospel.

ST. MARK.

Mark (Marcus), or John Mark, was the son of Mary, whose house in Jerusalem became the home of many early Christians (Acts 12. 12). He was cousin to Barnabas (R. V., Col. 4. 10), and attendant to Paul and Barnabas on their first mission (Acts 13. 5). He returned home from Perga (Acts 13. 13). He was not allowed to accompany them on their second mission (Acts 15. 35-40). But he was afterwards with Paul during his imprisonment at Rome (Col. 4. 10; Phile. 24). He seems to have made a journey to the East about A. D. 63, and was at Ephesus with Timothy shortly before Paul's death (2 Tim. 4. 11). He is mentioned as being with Peter (1 Pet. 5. 13), and tradition makes him founder of the church in Alexandria.

Latin terms, Aramaic words, lack of references to the Jewish law, the omission of Christ's genealogy, the explanation of words with which Jews were familiar, but not Gentiles, lead to the inference that the author of the Gospel aimed at a Gentile circle of readers. It contains many minor details not found elsewhere, though but few of the larger events are common to itself. The time of writing was clearly before the capture of Jerusalem, A. D. 70, and probably before the death of St. Peter or St. Paul. As he was with St. Peter about A. D. 62, the not unusual ascertainment of the time of writing to between A. D. 63 and A. D. 66, and the place as Rome, may be accepted.

The contents may be divided thus:—

1. The baptism by John (1. 13).
2. Christ's ministry in Eastern Galilee (1. 14 to 7. 23).
3. His ministry in Northern Galilee (7. 24 to 9. 50).
4. Close of his Peræan ministry (10. 1-31).
5. Last journey to Jerusalem and the Passion (10. 32 to 15. 47).
6. Resurrection and Ascension (16).

ST. LUKE.

Luke was supposably a Gentile. He was a physician and companion of Paul (Col. 4. 14), and in Acts 16. 10-17 he appears at the Apostle's side on the eve of a voyage from Troas to Philippi. After remaining there for a time he went with Paul to Jerusalem, and doubtless remained in Palestine during Paul's imprisonment at Cæsarea (A. D. 58-60). Paul refers to him as a companion in 2 Tim. 4. 11. If, therefore, this Epistle was written from Rome, Luke must have been a companion of Paul during his imprisonment there. The Gospel of Luke was written before the Acts of the Apostles (Acts 1. 1), and very probably at Cæsarea during the time of Paul's imprisonment there (A. D. 58-60). Tradition says it was written under the influence of Paul, the design seeming to be to reach Gentile readers, and to present Christ as the Saviour of men of every nation.

Luke's style is that of the educated historian. It denotes study and close comparison. Much of the author's matter is peculiar to his Gospel—one third at least. No other evangelist narrates the events in chapters 1 and 2; the miraculous draught of fishes; the raising of the widow's son; the parables of the good Samaritan, prodigal son, unjust steward, Dives and Lazarus, Pharisee and publican, the pounds; nor gives an account of the walk to Emmaus and the Ascension.

The contents are—

1. An introduction containing the birth of John the Baptist and the birth and boyhood of Jesus (1 to 2).
2. The baptism of Jesus, and temptation (3. 1 to 4. 13).
3. Christ's ministry in Galilee (4. 14 to 9. 50).
4. The ministry in Peræa (9. 51 to 18. 34).
5. Events at Jericho (18. 35 to 19. 28).
6. The contentions at Jerusalem (19 to 21).
7. The Passover, trials, death and burial (22, 23).
8. Resurrection and Ascension (24).

ST. JOHN.

John, the fourth Evangelist, son of Zebedee and Salome, was one of the earliest and youngest of Christ's disciples, and the one He specially loved (13. 23). After the council at Jerusalem, A. D. 50, he doubtless took up his abode in Ephesus, whence he was banished to Patmos, where he lived to an extreme old age, the last survivor of the original apostolate. At a very early date the authorship of the Gospel was ascribed to John, though he barely intimates that he was the writer.

The place of writing is generally agreed to be Ephesus, and the time a late date in the first century. He was supposably instigated to write by Christians in that city, who desired to add the Apostle's testimony to extant records of Christ's history. The Gospel is therefore in the nature of a supplement to the others, not for the purpose of supplying omissions, but of repeating, adding and arranging what would adapt the writing to its declared object, "that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name" (20. 31). The style is plain—that of a discreet man of years, with a distinct object in view, clear perceptions, earnest convictions, and a desire to record veritably the events of which he was an eye-witness.

The gospel comprises—

1. A prologue—the preëxistent Word; the

witness in John the Baptist; the Word incarnated, and declaring the Father; rejected by "his own," yet accepted by believers (1. 1-18).

2. The revelation of Jesus to the world by the preaching of the Baptist (1. 19-34), and the first-called Disciples (1. 35-51); by His own "signs" and "works" at Cana (2. 1-11), Jerusalem (2. 13 to 3), Samaria (4. 1-42), Galilee (4. 43-54).

3. Development of unbelief and antagonism after the miracle at Bethesda (5); after the feeding of the five thousand (6); after the Feast of Tabernacles (7, 8); after the healing of the blind man (9, 10); after the raising of Lazarus (11); after the entry to Jerusalem (12). Christ's revelation of Himself to the faith of His Disciples at the last supper (13); in the last discourse (14 to 16); in His last high-priestly prayer (17).

5. The passion and resurrection, resulting in belief in Him as the risen Lord (18 to 20).

6. An epilogue—the appearance by the Sea of Galilee, the promise to the beloved disciple, and the final attestation by the elders (21).

ACTS OF THE APOSTLES.

The book is a second treatise to Theophilus by Luke. It takes up the subject of Luke's former treatise, the Gospel, from the death and resurrection of Christ, and carries it on through the stages that witnessed the spread of Christianity and its organization into a concrete church, especially westward in the Roman world. Nothing definite can be affirmed of either the place or time of writing. Some say that, since it does not mention the fall of Jerusalem, A. D. 70, it must have been written before that date, say A. D. 61-63. Others assign to it a date as late as A. D. 75. As history, it closes off abruptly, leaving untold the final trial and acquittal of Paul before the supreme court in Rome.

The style of the author is that of an educated man, well acquainted with Grecian lands and seas, and capable of vivid portraiture of men, scenes and events. He was evidently a close companion and ardent admirer of Paul, and a willing coadjutor in the work of spreading the gospel and establishing the Christian Church among the nations. Though called "Acts of the Apostles," a better title would be simply "Acts," as found in the *Codex Sinaiticus*, or "Acts of Apostles," for its details centre around the two Apostles Paul and Peter. Therefore, an analysis of the book which sets forth the work of these two Apostles is the clearest.

1. Acts of Peter,—birth of the Christian church in Jerusalem and its spread through Judea and Samaria (1 to 8); first persecution, and the reaching out for Gentile converts (9. 1 to 11. 18); second persecution, and founding of the church at Antioch (11. 19 to 13. 3).

2. Acts of Paul,—extension of the church to Gentiles, including call of Paul and first missionary journey (13. 4 to 15. 5); council at Jerusalem fixing terms of admission to the Church (15); second missionary journey (15. 36 to 18. 22); second missionary journey (18. 23 to 21. 17); imprisonment at Cæsarea and voyage to Rome (21. 18 to 28).

THE PAULINE EPISTLES.

Paul exercised care over the Gentile churches both by personal visitation and letter. We possess thirteen of these letters, all belonging to a period fifteen to eighteen years after his con-

version. They are embraced in groups, with intervals of three to five years, the first group being the two Epistles to Thessalonians, the second group the four great Epistles to Corinthians, Galatians and Romans, the third group the four "prison Epistles," and the fourth group the pastoral Epistles to Timothy and Titus. The groups differ in character, yet the Epistles of each resemble one another in the respect that they point similar lines of thought, bearing on the development of organized Christianity.

EPISTLE TO THE ROMANS.

Though not the earliest in point of time, this Epistle stands first among those of Paul because addressed to the world's metropolis and on account of its doctrinal importance. It was written in the house of Gaius (16. 23; 1 Cor. 1. 14), of Corinth, during his stay there, A. D. 58, and sent to its destination either through Phœbe of Cenchrea, or by some one of his many friends going to Rome. The letter is a justification of his mission to the Gentile world. The church at Rome was composed largely of Gentiles, but had a strong minority of Jews. Paul had long wished to visit Rome, but other duties interfered. Mindful of the uncertainty of life, and possibly urged by converts in the imperial city, he wrote them an outline of his teachings, embracing its doctrinal and practical aspects.

1. Doctrinal,—a greeting and thanksgiving (1. 1-15); his fundamental thesis, the condemnation of Jew and Gentile alike as involved in the guilt of sin (1. 18 to 3); both are justified by faith through Christ (4, 5); those who participate Christ's death participate also in His life (6 to 8); the relation of Israel to the salvation of the Gentiles (9 to 11).

2. Practical,—exhortation of Roman Christians to the cultivation of Christian graces (12); obedience to civil authority (13); mutual forbearance especially as to the doctrine of meats (14 to 15); greetings, salutations and final blessing (16).

FIRST EPISTLE TO THE CORINTHIANS.

Corinth was the capital of the Roman province of Achaia. That Paul founded a Christian church there is evident from 1 Cor. 3. 6; 4. 15; 2 Cor. 1. 19; 10. 10. In less than a year word reached him at Ephesus of the rent condition of the Corinthian church, and he sent Timothy to harmonize matters. Soon after, messengers came to Paul seeking advice respecting the schisms. This first Epistle is his reply. Its probable date is A. D. 56 or 57. It covers the causes of difficulty in the church, which were numerous, and became apparent from the following analysis of the letter:—

1. A salutation and thanksgiving (1. 1-9).

2. Reproval of faction; the gospel a proclamation of thanksgiving through Christ; the gospel a divine revelation through the Spirit; God appoints teachers and defines their work (1 to 4).

3. Moral disorders in the church; the case of incest; going to law in heathen courts; advice concerning marriage and celibacy; the marriage of virgins; the subject of civil liberty, especially as bearing on circumcision and slavery (5 to 7).

4. Advice concerning meats; liberty and love exemplified by the Apostles' own conduct; dangers of idolatry and feasts, as inconsistent with the simplicity of the Lord's Supper (8 to 11).

5. Abuses in church assemblies; men and women in prayer and at the Eucharist (11).
6. The subject of spiritual gifts (12 to 14).
7. Doctrine of the resurrection (15).
8. Practical directions; salutations; the Apostolic benediction (16).

SECOND EPISTLE TO CORINTHIANS.

While Paul was in Macedonia he met Titus returning from Corinth with good word respecting the effects of his first Epistle to the Corinthian church. This gave Paul great relief of mind, but there were yet other matters which he felt like touching upon, and which he could best communicate by letter, prior to an anticipated personal visit. Hence his second Epistle, probably within a year of the first. Unlike the first, it is an unstudied letter, giving vent to the emotions of a warm and thankful heart. It contains:—

1. A greeting; reference to the trials through which he had passed in Asia; a defence of himself for postponing an intended visit (1, 2).
2. The Apostolic mission; the grandeur of its source; its difficulties; the reasons for its existence (3. 1 to 6. 10).
3. Warnings against intercourse with the heathen; acceptance of the penitence of the offender in Corinth (6. 1 to 7. 16).
4. An appeal for alms for the poor saints at Jerusalem (8, 9).
5. A defence of his Apostolic mission by reciting the hard events of his life as minister of Christ to the nations.

EPISTLE TO THE GALATIANS.

This Epistle is addressed "unto the churches of Galatia," which became a Roman province of Asia Minor in 189 B. C., and was increased by the addition of Lycæonia, Pisidia, Pamphylia and a part of Phrygia, in B. C. 25. It is therefore difficult to determine whether the churches addressed by Paul were those of old, or northern, Galatia, or those of the south in whose founding Paul was instrumental (Acts 13. 13 to 14. 24). However that may be, the churches in question had fallen under the Judaizing spirit. The preachers taught the necessity of circumcision, to which the original Apostles had submitted. They compared Paul unfavorably with James, Peter and John. Who was he anyhow, that he should teach the doctrine of uncircumcision? In all this, Paul saw that Christianity would be limited to a mere Jewish sect, and would not occupy the broad basis of freedom from the ritualistic bondages of the past which he desired. He was therefore inspired to address his letter generally to the churches of a section in which the Judaizing influence threatened to undermine his work.

The Epistle is—

1. Personal, in which the Apostle vindicates his own authority as a teacher. He is an apostle, not of a single church, but of Christ and God, and his gospel is not "after men," but revealed of Christ. His were neither novel doctrines, nor of himself, but had been submitted to the church authorities at Jerusalem, and had been approved by them. He makes good his authority by showing how he had rebuked even St. Peter when he shrank from the arguments of the Judaizers (1. 1 to 2. 21).
2. Doctrinal, in which he shows from the Old

Testament how the law was not final, but a preparation for the Gospel Dispensation, which was its fulfilment (3. 1 to 4. 31).

3. Practical, in which he dwells on the nature of and necessity for Christian freedom, warns the Galatians against its abuse, exhorts them to walk in the Spirit, through faith that worketh by love (5 to 6).

EPISTLE TO THE EPHESIANS.

Absence of the title "Epistle to the Ephesians," in some of the best authenticated manuscripts, leads to the inference that this letter was intended as a circular writing to the churches of the provinces of Asia. It was probably written from Rome during Paul's first imprisonment there, A. D. 62, and was sent out simultaneously with Colossians, by the hand of Tychicus (Eph. 6. 21; Col. 4. 7). The burden of the writing is the unity of the church. Whether Jew or Gentile, all members become as one in the body of Christ. It falls into two clearly defined divisions:—

1. Doctrinal, in which the Apostle gives thanks for the glorious inheritance made manifest in the death, resurrection and exaltation of Christ (1); explanation of the mystery of the call of the Gentiles to participation in Christian privileges (2); the unity of Christians with God and each other, and prayer that the Ephesians may realize their full responsibility and be strengthened by the indwelling of Christ (3).
2. Practical, containing an exhortation to unity (4. 1-16); to higher Christian work in conformity with God's law and the Christly spirit (4. 17-32); consecration of all their actions, whether as husbands, wives, parents, children or slaves, to God (5. 1 to 6. 10); putting on the whole armor of God as a preservative against the evil within and of the world around (6. 11-24).

EPISTLE TO PHILIPPIANS.

Like Ephesians (3. 1), Colossians (4. 10), and Philemon (9), the letter to Philippians (1. 13, 17) was written while Paul was in bonds, and presumably during his first imprisonment at Rome, about the year B. C. 62. They are, therefore, known as the "Prison Epistles." Philippi, in Macedonia, was, in Paul's time, a Roman colony. The population was essentially Roman. Paul founded a church there, and visited it twice afterwards. This church sent him aid "once and again" (4. 16). On the proposition of Paul's friend, Epaphroditus, to return from Rome to Philippi, Paul made him a messenger of this Epistle, designed as a simple expression of thanks for kindness, yet serving as an opportunity for full expression of his circumstances, state of mind and expectations. He also enlarged on the necessity for laying aside bickerings and cultivating a wholesome spirit of unity.

1. The Apostle returns thanks for the constancy of the Philippians amid persecution, and their kindness to him (1. 1-12).
2. He speaks of his own circumstances and imprisonment as tending to the further establishment of the Church (1. 13-30).
3. He exhorts to unity, and dwells on the humility of Christ as the great exemplar (2. 1-18).
4. He refers to the recent illness of Epaphroditus, and expresses a desire to send Timothy to them soon (2. 19-30).

5. He utters a warning against Judaizing teachers and workers of evil (3. 1-21).

6. Reconciliation is urged between two opposing female converts, and all members are exhorted to lead holy, consistent lives (4. 1-13).

7. He concludes with an allusion to his personal condition and a salutation from the Christians in Caesar's house (4. 14-23).

EPISTLE TO THE COLOSSIANS.

Colossæ, in southwestern Phrygia, was the seat of a Christian church probably founded, at least presided over, by Epaphras (1. 7). This "beloved fellow servant" informed Paul of the peculiar state of affairs in the Colossian church—Judaizing teachers promulgating a mixed religion and philosophy, insisting upon circumcision and strict observance of the Mosaic law, proclaiming that angels, principalities and powers were participants in the work of creation and redemption, and therefore worthy of worship, throwing a cloak of mystery about sanctification by claiming that it could only be participated in by the initiated few who agreed to neglect of the body and certain severe restrictions. So Paul, then a prisoner at Rome, took advantage of the departure of Tychicus, about A. D. 62, to send to Colossæ a letter with a view to correcting the above errors. After a greeting, which includes Timothy, Paul prays for the growth of the Colossian church in spiritual wisdom and knowledge of God (1. 1-13). This introduces him to his real theme, in which he opposes his doctrine of a gospel for every creature to the Gnostic idea of intellectual exclusiveness (1. 14-28). To the Gnostic theory of principalities and powers and intermediate beings he opposes the sole mediation of Christ, in whom dwelt the fulness and entirety of the Godhead (2. 1-18). Christ is the head of all principality and power, and in Him nothing is lacked. In Him is spiritual circumcision. For those who die in Christ, earthly ordinances are abolished. Those who are raised in Christ are clean from carnality and earthliness (2. 19 to 3. 4). From this theme Paul passes to an exhortation to special virtues and particular duties, and closes with the usual salutations (3. 5 to 4. 18).

FIRST EPISTLE TO THE THESSALONIANS.

Thessalonica, anciently Therma, now Salonika, chief metropolis of Macedonia, was visited by Paul and Silas about A. D. 51 (Acts 17. 2-3). Though badly treated there, Paul succeeded in founding a church, which he was compelled to leave in the hands of assistants. Anxious about its welfare, he sent Timothy to look into its condition (2. 17; 3. 2) and to report. Timothy returned to Paul at Corinth, bringing good tidings of the church at Thessalonica (3. 6), but saying that it was the victim of certain mistaken notions which needed correction. Therefore, Paul found occasion to write. His Epistle contains two central ideas:—

1. He expresses his gratitude for their eager acceptance of the gospel (1. 1-10); encourages them by means of his own example under trial (2. 1-12); thanks God for their constancy (2. 13-16); sends prayers for their continuance in the faith (3. 1-13).

2. He exhorts them to purity and diligence in their respective callings (4. 1-12); comforts

them by explaining the triumphs of the resurrection and the transformation into a glorified body (4. 13 to 5. 11); cautions them against misleading teachers, and urges them to watchfulness and to a close following of the Spirit (5. 12-28).

SECOND EPISTLE TO THE THESSALONIANS.

This Epistle was written soon after the first, for Silas and Timothy were still with Paul at Corinth (1. 1). The doctrine of a Second Advent, or that "the day of the Lord was at hand," was a disturbing one in the church at Thessalonica, and Paul feeling that his first letter might not prove satisfactory on the point, or that it might tend to encourage the doctrine, wrote his second letter in further explanation of his meaning. He opens with a greeting and with thanks for their progress in faith (1. 1-12); shows that there is no necessity for being disturbed over the coming of the Lord, as an event to take place speedily, but that, on the contrary, certain events must first happen, such as the coming of the "Man of Sin," or of "Lawlessness," whom "the Lord shall destroy with the light of his coming" (2. 1-12; R. V. marg. 2. 3); the discussion of practical points, an exhortation to diligence in daily callings, a salutation and a benediction (8).

THE PASTORAL EPISTLES.

The two Epistles to Timothy and that to Titus are designated as "Pastoral," because they do not discuss doctrine, but give general directions for the training and governing of churches, and the treatment of ministers and members thereof. They are closely connected in aim and spirit, and, as the elaboration of a single vein of thought, must have been written closely together.

FIRST EPISTLE TO TIMOTHY.

Timothy, of Lystra (Acts 16. 1), was son of a Greek father and Jewish mother. He had received a devout training in the Old Testament (2 Tim. 1. 5; 3. 14) and became Paul's "own son in the faith" (1 Tim. 1. 2). On Paul's second visit to Lystra, he found Timothy and his mother believers. He circumcised Timothy and made him his travelling companion (Acts 19. 22). While it is difficult to fix the precise time and place of the writing of this letter, its occasion and purport are plain. Timothy was stationed at Ephesus, and required certain directions and instructions which Paul wrote him. He warns Timothy against false teachers of the law (1. 3-11), and recites his own experience (1. 12-17). He specifies the subjects and methods of prayer (2. 1-8), and directs the attire and conduct of women (2. 9-15). The qualifications of the bishop, or overseer, and of the deacon are laid down, accompanied by an encomium on the church (3). Timothy is urged to diligence and warned against false doctrine (4). He is told how to treat church members—elders, fathers, mothers, widows, younger folk, and counselled generally (5). Ch. 6 sets forth the duties of slaves, warns against love of money, urges Timothy to a spotless life, speaks of his relations with the rich, renews the urgency of diligence,

SECOND EPISTLE TO TIMOTHY.

Paul wrote this Epistle from Rome during his second imprisonment. This was probably about the year A. D. 67, and it is his last known writing. Imprisoned and doubtful of the final result of his trial, as it were, facing death, he wrote him for the last time, and in his letter urged him to "Do diligence to come before winter" (4. 21).

After greeting and thanksgiving (1. 1-5), Paul exhorts Timothy to steadfastness in the gospel (1. 6-15), and to willingness to share in the suffering of the saints (2. 1-13). He urges upon him certain methods of pastoral conduct (2. 14-26), and warns him against false teachers (3. 1-17). He exhorts him to faithfulness in pastoral duties (4. 1-8), describes his loneliness, sends greetings, and bids him come (4. 9-22).

EPISTLE TO TITUS.

Titus was a Gentile convert, and Paul's "true son after a common faith." He is mentioned with strong regard some nine times in 2 Cor. When the Jews charged Paul with inconsistency in circumcising Timothy and not Titus, his answer was the taking of Titus with him to Galatia, where he found in him a zealous Gentile teacher. He carried the contributions of the Corinthian church to Jerusalem, rejoined Paul in Macedonia, and carried to him glad tidings of the church in Corinth. He was left by Paul, probably on his return from his first imprisonment in Rome, at Crete for the purpose of founding a church there (1. 5). While at Crete he received the Epistle written to him by Paul from Nicopolis, in Epirus. He was with Paul in Rome during his second imprisonment (2 Tim. 4. 10), and was sent thence into Dalmatia. The people of Crete were notoriously corrupt, and Paul wrote for the purpose of encouraging his coadjutor. He tells Titus what sort of a man an elder should be (1. 5-9); why such men were needed (1. 10-16); prescribes the virtues of domestic and social life among old and young of both sexes and all conditions (2. 1 to 4. 7); and closes with warnings against errors and false teachers, together with a series of personal directions (4. 8-15).

EPISTLE TO PHILEMON.

SPECIAL TO AN INDIVIDUAL.

Philemon lived at Colossæ, and had probably been converted by Paul while on a visit to Ephesus (Phile. 19; Col. 4. 9). Paul regarded him as a good Christian (4-7), and the disciples at Colossæ met at his house. Onesimus, the slave of Philemon, ran away, made his way to Rome, met Paul there, was converted, and became almost indispensable to the Apostle. Useful as he was, Paul acknowledged the claim of his master, and sent Onesimus to minister to him. The brief letter shows Paul's courtesy and sense of justice, and in restoring the runaway he writes in the most considerate, sympathetic and persuasive style.

EPISTLE TO THE HEBREWS.

This is classed as one of Paul's doctrinal Epistles. Though its earlier address was "To the Hebrews," it is none the less addressed to

Christians (3. 1), who comprised a purely Hebrew congregation (5. 12; 6. 10; 10. 32; 12. 14). The writer's name is not given. It has been ascribed to various authors, but the weight of evidence favors Paul. The place of writing was seemingly Italy (13. 14), though this reference may be to Italian Christians either in their own or foreign lands. From the fact that the destruction of Jerusalem (A. D. 70) is not mentioned, but that severe trials for the church, manifestly that at Jerusalem, are alluded to (12. 4; 13. 13), the date of the writing may be coincident with the turmoils that broke out into the Jewish war (A. D. 62-67). In the writing, which ranks as the first formal treatise on Christian doctrine, the author shows—

1. That God's revelation through his Son, Jesus Christ, is higher than that of prophets or angels (1).
2. That in the incarnation of God's Son the Old Testament itself shows a conception of God's purposes higher than any that can be reached through Judaic teaching, for God exalts man in and through Jesus (2).
3. The spiritual conceptions of Judaism are realized in the doctrines and workings of Christianity (3 to 5).
4. The author exhorts to diligence and faith (6).
5. The author further elaborates the doctrine enunciated in 3.
6. Jewish prophets themselves foretold the passing of God's old covenant and the coming of a better (8, 9).
7. The new covenant is typed by the old, and faith, as the realization of the unseen, is the same under both (10 to 12).
8. Various topics, after the manner of a simple letter (13).

THE GENERAL EPISTLES.

The General, or "Catholic," Epistles are seven in number. They are so called because addressed to a circle of readers wider than the members of a single church, or community of Christians. In Greek MSS. they found a place directly after the Acts of the Apostles. They vary much in style and doctrinal teaching.

EPISTLE OF JAMES.

The author was "James, the Lord's brother" (Gal. 1. 19). He was a pillar in the church at Jerusalem (Gal. 2. 9), and its first overseer (Acts 15. 13), though not a believer during the lifetime of Jesus (John 7. 5). His change of heart came after the resurrection (Acts 1. 13-14; 1 Cor. 15. 7). Recognized as a leader by stricter Jewish Christians, known as of ascetic turn, and called "James the Just," he, nevertheless, sided with those of liberal turn at the council of Jerusalem (Acts 15. 13-29). He seems to have remained at Jerusalem till put to death by fanatical Jews, about A. D. 63. Some fix the date of the writing before the council at Jerusalem, or about A. D. 52; others at a short time before his death, A. D. 63. The place was undoubtedly Jerusalem.

The Epistle is addressed to "the twelve tribes which are scattered abroad," that is, to Jewish Christians wherever found. Its contents run as follows:—

1. The need of sincerity and patience amid affliction (1. 1-15).

2. Denunciation of hypocrisy and deceit (1. 16-27).

3. Against bowing to the rich, neglecting the poor, false charity and spurious faith (2. 1-26).
4. The necessity for controlling the tongue and cultivating peace (3).

5. Warnings against strife, evil-speaking, corruption, pride, luxury, oppression, and attempts to serve God and mammon (4).

6. Warnings against covetousness and profane oaths, followed by exhortations to prayer, and the joy of converting sinners (5).

FIRST EPISTLE OF PETER.

Simon Peter was the son of Johanan a fisherman of Bethsaida (Mat. 16. 17; John 1. 42). He was one of the foremost of the apostles, and spokesman on the Day of Pentecost (Acts 2). He admitted the first Gentile family by baptism (Acts 10. 47-48). He is not mentioned in Acts after the council at Jerusalem (A. D. 50), though he seems to have paid a subsequent visit to Antioch (Gal. 2. 11). From this time on his history is clouded in legend. He is made to visit the East as the apostle of the circumcision. He is a minister in Babylon, made a missionary in Asia Minor, and located for a long time at Rome as a companion and fellow martyr with Paul. Paul makes no reference to Peter's presence in Rome. The place of writing is, therefore, uncertain. The same must be said of the date. It is addressed to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (1. 1), by which Jewish Christians are doubtless meant.

The Epistle found origin in the wave of proscription then sweeping over the Roman empire, rendering the name of Christian odious, and especially subjecting the Jewish Christians of the localities above mentioned to the accusation of evil-doers and revolutionary preachers, and to cruel persecutions. In ch. 1 are thanks for the hope arising from the resurrection of Christ, and exhortations to holy living. In ch. 2, patient submission to trials and wrongs as exemplified in Christ. In ch. 3, husbands and wives to live in obedience and holiness, and all to be mindful of their relation to Christ, who suffered for mankind. In ch. 4, past sins should be forsaken, lives of holiness led, and trials met. In ch. 5, exhortations to the elders, advice to the young, warning to all to be sober and watchful, salutations and benediction.

SECOND EPISTLE OF PETER.

This Epistle was at first classed among the "disputed books," but it was placed in the Canon at the Councils of Laodicea (A. D. 372) and Carthage (A. D. 397). It resembles the first Epistle in language and style. The place of writing is uncertain. The time is just before the apostle's death (1. 13-15), probably A. D. 66 to 68. It may have been intended for the same class of readers as the first, but its main object is to warn against false teachers and to enjoin progress in knowledge and holiness. In ch. 1 are an exhortation to advance in godliness and a reminder, in view of approaching death, that he has been a witness of the truth, especially of the resurrection and of fulfilled promises. In ch. 2 he describes false teachers, warns against them, and illustrates their punishment by Old Testament examples. In ch. 3 are

reminders that delay in God's judgments is not to be measured by years, a description of the final destruction, and an admonition to prepare for it. It concludes with final warnings and exhortations and a doxology.

FIRST EPISTLE OF JOHN.

In its style of thought and diction this Epistle resembles the fourth Gospel, and has been generally attributed to the same author. The place of writing is conceded to be Ephesus, and the time was, in all probability, a late date in the apostle's career, not earlier than A. D. 90. The occasion was the twofold error of Christians, in and about Ephesus, of failure to attain moral fellowship with God through Jesus Christ, and acceptance of the Docetic doctrine of denial of a real incarnation. The letter is pastoral in kind, and embraces—

1. An introductory (1. 1-4).
2. The true nature of fellowship with God, who is Light and Love (1. 5 to 5. 5).
3. Jesus is the Son of God and fellowship with God is through Him (5. 6-21).

SECOND EPISTLE OF JOHN.

There is no positive evidence of the authorship, date or place of this writing, but the general ascription of authorship is to the writer of the first Epistle, the place to Ephesus, and the time to a period nearly coincident with the first Epistle. It is addressed to "the elect lady and her children" (1), which some interpret to be a real woman, others, a church. Whoever or whatever is meant, the contents unfold joy over the conduct of the children (4); exhort to abound in love (5, 6); warn against deceivers (7-11); express a hope of a visit, and extend greeting to sister's children (12, 13).

THIRD EPISTLE OF JOHN.

The Gaius, to whom this letter was sent, cannot be identified with the one mentioned in Acts 19. 29; 20. 4; Rom. 16. 23; 1 Cor. 1. 14. The Epistle mentions two other persons, Diotrophes, an unfaithful man, and Demetrius, a faithful one. The common ascription of authorship is to the apostle John, the place to Ephesus, and the time to that of about the first and second Epistles. The contents imply that the writer wished to thank Gaius for his kindness to some Christian teachers, and to ask that the same kindness be extended (2-8). Complaint is entered against Diotrophes for refusing to receive the brethren (9-11). Demetrius is praised (12). A visit is hoped for and a greeting sent (14).

EPISTLE OF JUDE.

The writer calls himself "brother of James," who may be James, writer of the General Epistle. There is no further positive evidence respecting him, nor of the time, place and occasion of his writing. It was for a time classed with the "disputed books," but is found in the Muratorian Fragment of about A. D. 170. Among its peculiarities are resemblance to 2 Peter and allusions to two apocryphal books (9, 14, 15). Its address is general, "to them that are sanctified by God the Father, and preserved

in Jesus Christ, and called," but the contents limit this to a single church of Jewish Christians. After the greeting (1, 2) and reason for writing (3, 4), the writer condemns false teachers (5, 7); describes their wickedness and pronounces woe (8-16); exhorts to remember the teaching of the apostles, to keep themselves in love of God, and to build up an holy faith (17-23); a doxology (24, 25).

THE REVELATION.

Revelation, or *Apocalypse*, denotes an unveiling of the future, characterized by the use of symbolical visions. The book is, therefore, in its nature prophetic. Though early quoted in connection with the name of the apostle John as writer, doubts have been thrown over the authorship by lack of resemblance to other writings of John. These are, however, dispelled by a close study of all the evidences of authorship at command. The date of the writing is quite generally assigned to a late period in the first century, and, if this be accepted, then the place of writing may well be the Isle of Patmos whither John was banished, or Ephesus to which he returned and where he abode till his death, about A. D. 98-100.

Revelation is a most difficult book, and every age of the Church has found its interpretation a problem. Four different systems, or schools, of exposition are recognized by scholars:—1. the Preterist; 2. the Historical or continuous; 3. the Futurist; 4. the Spiritual.

The Preterist system, or that of the past, makes the successive statements of Revelation apply chiefly to the history of the Jewish nation down to the destruction of Jerusalem (A. D. 70), and to the history of pagan Rome.

The Historical or continuous system makes the apocalyptic symbols refer to great historic events as time reveals them.

The Futurist system applies the predictions of the Apocalypse to the events which immediately precede or follow the Second Advent of Christ.

The Spiritual system considers that the chief object of St. John was to predict the future conversion of Israel and the return of God's people to their own land.

A usual and obvious division of Revelation is into three sections:—

1. A Prologue (1 to 3), setting forth (a) the vision of Christ; including John's commission, an intimation of his personality as a seer, as well as the place and occasion of his receiving the Revelation; (b) the enumeration of the Seven Churches which symbolize the church universal; (c) the Seven Epistles.

2. The Revelation proper (4. 1 to 22. 5).

3. The Epilogue, which gradually passes from visionary representation; and, referring back to the Prologue, closes with a Divine attestation and threats mingled with promises (22. 6-21).

No. 2, or The Revelation Proper, divides into seven chief visions: I. Appearance in heaven of the throne of God (4), and appearance of the Lamb who takes the Sealed Book out of the hand of him that sat on the throne (5). II. The vision of the Seven Seals (6, 7). III. The vision of the Seven Trumpets, the Little Book and the Two Witnesses (8. 1 to 11. 14). IV. The vision of the Woman and her three enemies, the Dragon, the Beast from the Sea, and the Beast from the Earth, or False Prophet (12, 13). V. The vision of the Lamb, the three Angels, the Harvest and Vintage (14). VI. The vision of the Seven Vials (15. 1 to 16. 21). VII. The vision of final Triumph presenting four scenes—history of fall of Babylon, overthrow of Satan, the Universal Judgment, the glories of the New Jerusalem (17. 1 to 22. 5).

CHRONOLOGICAL COMPENDIUM OF EVENTS IN THE LIFE OF CHRIST, AND HARMONY OF THE GOSPELS.

THE CHRISTIAN ERA.

The Christian Era is usually supposed to begin with the birth of Christ. But the exact date of this event has given rise to much controversy. Dionysius the Little, a Roman abbot, introduced into Italy, during the sixth century A. D., the epoch or commencement as on the first of January in the fourth year of the 194th Olympiad, the 753d from the foundation of Rome, and the 4714th of the Julian period. His epoch, which secured wide adoption in Christian countries, evidently places the birth of Christ at a period four years too late, for it seems to have happened very shortly before the death of Herod the Great, which occurred in the 750th year from the foundation of Rome, or about four years before the usual period fixed as the beginning of Christian chronology. Some authors make this difference as much as five or six years. The agreement is general that at least four years must be counted between the first year of the Christian Era and the birth of Christ; that is, that He was born about B. C. 4.

Fortunately there is no such uncertainty about the starting-point of Christ's ministry, since it is set forth very clearly in Luke 3. 1.

Tiberius Cæsar reigned jointly with Cæsar Augustus from A. D. 11 to A. D. 14, when the latter died. Add fifteen years to the first year of Tiberius' reign and it brings us to A. D. 26, at which time Pilate was procurator of Judea, Herod Antipas tetrarch of Galilee, Caiaphas high priest, and Annas probably president of the Sanhedrim, as related by Luke. These historic facts, fitting so nicely together, support the conclusion that John the Baptist began his work of baptism A. D. 26. That work fixes the baptism of Christ and beginning of His ministry.

It would also fix the date of His crucifixion and resurrection in A. D. 29 or 30, but owing to diverse meanings placed on John 5. 1, there is doubt as to whether Christ's ministry extended over a period of two and a half or three and a half years. If the "feast" mentioned by John was the Passover, then His ministry must have been three and a half years in length. If, however, it was not the Passover, it could not have been over two years and a half in length. The larger body of critics incline to the conviction that it was not the Passover. In the R. V. of John 5. 1 it is suggested marginally that many ancient authorities read *the feast* without any qualifying words.

LIFE OF CHRIST AND HARMONY OF GOSPELS.

EVENTS	DATE B. C.	PLACE.	MAT.	MARK.	LUKE.	JOHN.
CHRIST'S NATIVITY AND YOUTH.						
And the Word was God						1. 1-5
Annunciation of birth of John the Baptist	5	Jerusalem,			1. 5-25	
Espousal of Mary by Joseph		Nazareth,	1. 18		1. 27	
Annunciation of the birth of Jesus		"			1. 26-38	
Visitation of Mary to Elizabeth		Hebron or Juttah,			1. 39-55	
Mary's return to Nazareth					1. 56	
The angel appears to Joseph		Nazareth,	1. 20-25			
Birth and infancy of John the Baptist		Hebron,			1. 57-80	
The birth of Jesus	4	Bethlehem,	2. 1		2. 1-7	
Adoration by the shepherds		"			2. 8-16	
Circumcision of the child Jesus		"	1. 25		2. 21	
Presentation to the Lord		Jerusalem,			2. 22-29	
The genealogies of Christ			1. 1-17		3. 23-38	
Adoration by the wise men	3	Bethlehem,	2. 1-12			
Flight of Joseph and family into Egypt	A.D.	Egypt,	2. 13-15			
Massacre of children by Herod		Bethlehem,	2. 16-18			
Return of Joseph and family to Nazareth	1	Nazareth,	2. 19-23		2. 39	
The childhood of Jesus					2. 40	
Jesus with the doctors in the Temple	7	Jerusalem,			2. 46-50	
Youth and early manhood of Jesus	7-26	Nazareth,			2. 51. 52	
MINISTRY OF JOHN THE BAPTIST.						
Coming and preaching of John	26	{ Bethabara } { Bethany } { (R. V.) }	3. 1-4	1. 1-8	3. 1-6	1. 6-15
Baptisms by John in Jordan		"	3. 5, 6	1. 5	3. 7	
First testimony of John to Christ		"	3. 11, 12	1. 7, 8	3. 15-18	
The baptism of Jesus by John		"	3. 13-17	1. 9-11	3. 21, 22	
The temptation of Jesus in the Wilderness		Wilderness of Judea,	4. 1-11	1. 12, 13	4. 1-13	
Second testimony of John to Christ		{ Bethabara } { Bethany } { (R. V.) }				1. 19 35
Jesus calls his first five disciples						1. 37-51
PUBLIC APPEARANCE AND PREACHING OF JESUS.						
Working of His first miracle at Cana	27	Cana,				2. 1-11
His visit to Capernaum		Capernaum,				2. 12
First Passover and first cleansing of the Temple		Jerusalem,				2. 13-23
Discourse of Jesus with Nicodemus						3. 1-21
Last testimony of John to Jesus	27	Enon,				3. 25 36
Visit of Jesus to Samaria		Sychar,				4. 1 42
Return of Jesus to Cana		Cana,				4. 43-46
Healing of the nobleman's son						4. 46-54
Jesus makes a visit to Jerusalem		Jerusalem,				5. 1
Miracle at the pool of Bethesda						5. 2-47
John the Baptist cast into prison						
Preaching of Jesus in Galilee		Machærus,	4. 12	1. 14		
His appearance as teacher and preacher at Nazareth		Galilee,			4. 14, 15	
His teaching and preaching at Capernaum		Nazareth,		6. 1	4. 15-80	
Call of Andrew, Peter, James, and John		Capernaum,	4. 13		4. 31	
Miracle of healing the demoniac		"	4. 13-23	1. 16-20	5. 1-11	
" " " Peter's mother-in-law		"		1. 23-27	4. 33-36	
" " " many sick and diseased		"	8. 14, 15	1. 23-31	4. 38, 39	
Withdrawal from the multitude for solitary prayer		"	8. 16, 17	1. 32 34	4. 40, 41	
First general circuit through Galilee		"		1. 35	4. 42	
Sermon on the mount		Galilee,	4. 23-25	1. 35-39	4. 42-44	
Sermon in the boat; draught of fishes		Hill near sea	5-7. 27			
Healing of a leper		Genesaret,			5. 1-11	
Withdrawal to wilderness for solitary prayer		Galilee,	8. 1-4	1. 40-45	5. 12-16	
Healing of a paralytic		"		1. 45	5. 16	
Call of Matthew (Levi) and discourse at feast		Capernaum,	9. 1-8	2. 12	5. 18-26	
		"	9. 9-17	2. 13-22	5. 27-39	
SECOND YEAR'S MINISTRY.						
<i>Note.</i> —Those who regard the feast mentioned in John 5. 1 as the Passover, begin here to date the events of the second year of Christ's ministry. Others throw a few of the last events above mentioned into the second year's ministry, beginning with the visit of Jesus to Jerusalem.						
Disciples pluck the ears of corn	28	Galilee,	12. 1-8	2. 23-28	6. 1-5	
Healing of man with withered hand		Capernaum,	12. 9-14	3. 1-6	6. 6-11	
Retirement for solitary prayer		"		3. 13	6. 12	
Call of the Twelve Apostles		"	10. 2-4	3. 13-19	6. 13-16	
Sermon in plain of Genesaret		Near to sea,			6. 17-40	

LIFE OF CHRIST AND HARMONY OF GOSPELS.

EVENTS.	DATE A. D.	PLACE.	MAT.	MARK.	LUKE.	JOHN.
Healing of centurion's servant	28	Near to sea.	8. 5-13		7. 1-10	
Raising the son of widow of Nain		Nain,			7. 11-17	
Message from John the Baptist, and Christ's testimony		Capernaum,	11. 2-19		7. 18-35	
The warning to Chorazin, etc.		"	11. 20-28			
The woman which was a sinner		Galilee,			7. 36-50	
Tour through Galilee with the twelve		Capernaum,	12. 22		8. 1-3	
Healing of a demoniac		"	12. 24-37	3. 22-30		
Blasphemy against the Holy Ghost		"	12. 43-46			
The unclean spirit		"	12. 46	3. 31		
The interruption of His relatives		Plain of	13. 1-9,	4. 1, 14-	8. 4, 11-	
A series of parables — the sower		Gennesaret,	18-23	20	15	
" tares		"	13. 24			
" mustard seed		"	13. 31	4. 80		
" leaven		"	13. 33			
" candle		"	5. 15	4. 21	8. 16	
" treasure		"	13. 44			
" pearl		"	13. 45			
" drawnet		"	13. 47			
Jesus calms the storm on sea		Sea of				
		Gennesaret,	8. 24-27	4. 37-41	8. 23-25	
The Gergesene demoniacs and swine		Gadara,	8. 28-34	5. 1-15	8. 27-35	
The parable of the bridegroom		Capernaum,	9. 15			
Series of Miracles — new cloth and new wine		"	9. 16, 17			
Jairus' daughter		Gennesaret,	9. 20-22	5. 25-34	8. 43-48	
Two blind men		Capernaum,	9. 18	5. 22-24	8. 41, 42	
The dumb spirit		"	9. 27-30			
		"	9. 32, 33			
The mission of the twelve Apostles			10. 1	6. 7-12	9. 1-6	
Death of John the Baptist		Machærus,	14. 1-12	6. 14-29	9. 7	
Miraculous feeding of five thousand		Bethsaida,	14. 13-21	6. 30-44	9. 12-17	6. 1-13
		Lake of				
Jesus walked on the water		Gennesaret,	14. 25	6. 48		6. 19
Discourse on plain and in synagogue		Capernaum,	14. 34			6. 26-70
FROM SECOND TO THIRD PASSOVER, OR THIRD YEAR'S MINISTRY.						
Opposition of Scribes and Pharisees		Capernaum,	15. 1			
Discourse on pollution		"	15. 2-20	7. 1-23		
Healing the Syrophenician's daughter		Phœnicia,	15. 21-29	7. 24-30		
Series of Miracles — Healing of deaf and dumb man		Decapolis,		7. 32		
Healing of sick persons			15. 30, 31			
Feeding of four thousand		Gennesaret,	15. 32-39	8. 1-9		
Parable of the leaven		"	16. 1-12	8. 14-22		
The healing of the blind man		Bethsaida,		8. 22, 27		
Peter's confession of Christ's divinity		Cæsarea				
First prediction of the passion		Philippi,	16. 13-21	8. 27-30		
The transfiguration		Bethsaida,	16. 21-28	8. 31-38	9. 22-27	
		Tabor or				
Healing the demonized child		Hermón,	17. 1-8	9. 2-8	9. 28-36	
Second prediction of the passion		"	17. 14-21	9. 14-27	9. 37-42	
The stafer in the fish's mouth		"	17. 22, 23	9. 31	9. 43, 44	
A lesson on docility		Capernaum,	17. 27			
" forgiveness		"	18. 1-14	9. 33-37	9. 46-48	
" self-denial		"	18. 15	9. 43		
" self-denial		"	18. 18			
Parable of the unmerciful servant		"	8. 23-35			
Journey through Samaria to Jerusalem		Samaria,			9. 51, 52	
Jealousy of the Samaritans		"			9. 53	
Anger of the "Sons of Thunder"		Samaria,			8. 54-56	
Feast of Tabernacles at Jerusalem		Jerusalem,				7. 2-10
A series of discourses		"				7. 10-46
Officers sent to arrest Jesus		"				7. 39-46
The incident of the adulteress		"				8. 3
Another series of discourses		"				8. 12-19
Jesus threatened with stoning		"				8. 59
Healing of blind man and discourses		"				9. 1-41
Christ the door of the sheepfold		"				10. 1
" good shepherd		"				10. 11
Departure from Jerusalem: Mission of the Seventy		Judea,			10. 1-16	
Return of the Seventy		"			10. 17-24	
Parable of the Good Samaritan		"			10. 30-37	
Visit to Mary and Martha		Bethany,			10. 38-42	
Teaches His disciples how to pray		Judea,	6. 9-13		11. 1-13	
Heals the mute and rebukes Pharisees		"	12. 22-45		11. 14	
A series of discourses — The repentant Ninevites		"	12. 41		11. 29-36	

LIFE OF CHRIST AND HARMONY OF GOSPELS.

EVENTS.	DATE A. D.	PLACE.	MAT.	MARK.	LUKE.	JOHN.
A series of discourses—God's providence to birds and flowers	28	Judea,			12. 22-30	
The rich fool		"			12. 13-21	
The murdered Galileans		"			13. 1-5	
The barren fig-tree		"			13. 6-9	
Healing of the woman with an infirmity		"			13. 10-17	
Visit to Jerusalem at Feast of Dedication		Jerusalem,				10. 22-30
An attempt to stone Jesus		"				10. 31
Retreat of Jesus across Jordan		Perea,				10. 40
Are there few that be saved		"			13. 23-30	
The message to Herod		"			13. 31-33	
Healing of the man with the dropsy		"			14. 1-6	
Parable of the great supper		"			14. 15-24	
" " lost sheep		"			15. 1-7	
" " lost coin		"			15. 8-10	
" " prodigal son		"			15. 11-32	
" " unjust steward		"			16. 1-13	
" " dives and Lazarus		"			16. 19-31	
The sickness of Lazarus		Bethany,				11. 1-10
Return of Jesus from Perea to Bethany		"				11. 11-16
Raising of Lazarus from the dead		"				11. 17-46
Caiaphas and council of Pharisees	Jerusalem,				11. 47-53	
Jesus retires to the town of Ephraim	Ephraim,				11. 54	
Jesus starts on last journey to Jerusalem	Samaria,	19. 1	10. 1	17. 11		
Healing of the ten lepers	"			17. 12-19		
Parable of the unjust judge	"			18. 1-8		
Parable of the Pharisee and publican	"			18. 9-14		
The question of divorce	"	19. 3-12	10. 2-12			
Jesus blesses the little children	"	19. 13-15	10. 13-16	18. 15-17		
The rich young ruler	"	19. 16-22	10. 17-22	18. 18-23		
Parable of the laborers in the vineyard	"	20. 1-16				
Third prediction of the passion	"	20. 17-19	10. 32-34	18. 31-34		
The request of James and John	"	20. 20-23	10. 35-45			
Healing of blind Bartimeus	Near Jericho,	20. 29-34	10. 46-52	18. 35-43		
Visit of Jesus to house of Zaccheus	Jericho,			19. 1-10		
Parable of the pounds	"			19. 11-28		
THE EVENTS OF HOLY WEEK.						
The supper in Simon's house	29	Bethany,	26. 6-13	14. 3-9		12. -9
Mary anoints Jesus		"	26. 7-13	14. 3-8		12. 3-8
Entry of Jesus into Jerusalem		Jerusalem,	21. 1-11	11. 1-10	19. 29-44	12. 12-19
Jesus surveys the Temple		"		11. 11		
Retirement of Jesus to Bethany		Bethany,		11. 11		
The withering of the barren fig-tree		Mount of Olives,				
Second cleansing of the Temple		Jerusalem,	21. 18-19	11. 12-14		
Retirement of Jesus to Bethany		Bethany,	21. 12-17	11. 15-19	19. 45-48	
The lesson of the fig-tree		Mount of Olives,	21. 17	11. 19		
Temple discourses—The ruler's question		Jerusalem,	21. 20-22	11. 20-25		
Parable of the two sons		"	21. 23-27	11. 27-33	20. 1-8	
The wicked husbandman		"	21. 28-32			
The wedding garment		"	21. 33-46	12. 1-12	20. 9-19	
Pharisaic question of tribute money		"	22. 1-14			
Sadduceic question of the resurrection		"	22. 15-22	12. 13-17	20. 20-26	
Lawyer's question as to the great commandment		"	22. 23-33	12. 18-27	20. 27-39	
Answers and counter-questions of Jesus		"	22. 34-40	12. 28-34		
Denunciation of Scribes and Pharisees		"	22. 41-46	12. 35-37	20. 41-44	
The widow's mite		"	23. 13-33			
The coming of the Greeks		"		12. 41-44	21. 1-4	
Departure of Jesus to Mount of Olives		Olivet,	24. 1-3	13. 1-3		12. 20-36
Predictions—Destruction of Jerusalem		"	24. 3-23	13. 3-23	21. 5-24	
Of the second coming		"	24. 28-51	13. 23-37	21. 24-36	
Parables—The ten virgins		"	25. 1-13			
The talents		"	25. 14-30			
The sheep and the goats		"	25. 31-46			
The session of the Sanhedrim		Jerusalem,	26. 3-5	14. 1, 2	22. 1, 2	
The betrayal compact with Judas Iscariot		"	26. 14-16	14. 10, 11	22. 3-6	
THE CRUCIFIXION AND BURIAL.						
The preparation of the Passover		Jerusalem,	26. 17-19	14. 12-16	22. 7-13	
Washing of the Apostles' feet		"				
Breaking and blessing of the bread		"	26. 26	14. 22	22. 19	13. 1-17
"One of you shall betray me"		"	26. 21	14. 18	22. 21	13. 21
The sorrowing question, "Lord, is it I?"		"	26. 22-25	14. 19		
The sop given to Judas Iscariot		"				13. 26, 27
The departure of Judas		"				13. 30
Warning of Jesus to Peter	Jerusalem,	26. 34	14. 30	22. 34	13. 38	
Jesus blesses the cup	"	26. 27, 28	14. 23, 24			
Discourses after the supper	"				14. 16	

LIFE OF CHRIST AND HARMONY OF GOSPELS.

EVENTS.	DATE A. D.	PLACE.	MAT.	MARK.	LUKE.	JOHN.
Prayer of Jesus for His Apostles	29	Jerusalem,	26. 30	14. 26		17.
The singing of an hymn		"				
The agony in the garden		Gethsemane,	26. 37	14. 33	22. 39	18. 1
The thrice-repeated prayer		"	26. 33, 44	14. 36-39	22. 42	
The bloody sweat and comforting angel		"			22. 43, 44	
The waiting Apostles fall asleep		"	26. 40-45	14. 37-41	22. 45, 46	
The betrayal by Judas Iscariot		"	26. 47-50	14. 43, 44	22. 47	18. 2-5
Peter smites the ear of Malchus		"	26. 51	14. 47	22. 50	18. 10
Jesus heals the ear of Malchus		"			22. 51	
Jesus is forsaken by His disciples		Jerusalem,	26. 56	14. 50		18. 12, 13
Jesus is led away to Annas		"	26. 57	14. 53	22. 54	18. 15
Jesus is tried by Caiaphas		"	26. 58	14. 54	22. 55	18. 15
Peter follows after Jesus		"	26. 63	14. 61		
The adjuration of the high priest		"	26. 66, 67	14. 64, 65	22. 63-65	
Jesus is condemned, buffeted, and mocked		"	26. 69-75	14. 66-72	22. 54-62	18. 17-27
Peter's denial of Jesus		"	27. 1, 2	15. 1	23. 1	18. 28
Jesus is taken before Pilate		"	27. 3			
Judas repents and returns the betrayal money		"				18. 29
Pilate comes out before the people		"				18. 33
Pilate speaks to Jesus in private		"				19. 1
Pilate orders Jesus to be scourged		"	27. 26	15. 15		19. 2
Jesus is crowned with thorns		"	27. 29	15. 17		19. 5
Jesus is exhibited to the public by Pilate		"				
Jesus is formally accused by Pilate		"	27. 11	15. 2	23. 2	19. 14
Jesus is sent by Pilate to Herod		"			23. 6-11	19. 12
Pilate says, "Behold your king"		"				
Pilate desires to release Jesus		"	27. 15	15. 6	23. 17	
Pilate receives a message from his wife		"	27. 19			
Pilate washes his hands of the matter		"	27. 24			
Pilate releases Barabbas from prison		"	27. 26			
Pilate delivers Jesus to be crucified		"	27. 26	15. 15	23. 25	19. 16
Simon of Cyrene acts as cross-bearer		"	27. 32	15. 21	23. 26	
They give Jesus vinegar and gall to drink		Golgotha,	27. 34	15. 23	23. 36	
Jesus is nailed to the cross		"	27. 35	15. 24, 25	23. 33	19. 18
The written superscription		"	27. 37	15. 26	23. 38	19. 19
Father, forgive them		"			23. 34	
Parting of His garments and allotment of ves- ture		"	27. 35	15. 24	23. 34	19. 23
Railing of passers-by and two thieves		"	27. 39-44	15. 29-32	23. 35	
The penitent thief		"			23. 40	
"To-day shalt thou be with me in Paradise"		"			23. 43	19. 26, 27
"Woman, behold thy son"		"				
Darkness spreads over the land		"	27. 45	15. 33	23. 44, 45	
"My God, why hast thou forsaken me?"		"	27. 46	15. 34		19. 28
Jesus saith, "I thirst"		"				19. 29
Jesus receives the offered vinegar		"	27. 48	15. 36		19. 30
"It is finished"		"				
"Father, into thy hands I commend my spir- it"		"			23. 46	
Rending of the Temple's veil		Jerusalem,	27. 51	15. 38	23. 45	
Opening of graves and resurrection of saints		"	27. 52			
Testimony of the centurion		Golgotha,	27. 54	15. 39	23. 47	
The watching of the women		"	27. 55	15. 40	23. 49	
The piercing of Jesus' side		"				19. 34
Removal from cross and burial		"	27. 57, 60	15. 46	23. 53	19. 38-42
The sealed tomb and the guard		The Garden,	27. 65, 66			
THE RESURRECTION AND ASCENSION.						
Women bear spices to the tomb		The Garden,	28. 1	16. 1, 2	24. 1	
The angel rolls away the stone		"	28. 2			
Women announce the resurrection		Jerusalem,	28. 8		24. 9, 10	20. 1, 2
Peter and John run to the tomb		The Garden,			24. 12	20. 3
The women return to the tomb		"			24. 1	
Report of guards to the chief priests		Jerusalem,	28. 11-15			
Christ appears to Mary Magdalene		The Garden,		16. 9, 10		20. 14
"All hail! Fear not. Touch me not"		"	28. 9			20. 17
Appearance to women returning home		"	28. 9			
"Go tell my brethren," etc.		"	28. 10			
Appearance to two disciples on the way		Emmaus,		16. 12	24. 13	
to Peter		Jerusalem,			24. 34	
to ten Apostles in upper room		"			24. 36	20. 19
"Peace be unto you"		"				20. 21
"Receive ye the Holy Ghost"		"		16. 14		20. 22, 23
Appearance of Christ to eleven Apostles		"				20. 26
Appearance to Thomas. "Reach hither thy finger"		"				20. 27
"Blessed are they that have not seen"		"				20. 29
Appearance to disciples at the sea		Tiberias,				21. 1-24
to Peter. "Feed my sheep"		"				21. 15-17
to eleven disciples on a mountain		Gallilee,				
"All power is given unto me"		"	28. 16			
"Go ye and teach all nations"		"	28. 18			
		"	28. 19			

PARABLES OF JESUS.

LIFE OF CHRIST AND HARMONY OF GOSPELS — *continued.*

EVENTS.	DATE A. D.	PLACE.	MAT.	MARK.	LUKE.	JOHN.
"Lo, I am with you alway"	29	Galilee,	28. 20			
Appearance to five hundred brethren, 1 Cor. 15. 6		"				
" to St. James, 1 Cor. 15. 7		"				
The Ascension		Bethany,		16. 19	24. 50, 51	

DISCOURSES OF JESUS.

CHRONOLOGICALLY ARRANGED.

DISCOURSE.	PLACE.	REFERENCE.	DISCOURSE.	PLACE.	REFERENCE.
With Nicodemus	Jerusalem.	John 3. 1-21.	The adulteress	Jerusalem.	John 8. 3-11.
With woman of Samaria	Sychar	" 4. 1-42.	Sheep and shepherd	"	" 10.
In the synagogue	Nazareth	Luke 4. 16-31.	Against the Pharisees	Peræa	Luke 11. 29-54.
Sermon on the Mount	"	Mat. 5-7.	On humility	Galilee	" 14. 7-14.
Apostles instructed	Galilee	" 10.	Obtaining heaven	Peræa	Mat. 19. 16-30.
Chorazin denounced	"	" 11. 20-24.	Concerning sufferings	Jerusalem.	" 20. 17-19.
On healing the infirm	Jerusalem.	John 5.	Against Pharisees	"	" 23.
On plucking of corn	Judea	Mat. 12. 1-8.	Destruction of Jerusalem	"	" 24.
On working miracles	Capernaum	" 12. 22-37.	The true vine	"	John 15.
The bread of life	"	John 6.	Comfort of disciples	"	" 16.
On internal purity	"	Mat. 15. 1-20.	Talk on Olivet	"	Mat. 26. 31-46.
On forgiveness	"	" 18.	To the disciples	"	" 28. 18-23.
At Feast of Tabernacles	Jerusalem.	John 7.			

PARABLES OF JESUS.

IN APPROXIMATE CHRONOLOGICAL ORDER.

PARABLES.	PLACE.	MATTHEW.	MARK.	LUKE.
The sower	Plain of Gennesaret	13. 1-9, 18-23	4. 1, 14-20	8. 4, 11-15
The tares	"	13. 24-30		
The seed growing secretly	"	"	4. 26-29	
The mustard seed	"	13. 31, 32	4. 30-32	
The leaven	"	13. 33		
The candle	"	5. 15	4. 21	8. 16
The treasure	"	13. 44		
The pearl	"	13. 45, 46		
The dragnet	"	13. 47, 48		
The bridegroom	Capernaum	9. 15		
New cloth and new wine	"	9. 16, 17		
The leaven	Gennesaret	16. 1-12	8. 14-22	
The unmerciful servant	Capernaum	18. 23-35		
The good Samaritan	Judea	"		10. 30-37
The rich fool	"	"		12. 13-21
The barren fig-tree	"	"		13. 6-9
The great supper	Peræa	"		14. 15-24
The lost sheep	"	"		15. 1-7
The lost coin	"	"		15. 8-10
The prodigal son	"	"		15. 11-32
The unjust steward	"	"		16. 1-13
Dives and Lazarus	Bethany	"		16. 19-31
The unjust judge	Samaria	"		18. 1-8
The Pharisee and publican	"	"		18. 9-14
The laborers in the vineyard	"	20. 1-16		
The pounds	Jericho	"		19. 11-28
The two sons	Jerusalem	21. 28-32		
The wicked husbandman	"	21. 33-46	12. 1-12	20. 9-19
The wedding garment	"	22. 1-14		
The ten virgins	Olivet	25. 1-13		
The talents	"	25. 14-30		
The sheep and goats	"	25. 31-46		

PROPHECIES RELATING TO CHRIST

MIRACLES OF JESUS.

IN APPROXIMATE CHRONOLOGICAL ORDER.

MIRACLES.	PLACE.	MATTHEW.	MARK.	LUKE.	JOHN.
Water into wine	Cana				2. 1-11
Healing of nobleman's son	"				4. 46-54
At pool of Bethesda	Jerusalem				5. 1-47
Healing the demoniac	Capernaum		1. 23-27	4. 33-36	
Healing Peter's mother-in-law	"	8. 14-15	1. 21-31	4. 38-39	
Healing many sick and diseased	"	8. 16-17	1. 32-34	4. 40-41	
Miraculous draught of fishes	Gennesaret			5. 1-11	
Healing of a leper	Galilee	8. 1-4	1. 40-45	5. 12-16	
Healing of a paralytic	Capernaum	9. 1-8	2. 1-12	5. 18-26	
Healing of withered hand	"	12. 9-14	3. 1-6	6. 6-11	
Healing of centurion's servant	Near to sea	8. 5-13		7. 1-10	
Raising of widow's son	Nain			7. 11-17	
Healing of a demoniac	Capernaum	12. 22			
Calming the tempest	Sea of Gennesaret	8. 24-27	4. 37-41	8. 23-25	
Cures Gergesene demoniacs	Gergesa	8. 28-34	5. 1-15	8. 27-35	
Woman with issue of blood	Gennesaret	9. 20-22	5. 25-31	8. 43-48	
Jairus' daughter	Capernaum	9. 18	5. 22-24	8. 41-42	
Two blind men	"	9. 27-30			
The dumb spirit	"	9. 32-33			
Feeding of five thousand	Bethsaida	14. 13-21	6. 30-44	9. 12-17	6. 1-13
Walking on the water	Sea of Gennesaret		6. 48		6. 19
Healing of Syrophenician's daughter	Phœnicia	15. 21-29	7. 24-30		
Healing of deaf and dumb man	Tyre		7. 32		
Healing of sick persons	Decapolis	15. 30-31			
Feeding of four thousand	Gennesaret	15. 32-39	8. 1-9		
Healing of blind man	Bethsaida		8. 22-27		
Healing of demonized child	Mt. Hermon	17. 14-21	9. 14-27	9. 37-42	
Stater in fish's mouth	Capernaum	17. 27			
Healing of blind man	Jerusalem				10. 1
Healing of the mute	Judea	12. 22-45		11. 14	
Healing of infirm woman	"			13. 10-17	
Healing of dropsical man	Peræa			14. 1-6	
Raising of Lazarus	Bethany				11. 17-46
Healing of ten lepers	Samaria			17. 12-19	
Healing of blind Bartimeus	Near Jericho			19. 1-19	
Withering of fig-tree	Mt. of Olives	21. 18-19	11. 12-14		
Healing ear of Malchus	Gethsemane			22. 51	

MIRACLES OF THE APOSTLES.

Lame man at Temple gate	Acts 3. 1-11.	Dorcas restored to life	Acts 9. 36-40.
Death of Ananias	" 5. 5-11.	Peter delivered from prison	" 12. 6-11.
Death of Sapphira	" 5. 5-11.	Elymas smitten with blindness	" 13. 11.
Many sick healed	5. 12-16.	Cripple healed at Lystra	" 14. 8-10.
Apostles delivered from prison	" 5. 19.	Damsel with spirit of divination	" 16. 16-19.
Miracles of Stephen	" 6. 8.	Special miracles by Paul	" 19. 11.
Miracles of Philip	" 8. 6.	Eutychus restored to life	" 20. 8-10.
Saul's blindness	" 9. 3-9.	Viper's bite harmless	" 28. 3-6.
Ananias recovers Saul	" 9. 17.	Publius' father healed	" 28. 8-9.
Peter heals Eneas	" 9. 33-35.		

PROPHECIES RELATING TO CHRIST.

1. HIS FIRST ADVENT.

The fact, Gen. 3. 15; Dent. 18. 15; Ps. 89. 20; Isa. 2. 2; 28. 16; 32. 1; 35. 4; 42. 6; 49. 1; 55. 4; Ezek. 34. 24; Dan. 2. 44; Mic. 4. 1; Zech. 3. 8.
The time, Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Mal. 3. 1.
His divinity, Ps. 2. 7, 11; 45. 6, 7, 11; 72. 8; 102. 24-27; 89. 26, 27; 110. 1; Isa. 9. 6; 25. 9; 40. 10; Jer. 23. 6; Mic. 5. 2; Mal. 3. 1.
Human Generation, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 10; 2 Sam. 14; Ps. 18. 4-6, 50; 22. 22, 23; 89. 4, 29, 36; 132. 11; Isa. 11. 1; Jer. 23. 5; 33. 15.

2. HIS FORERUNNER.

Isa. 40. 3; Mal. 3. 1; 4. 5.

3. HIS NATIVITY AND EARLY YEARS.

The fact, Gen. 3. 15; Isa. 7. 14; Jer. 31. 22.
The place, Num. 24. 17, 19; Mic. 5. 2.
Adoration by Magi, Ps. 72. 10, 15; Isa. 60. 3, 6.
Descent into Egypt, Hos. 11. 1.
Massacre of Innocents, Jer. 31. 15.

4. HIS MISSION AND OFFICE.

Mission, Gen. 12. 3; 49. 10; Num. 24. 19; Deut. 18. 18; Ps. 21. 1; Isa. 59. 20; Jer. 33. 16.
Priest like Melchizedek, Ps. 110. 4.
Prophet like Moses, Deut. 18. 15.
Conversion of Gentiles, Isa. 11. 10; Deut. 32. 43; Ps. 18. 43; 19. 4; 117. 1; Isa. 42. 1; 45. 23; 49. 6; Hos. 1. 10; 2. 23; Joel 2. 32.
Galilee, ministry in, Isa. 9. 1, 2.

CHRONOLOGY OF ACTS AND PAUL'S EPISTLES.

- Miracles*, Isa. 35. 5, 6; 42. 7; 53. 4.
Spiritual graces, Ps. 45. 7; Isa. 11. 2; 42. 1; 53. 9; 61. 1, 2.
Preaching, Ps. 2. 7; 78. 2; Isa. 2. 3; 61. 1; Mic. 4. 2.
Purification of Temple, Ps. 69. 9.
5. **HIS PASSION.**
Rejection by Jews and Gentiles, Ps. 2. 1; 22. 12; 41. 5; 56. 5; 69. 8; 118. 22, 23; Isa. 6. 9, 10; 8. 14; 29. 13; 53. 1; 65. 2.
Persecution, Ps. 22. 6; 35. 7, 12; 56. 5; 71. 10; 109. 2; Isa. 49. 7; 53. 3.
Triumphal entry into Jerusalem, Ps. 8. 2; 118. 25, 26; Zech. 9. 9.
Betrayal by own friend, Ps. 41. 9; 55. 13; Zech. 13. 6.
Betrayal for thirty pieces, Zech. 11. 12.
Betrayer's death, Ps. 55. 15, 23; 109. 17.
Purchase of potter's field, Zech. 11. 13.
Desertion by disciples, Zech. 13. 7.
False accusation, Ps. 27. 12; 35. 11; 109. 2; Ps. 2. 1, 2.
Silence under accusation, Ps. 38. 13; Isa. 53. 7.
Mocking, Ps. 22. 7, 8, 16; 109. 25.
Insult, buffeting, spitting, scourging, Ps. 35. 15, 21; Isa. 50. 6.
Patience under suffering, Isa. 53. 7-9.
Crucifixion, Ps. 22. 14, 17.
- Gall and vinegar, offer of*, Ps. 69. 21.
Prayer for enemies, Ps. 109. 4.
Cries upon the cross, Ps. 22. 1; 31. 5.
Death in prime of life, Ps. 89. 45; 102. 24.
Death with malefactor, Ps. 53. 9, 12.
Death attested by convulsions of nature, Amos 5. 20; Zech. 14. 4, 6.
Casting lots for vesture, Ps. 22. 18.
Bone not to be broken, Ps. 34. 20.
Piercing, Ps. 22. 16; Zech. 12. 10, 13; 6.
Voluntary death, Ps. 40. 6-8.
Vicarious suffering, Isa. 53. 4-6, 12; Dan. 9. 26.
Burial with the rich, Isa. 53. 9.
6. **HIS RESURRECTION.**
 Ps. 16. 8-10; 30. 3; 41. 10; 118. 17; Hos. 6. 2.
7. **HIS ASCENSION.**
 Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19.
Dominion universal and everlasting, 1 Chron. 17. 11-14; Ps. 72. 8; Isa. 9. 7; Dan. 7. 14; Ps. 2. 6-8; 8. 6; 110. 1-3; 45. 6, 7.
8. **HIS SECOND ADVENT.**
 Ps. 50. 3-6; Isa. 9. 6, 7; 66. 18; Dan. 7. 13, 14; Zech. 12. 10; 14. 4-8.

SPECIAL PRAYERS AND THANKSGIVINGS

IN THE NEW TESTAMENT.

BY WHOM.	THEME.	REFERENCE.	BY WHOM.	THEME.	REFERENCE.
Jesus . . .	Lord's Prayer	{ Mat. 6. 9.	Thief . . .	To be remembered.	Luke 23. 42.
Centurion . .	For servant . .	{ Luke 11. 2.	Jesus . . .	Commends his spirit	" 23. 46.
Lepers . . .	For cleansing . .	{ Mat. 8. 6.	Woman . . .	For living water . .	John 4. 15.
Disciples . .	To be saved . .	" 8. 25.	Nobleman . .	For his child . .	" 4. 49.
Jairus . . .	For his daughter.	" 9. 18.	Jesus . . .	Thanksgiving . .	" 11. 41-42.
Blind men . .	For sight . .	" 9. 27.	" . . .	Asks Father's aid . .	" 12. 27-28.
Jesus . . .	Thanksgiving	{ " 11. 25-26.	Apostles . .	Apostolic choice . .	Acts 1. 24-25.
Woman . . .	For her daughter	{ Luke 10. 21.	Early Church	For support . .	" 4. 24-30.
Father . . .	For son . .	{ Mat. 15. 22.	Stephen . .	Commends his soul	" 7. 59-60.
Jesus . . .	Under suffering	{ " 17. 25.	Paul . . .	For instruction . .	" 9. 6-11.
" . . .	My God, my God	{ " 26. 39.	Paul . . .	Relief from trial . .	2 Cor. 12. 8.
Bartimeus . .	For sight . .	{ Luke 22. 42.	" . . .	For the churches . .	Eph. 1. 17-20.
Mary . . .	Rejoicing . .	{ Mat. 27. 46.	" . . .	" . . .	" 3. 14-21.
Angels . . .	Glorification . .	{ Mark 10. 47.	" . . .	" . . .	Phil. 1. 9-11.
Prodigal son .	For forgiveness . .	{ Luke 1. 46-55.	" . . .	" . . .	Col. 1. 9-11.
Apostles . .	For more faith . .	" 2. 14.	" . . .	" . . .	1 Thess. 3. 10-13.
Ten lepers . .	For cleansing . .	" 15. 18-19.	" . . .	" . . .	2 Thess. 1. 11-12.
Pharisee . .	Thanksgiving . .	" 17. 5.	" . . .	" . . .	" 2. 16-17.
Publican . .	For mercy . .	" 17. 13.	" . . .	" . . .	" 3. 5.
Jesus . . .	For his murderers	{ " 18. 11.	Church . . .	For Christ's coming	Heb. 13. 20-21.
		" 18. 13.			Rev. 20. 20.
		" 23. 34.			

CHRONOLOGY OF ACTS AND PAUL'S EPISTLES.

NOTE 1.—Some chronologists date Paul's first missionary journey in A. D. 48, the Council at Jerusalem in A. D. 50, and Paul's second missionary journey in A. D. 51. They also introduce a journey to Spain in A. D. 66; date the first Epistle to Timothy and Titus in A. D. 67; and the second imprisonment, second Epistle to Timothy and the martyrdom of the Apostle in A. D. 68.

NOTE 2.—Roman provinces were divided

into Senatorial and Imperial. The former were presided over by Proconsuls, generally appointed by lot and for a year, and not endowed with military power. The Imperial province was ruled by a Propretor or Procurator, who was appointed by the Roman Emperor, held authority as long as the Emperor wished, and was endowed with military authority. Syria became an Imperial province, to which Judea with its Proconsul was attached.

MISSIONARY JOURNEYS OF ST. PAUL.

CHRONOLOGY OF ACTS AND PAUL'S EPISTLES — (continued).

A.D.	Events.	Roman Emperors and Procurators.
30	Pentecost and pouring out of the Spirit.	Tiberius, Emperor. Pontius Pilate, Procurator.
31	Spread of the gospel at Jerusalem.	
35	The preaching of Stephen, the first elder.	
36	The martyrdom of Stephen by stoning.	Pilate deposed.
37	The conversion of Saul of Tarsus.	Death of Tiberius. Accession of Emperor Caligula.
38	Paul goes into Arabia, Gal. 1. 17.	Release of Herod Agrippa I.
	Philip converts the Samaritans and Ethiopian eunuch.	
39	Herod Antipas banished to Gaul. Dominions of Herod Antipas given to Herod Agrippa I.	Caligula orders his statue to be set up at Jerusalem.
40	St. Peter goes on a missionary journey. The conversion of Cornelius.	
41	Herod Agrippa I. king of Judea and Samaria.	Claudius succeeds Caligula.
42	Spread of the Church as far as Antioch. Disciples first called Christians at Antioch.	
44	Persecution of Christians by Herod Agrippa. The killing of St. James with the sword. Herod Agrippa imprisons St. Peter.	
	The death of Herod Agrippa.	Cuspius Fadus, Procurator.
45	First missionary journey of Saul and Barnabas.	
46	Saul and Barnabas return to Antioch.	Tiberius Alexander, Procurator.
48	The Judaizing opponents of Paul at Antioch. The Council at Jerusalem.	Ventidius Cumanus, Procurator.
49	Paul's second missionary journey with Silas.	
51	Paul goes into Macedonia.	
52	Paul arrives at Corinth. Writing of Epistle to the Thessalonians.	Felix, Procurator.
53	Gallio Proconsul of Achaia. Paul leaves Corinth and sails to Ephesus. Paul goes to Jerusalem to Feast of Tabernacles.	
54	Return of Paul to Antioch. Paul starts on his third missionary journey.	Death of Claudius. Accession of Nero.
54-57	Residence and preaching of Paul at Ephesus.	
57	Writing of first Epistle to the Corinthians. The riot at Ephesus. Paul leaves Ephesus for Troas. Arrival of Paul in Macedonia.	
	Writing of second Epistle to the Corinthians. Paul abides three months in Corinth.	
58	Writing of Epistle to the Galatians. Writing of Epistle to the Romans. Paul leaves Corinth for Jerusalem.	
	Paul is arrested in the Temple. Paul is sent to Cæsarea for trial before Felix.	Nero murders Agrippina. Recall of Felix.
59	Paul is given an interview by Felix.	Porcius Festus, Procurator.
60	Paul appears before Festus and Agrippa. Paul makes his appeal to Cæsar. Paul sets sail for Rome.	
	Paul is shipwrecked at Malta.	
61	Paul reaches Rome and lives in his own house.	
62	Writing of Epistles to the Philippians, the Colossians, Philemon and the Ephesians. Trial and acquittal of Paul.	Earthquake at Pompeii. Albinus, Procurator.
	Writing of Epistle to the Hebrews. Paul goes to Asia by way of Macedonia.	
64	Paul goes to Crete with Titus, and returns to Ephesus. Paul goes by way of Philippi to Corinth. Writing of first Epistle to Timothy. Writing of Epistle to Titus.	Burning of Rome. Gessius Florus, Procurator.
	Paul passes the winter at Nicopolis.	
65	Paul journeys through Macedonia to Troas. Paul is arrested and sent to Rome.	
66	Paul is tried before the Emperor. Writing of second Epistle to Timothy. Martyrdom of St. Paul.	Jewish war begins. Massacre at Jerusalem. Repulse of Cestius Gallus.

MISSIONARY JOURNEYS OF ST. PAUL AND HIS VOYAGE TO ROME.

FIRST MISSIONARY JOURNEY.

ANTIOCH. Antioch, on the Orontes, was capital of the Roman province of Syria. A mixed body of Jewish and Greek converts formed an early Christian congregation there, which

attracted the attention of the church in Jerusalem. It sent Barnabas to Antioch to encourage the congregation. Barnabas went to Tarsus to seek Paul as a helper, whom he knew by experience in Jerusalem as a man with special qualification for missionary work in Gentile fields.

They returned to Antioch together (A. D. 43), and that city soon became a center of interest and progress in the church, the brethren being first called Christians there. At Antioch the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13. 1-5). Thus called, and in company with John Mark, they started (A. D. 45) down the valley of the Orontes to

SELEUCIA, the port of Antioch. Here they took ship and embarked for

CYPRUS, landing on the east side of the island at Salamis, then a flourishing city with a large Jewish population. At

SALAMIS they preached in the synagogue, and then made a missionary tour of the island, finally arriving at

PAPHOS. This was the capital city and residence of the Proconsul, Sergius Paulus. Here also resided one Elymas, skilled in lore and magic, who tried to refute the doctrine of the missionaries and was struck blind. Sergius was converted (Acts 13. 11, 12). Saul (now Paul) and his companions set sail from Paphos to the southern shores of Asia, and, probably landing at Attalia, went to

PERGA, a coast town of the province of Pamphylia. Here John Mark left his companions and returned to Jerusalem (Acts 13. 37-39). After leaving Parga they crossed the Taurus range and arrived at

ANTIOCH IN PISIDIA, situated on the Anthisius. It was a strong Roman colony and bulwark, with a large Jewish population, and a center of commerce between Ephesus and the East. Here, on the first Sabbath after their arrival, Paul preached his first recorded sermon to Jews (Acts 13. 16-41). On the next Sabbath he preached to Gentiles (Acts 13. 46-48). He incurred the hostility of the Jews, who could not understand how he could preach the same gospel to Jew and Gentile. They raised a persecution against the apostles, who were expelled by the rulers of the city. Crossing the hills to

ICONIUM, a trading city on the commercial highway between Ephesus and the East, they preached in the synagogue for a time, making many converts (Acts 14. 3). But here, as at Antioch in Pisidia, they found a divided multitude, which rose up against them and threatened to stone them. They fled into Lycaonia, crossed the plain and the ridge which separates the Phrygian from the Lycaonian region of Galatia, and arrived at

LYSTRA, a small town peopled by very superstitious inhabitants. Here Paul healed a cripple, and the people at once said the gods had come among them. They called Paul Mercury, and Barnabas Jupiter, and the apostles had to intercede with priests and people to prevent them from worshipping them. Shortly afterwards a mob, influenced by Jews from Antioch and Iconium, stoned Paul and dragged him out of the city, leaving him for dead (Acts 14. 19). But he recovered and fled with his companion over the plain, a distance of twenty-seven miles, to

DERBE, a small town on the edge of the Roman province, away from the highway, and near a pass called the "Cilician Gates." Here they rested for a time, preaching the word and teaching many (Acts 14. 21). Thence they returned through Lystra, Iconium and Antioch, evidently not preaching much, but giving their attention to the organization of new churches and the

appointment of elders for the same, in whose charge they left them. They then recrossed the mountains to Perga, where they preached again. Proceeding thence, about sixteen miles westward, they reached the harbor of

ATTALIA, where they took ship and sailed away for

ANTIOCH, the Syrian capital, from which they started. Here they made a report of their work to a full assembly of the church, and abode there "no little time with the disciples" (Acts 14. 27, 28, R. V.)

COUNCIL AT JERUSALEM. Soon after the return of Paul and Barnabas to Antioch a dispute arose among the brethren over the free admission of Gentiles to the church without subscribing to the Jewish laws and customs. Peter was a visitor there and ate with Gentiles, but he wavered when he heard certain teachers sent out by James advocating that circumcision was necessary to salvation (Acts 15. 24; Gal. 2. 12). Paul and Barnabas adhered to the doctrine that circumcision was not necessary to salvation. To relieve the strained situation at Antioch, the church there sent Paul and Barnabas as delegates to Jerusalem to consult with the elders and apostles respecting the vexed question. On their journey thither they passed through Phenicia and Samaria, advocating, as opportunity occurred, their doctrine of free acceptance of Gentile converts. On arriving in Jerusalem a general meeting of the church was convened, before which Paul and Barnabas laid an account of their work and the cause and object of their mission. The disputed question was referred to a special Council, which finally decided that Gentile converts need not subscribe to the Jewish law of circumcision, provided they abstained from idolatry, fornication, strangled flesh and blood. This decision was promulgated in writing to the churches in Antioch, Syria and Cilicia. Judas Barnabas and Silas were sent to Antioch to explain and confirm it in person. After seeing that the decision was generally received as satisfactory, Judas went back to Jerusalem and Silas stayed in Antioch. The date of the Council at Jerusalem is fixed by some chronologists as A. D. 48, or three years after Paul started on his first missionary journey. Other chronologists fix the date of Paul's first journey at A. D. 48, and that of the Council at A. D. 50.

PAUL'S SECOND MISSIONARY JOURNEY.

ANTIOCH. In or about the year A. D. 49 (some say A. D. 51) Paul suggested to Barnabas at Antioch that they should revisit the brethren in the churches they had founded (Acts 15. 36). Barnabas assented, but wished to take John Mark along. Paul objected, because Mark had deserted them in Pamphylia. Thereupon Barnabas and Mark set sail for Cyprus, while Paul took Silas (Silvanus) and began a journey by land (Acts 15. 37-41). Their mission was to preach, teach, convert, reconfirm, and organize new churches, but they had a special object in acquainting all their hearers with the decision and decree of the Council at Jerusalem, which was a vindication of the doctrine of Paul and Barnabas respecting the free admission of Gentiles into the Christian communion. In their passage through Syria they did not read and explain the decree of the Council, because that work was attended to from the capital, Antioch.

Neither did they read it in passing through Cilicia, because it was part of the province of Syria. Crossing the Taurus ranges, they came to

DERBE and LYSTRA, in Lycaonia. At the latter place Paul found a disciple and a probably previous convert, named Timothy, son of a Greek father and Jewish mother, whom he circumcised in order to satisfy Jewish prejudices, and took along with him as companion (Acts 16. 1; 2 Tim. 1. 5). Passing through

PHRYGIA and GALATIA (Acts 16. 6), visiting churches and delivering the decree of the Jerusalem Council, they crossed the frontier of the province and entered Asia. Forbidden by the Holy Spirit to preach in Asia, they turned northward, intending to enter the province of Bithynia. But when they came to a point on their way opposite to

MYRIA (Acts 16. 7, R. V.), the Holy Spirit suffered them not to go on into Bithynia. They, therefore, passed westward through Mysia, not preaching in the province, and came to

ALEXANDRIA TROAS. This was an important port town and a Roman colony, upon the Ægean Sea. Here Paul first met Luke, "the beloved physician," and here he witnessed the vision of a man calling him to come over into Macedonia (Acts 16. 9). Taking Luke along, they sailed for Macedonia, touching at

SAMOTHRACIA, a lofty island in the Ægean, at one of whose anchorages they spent a night. On the next day they sailed past Thasos and reached

NEAPOLIS, the seaport of Thrace, and now the port and town of Kavalla. Thence they proceeded across the Pharsalian plain to

PHILIPPI, which was a Roman colony of Macedonia (Acts 16. 11, 12). Here, on the Sabbath, they preached by the river side, outside of the city (Acts 16. 13). One Lydia, of Thyatira, a seller of purple, was here converted and baptized. Paul cast the divining spirit out of a slave girl whose owners, seeing their gains cut off, caught Paul and Silas and drew them into the market-place before the magistrates. The charge brought against them was that they were Jews teaching customs not lawful for Romans to receive and observe. Being condemned without hearing, the magistrates tore off their clothes and ordered them to be scourged and thrown into prison. During the night they were miraculously delivered, and the jailor and his household were converted and baptized (Acts 16. 14-40). After staying awhile at Lydia's house, Paul and Silas and Timothy (Luke seems to have been left behind) journeyed to

AMPHIPOLIS, a small city of Macedonia, thirty-three miles southwest of Philippi, and three miles from the seacoast. Passing through this and Apollonia they came to

THESSALONICA. This city, still known as Salonika, was the metropolis of Macedonia. There was a synagogue there, and Paul remained some time preaching and teaching. He made many converts, male and female, among the Grecian inhabitants, and worked for his own living, receiving only urgent supplies from the brethren in Philippi (Acts 17. 1-4; Phil. 4. 15, 16). Paul's success here roused the unbelieving Jews and the rabble and precipitated a riot, during which the house of Jason, where Paul lodged, was assaulted. Jason and some of the brethren were dragged before the rulers (politarchs) on the charge of treason against the Emperor, and were put under bonds to keep the peace. The brethren

sent Paul and Silas away by night (Acts 17. 5-10), to

BEREA, a city of Macedonia, on the eastern slope of the Olympian range. Here Paul preached successfully to both Greeks and Jews. But when the Jews of Thessalonica heard of his success they came and stirred up the people, and compelled the brethren to send Paul away to the seacoast, supposedly to Dium. Silas and Timothy remained (Acts 17. 10-14). Paul's escort from Berea brought him by sea to

ATHENS, then a free Roman city of Achaia. After a little time Silas and Timothy joined him here. At Athens Paul preached in the synagogue, reasoned much with the Jews, and was brought by the philosophers before the Areopagus council to be heard. When he came to speak of the resurrection he was interrupted and mocked, and he departed from among them (Acts 17. 22-33). He next went to

CORINTH, capital of the Roman province of Achaia, and emporium of a rich commerce between the East and West. Here Paul lodged with Aquila, and wrought with him at the trade of tent-making, and here Silas and Timothy, who had been sent from Athens back to Macedonia, rejoined him. Paul resided at Corinth for a year and a half, preaching vigorously in the synagogue, making many notable converts, and writing his Epistles to the Thessalonians. Incurring the hostility of the Jews, they brought Paul before the Proconsul, Gallio, on the charge that he was persuading men to worship God contrary to the law. Gallio refused to hear the accusers on a question of words and names and their law, and drove them from the judgment seat. After this, Paul sailed with Aquila and Priscilla from

CENCHREA, which is the eastern port of Corinth, to

EPHESUS. He was now on his return journey, and his ship did but little more than touch at Ephesus. However, Paul preached in the synagogue there, and, leaving his travelling companions, sailed on to

CAESAREA, the political capital of Palestine, on the shores of the Mediterranean. Thence he journeyed overland to

JERUSALEM, where he saluted the church, and probably joined in the Passover ceremonies, which fell on March 22, A. D. 53. On leaving Jerusalem he went to

ANTIOCH, where he remained for some time (Acts 18. 23). Some authors say that during this residence at Antioch Paul wrote the Epistle to the Galatians, but others place the date at four years later, or A. D. 58.

PAUL'S THIRD MISSIONARY JOURNEY.

ANTIOCH. After a sojourn of some length at Antioch, Paul, accompanied by Timothy and, probably, Titus, began his third missionary journey by visiting the churches of

GALATIA and PHRYGIA. No details of this visit are given, but the inference from 1 Cor. 16. 1, 2, is that he exhorted the brethren to contribute to the wants of the poorer brethren in Judea. Leaving these regions, he went to

EPHESUS, the seat of government of Roman Asia, and remarkable for its wealth, beauty of architecture, learning, idolatries and superstitions. Here Paul re-baptized twelve men who had been baptized only unto John's baptism (Acts 19. 2-7). He then went into the synagogue and preached regularly for three months, after

PAUL'S VOYAGE TO ROME.

which he taught for two years in the school of one Tyrannus, refuting the many errors of idolatry, sorcery, and paganism. It was probably during this period that churches were established at Colossæ, Laodicea, Pergamos and other places by Timothy and his helpers. Paul wrought many miracles at Ephesus, and his preaching so interfered with the trade of the image-makers that one Demetrius, who was at the head of his craft, called the tradesmen together in angry council. They rushed over into the theatre, where Alexander the coppersmith was called upon to harangue the crowd; but when it was found that he was a Jew, his voice was drowned by shouts of "Great is Diana of the Ephesians." The town clerk succeeded in appeasing and dismissing the mob, though not until Paul had passed through great danger (Acts 19. 23-41; 2 Cor. 1. 8). In the end Paul was compelled to leave Ephesus after a stay of at least two years and three months, during which time he wrote his Epistle to the Corinthians. On leaving Ephesus he sailed along the coast to

TROAS, where he expected to meet Titus, but was disappointed (2 Cor. 2. 12, 13). Being anxious to learn of the effect of his letter to the Corinthians, he hastened onward to Macedonia and to

PHILIPPI, where he met Titus, and was greatly relieved to find that the state of the church in Corinth was excellent (2 Cor. 7. 4-13). He spent some time in Macedonia, during which he wrote his second Epistle to the Corinthians, probably at Philippi, and made a short tour into Illyricum, on the eastern shore of the Adriatic, north of Macedonia (Rom. 15. 19). On the approach of the winter (perhaps that of A. D. 57) he went down to Achaia, and took up his abode at

CORINTH, where he spent three months, and where he was met by Luke. During his stay there he wrote his Epistles to the Galatians and Romans. His intention was to sail thence to Jerusalem with the offerings to the poor, but it was frustrated by the discovery of a plot to kill him, and by the need of a hasty escape overland through Macedonia to

PHILIPPI. At Philippi Paul sent most of his travelling companions in advance to Troas, while he remained behind with Luke to keep the Feast of the Passover (Acts 20. 6). Then they set sail, and in five days arrived at

TROAS, where they joined their companions. On the last Sabbath of their stay there, and while Paul was preaching at midnight in an upper room, one Eutychus fell from a window and was taken up dead. Paul miraculously restored him to life, and returned to the room and to the breaking of bread till day-break (Acts 20. 6-12). Paul then left Troas on foot for

ASSOS, a seaport of Mysia, opposite Lesbos, whither his companions had preceded him by sea. Here they all took ship, and on the first day reached

MITYLENE, the chief town of the island of Lesbos. The next day they anchored off Chios (Acts 20. 15), and the day following put in at

TROGYLLIUM, a promontory on the main land opposite the island of Samos. The next day they touched at

MILETUS, the ancient capital of Ionia. Here he called together the Ephesian elders, and delivered to them a solemn parting address (Acts 20. 18-35). Sailing thence, they passed Coos and Rhodes, and reached

PATARA, a seaport of Lycia. Here they

changed vessels, and took passage on one sailing direct to Syria. They then sailed past Cyrus and reached

TYRE, the famous seaport of Phœnicia. There the ship was bound to unload cargo, and Paul went ashore and spent seven days with the Christians of Tyre (Acts 21. 3, 4). After exchanging prayerful farewells on the seashore, the voyage was continued to

PTOLEMAIS, now called Acre. Here the voyage came to an end, and after remaining one day they set out on foot for

CAESAREA, to find shelter and rest in the house of Philip the Evangelist (Acts 21. 8). Here they tarried many days, and were visited by Agabus, a Judean prophet, who bound his feet and hands in Paul's girdle, and prophesied his imprisonment in Jerusalem, if he dared to go there (Acts 21. 10-14). Whereupon they all implored Paul not to go, but in vain. Accompanied by certain disciples of Cæsarea, and by one Mnason, of Cyprus, an old disciple with whom they were to lodge, they set out overland for

JERUSALEM. Here they were welcomed by the brethren, on their arrival, and on the next day were formally received by a full assembly of apostles and elders. Paul delivered an address, in which he recounted his missionary efforts since his last visit to Jerusalem. The address was well received by all but the Judaizing sect in the church. These advised him to prove his observance of the Jewish law by taking charge of four Jewish Christians, who were under a vow, by purifying himself with them in the Temple, and by paying their expenses (Acts 21. 20-25). This Paul undertook to do, but before the necessary seven days were ended the Asiatic Jews stirred up the mob against him, and he would have been torn to pieces but for the timely arrival of a body of soldiers under their captain, Claudius Lysias, who extricated him and eventually sent him to Cæsarea to Felix, the Governor (Acts 21. 27-40; 22, 23).

PAUL'S VOYAGE TO ROME AND SUBSEQUENT MISSIONARY WORK.

CAESAREA. When Felix learned that Paul was a Cilician he ordered him to be kept in Herod's judgment hall. In a few days Ananias, the high priest, with some members of the Sanhedrim and Tertullus, a lawyer, came down to Cæsarea to charge Paul with being a leader of the Nazarenes and a profaner of the Temple. Paul defended himself, and Felix postponed judgment till he could send for the captain, Claudius Lysias, and hear the whole matter of the mob, the rescue and the arrest in Jerusalem from his own lips. Meanwhile, Felix had interviews with Paul of such a serious nature as to make the cruel Governor tremble. He delayed trial of Paul, and hoped to get a ransom for his release. Thus two years passed, when Felix was succeeded by Porcius Festus as Procurator.

On the accession of Festus, the Jews besought him to bring Paul to Jerusalem for trial, intending to kill him on the way. Festus said he would hear the case at Cæsarea, and went down there. Paul claimed the rights of a Roman citizen, refused to be heard before Festus, and made his appeal directly to Rome and the Emperor. Just after this Herod Agrippa II., king of Chalcis, arrived, and Festus consulted with him about Paul's case. They agreed that his appeal to Rome must be respected, and

they sent Paul to Rome, at the first opportunity, in company with other prisoners (Acts 26; 27. 1). He embarked at Cæsarea in a ship of Adramyttium. The prisoners were in charge of Julius, a Roman centurion. The ship first touched at SIDON, where Paul was permitted to go on shore and see his friends. They then sailed under the lee (along the north side) of

CYPRUS, and then across the sea which is over (off) Cilicia and Pamphylia to

MYRA, then a flourishing seaport of Lycia. Here they took one of the large ships which carried corn from Alexandria to Rome, and after sailing slowly for many days, owing to adverse winds, they came over against

CNIDUS, a promontory of Caria, at the extreme southwest of Asia Minor. Here the wind checked their direct course, and they were driven southward to

SALMONE, the eastern promontory of the island of Crete. Rounding it, they worked their way slowly along under shelter of the southern coast of the island to the roadstead of

FAIR HAVENS, about five miles east of the town of Lasæa. Here Paul advised them to winter, but the harbor being inconvenient, an effort was made to reach

PHOENIX (R. V.), PHENICE (A. V.), another harbor of Crete, looking to the southwest and northwest (Acts 27. 1-13). But when the ship rounded Cape Matala, it was caught by the stormy northeast wind called Euroclydon (Acts 27. 14), (Euraquilo, R. V.), beating down from the Cretan mountains, and was driven under the lee of

CLAUDA (A. V.), CAUDA (R. V.), an island southwest of Crete. It was with great difficulty that they rescued the ship's boats, and the ship itself had to be stayed with ropes about its frame (Acts 27. 16, 17). Fearing they should be driven into the

SYRTIS, or "great quicksands" north of Libya, they lowered the gear and drifted slowly before the wind through

ADRIA, or the sea lying between Malta, Italy, Greece and Crete. On the first day they lightened ship by throwing the freight overboard, and on the next crew and passengers joined in ridding the ship of its spare gear. Then they drifted in despair, but for the promises of Paul that the ship would eventually be saved, until the fourteenth day at midnight, when the sound of breakers was heard. Four anchors were thrown out of the stern, and daylight was anxiously awaited. The ship was then further lightened of cargo and run aground on a creek, where two seas met, of the island of

MALTA, MELITA. The passengers escaped safely to land, and were treated kindly by the inhabitants. Paul, while placing a stick on a fire, was bitten by a viper. The venom had no effect on him, whereupon the inhabitants regarded him as a god. He requited the kindness of Publius, the chief man, by curing his father of a fever, and he healed many of diseases. After a three months' stay at Malta they sailed

for Rome in a ship called The Twin Brothers (Castor and Pollux), and soon reached

SYRACUSE, the chief port and city of Sicily. Here they stayed for three days, and from thence shaped a course toward the straits of Messina. But the wind being adverse, they were compelled, after making a circuit (Acts 28. 13), to put into

REGIUM, at the extreme southwest of Italy, where they remained one day. Next day they reached

PUTEOLI, on the northern shore of the Bay of Naples, and at that time the harbor for the corn fleets of Alexandria. Here Paul rested seven days with the Christian brethren he found. The journey was now overland and by the celebrated Appian Way to

APPII FORUM, which was about forty-three miles south of Rome. Here a company of brethren met Paul, whom, when he saw, "he thanked God and took courage" (Acts 28. 15). Ten miles further on they came to

THE THREE TAVERNS, where another company of brethren greeted him. Then they went on to

ROME, where the centurion delivered his prisoners to the chief of the guard. Paul was allowed to live in his own hired house, in company with a soldier who guarded him. He remained in Rome for two years, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all confidence (Acts 28. 31), and writing his Epistles to Philemon, Colossians and Ephesians. Near the end of A. D. 61 he was tried and acquitted.

After his acquittal, his career, for a time, is not distinct, but he probably passed through Macedonia to Philippi (Phil. 2. 24), and then through Troas to Ephesus. From the latter place he may have visited the churches of Colossæ, Laodicea and Pergamum (Phile. 22). Some say he may even have gone to Spain, and then returned to Macedonia, where he wrote the first Epistle to Timothy (1 Tim. 1. 3), to whom he had committed the care of the Ephesian church. Coming back to Ephesus, he wrote the Epistle to Titus, in which (Tit. 3. 12) he said he intended to winter in

NICOPOLIS. Whether he wintered at Nicopolis is not certainly known, but he went from Ephesus to Miletus, where Trophimus took sick, and thence to Corinth, where Erastus remained (2 Tim. 4. 20). He was placed under arrest a second time and carried to

ROME. This time he was treated more harshly than before (2 Tim. 1. 8; 2. 9). During his imprisonment, and when deserted by all his companions except Luke, he wrote his last and most pathetic Epistle to Timothy, in which he gave up hope of acquittal and recognized that "the time of my departure is come." According to the traditions, he suffered martyrdom in the reign of Nero by being beheaded with the sword. The date, according to some authorities, was A. D. 66, and according to others A. D. 68.

BIBLE WEIGHTS, MONEYS AND MEASURES.

WEIGHTS:—Hebrew weights are involved in great obscurity. No Judean weight has ever been found, though specimens exist of weights of Babylon, Assyria and Egypt. Before the time of coinage of the metals,

weights measured values as well as specific gravity. The following weights are mentioned in the Bible:—

BEKAH occurs only in the Pentateuch, and means "half a shekel," or $\frac{1}{2}$ oz. avoirdupois.

GERAH means "grain" or "bean." It was the smallest Hebrew silver weight, and equal to $\frac{1}{10}$ shekel, or 12.9 grains avoirdupois.

MANEH, mistranslated "pound," was equal to 100 shekels, or 3.68 pounds avoirdupois.

POUND is the translation of *mina* in Macca-bees, and refers to the Attic talent. In the New Testament it is the translation of the Greek *litra*, two and one half of which made a maneh, according to Josephus. The pound, in Hebrew, would, therefore, be about .7 lb. avoirdupois.

SHEKEL means "weight." It equaled $\frac{1}{10}$ maneh, or 258 grains avoirdupois — something over half an ounce.

TALENT (*Kikkar*) was the largest Hebrew weight for metals. It measured their gold, silver, brass, lead and iron, and represented thirty maneh, or about 110.57 lbs. avoirdupois. But there appear to have been three different kinds of talents in use among the Hebrews, derived from the same number in use in Mesopotamia and Assyria. One of these measured gold at about \$29,100 to 131½ lbs.; another silver at about \$194 to 117 lbs.; a third was the King's talent weighing about 158 lbs. The Attic talent passed for \$1200; the great Roman for \$500; the small Roman for \$875; the Hebrew, Assyrian and Babylonian, from \$1500 to \$2000.

MONEYS:—Gold and silver were commercial mediums among all the nations of the East from the earliest times, not in the form of coins, but as bullion, fractional fragments, and shaped pieces such as the rings of Egypt. All passed by weight, but the lumps, pieces or subdivided parts, as well as the entire bars, had values which were recognized in both local and international traffic. Even when gold and silver took the ornamental form of chains, bracelets, ear-rings and tablets it none the less served as a measure of wealth and a medium of exchange. Neither the "piece of silver" of 1 Sam. 2. 36, nor the mention that "the king made silver to be in Jerusalem as stones" (1 K. 10. 27), imply the existence of coins. There were no struck pieces in Jewry before the Captivity.

The earliest extant coins are those of Lydia, supposedly about B. C. 700-637. They were of electrum, or mixed metal, and continued in circulation till Croesus (B. C. 568) substituted for them a gold and silver currency. Greek silver coins were struck at Ægina between B. C. 700 and 750, and a superior issue was made about B. C. 404.

The first coins mentioned in the Bible (Ez. 2. 69) are designated *drams*. This was about 538 B. C., and the coin was a gold one, supposedly the Persian daric, valued at about \$5.52. After the subjection of Persia to Alexander the Great, and down through the periods when Judea was subject to either the Ptolemies of Egypt or the Seleucids of Syria, the Jews made use of the coins of Egypt and the Phœnician ports — tetradrachms, didrachms, and drachms (2 Macc. 4. 19), variable coins, but corresponding nearly to the shekel, $\frac{1}{2}$ shekel, and $\frac{1}{4}$ shekel.

The earliest strictly Jewish coins are shekels and $\frac{1}{2}$ shekels of silver, and $\frac{1}{4}$ shekels, $\frac{1}{2}$ shekels, and $\frac{1}{4}$ shekels of copper, said to have been struck by Simon Maccabæus under authority granted by Antiochus VII. of Syria, about B. C. 141 (1 Macc. 15. 6). This shekel was of the ancient Jewish weight, say 258 grains, and of a value of 60 cents, dependent on the value of bullion silver. The Maccabees continued to issue their copper coins, approximating more

and more the Greek standards, till the time of Antigonos (B. C. 40-37), the last of their princes. After them, the Idumæan princes, commencing with Herod the Great, continued a copper coinage with Greek legends, to the death of Agrippa II., A. D. 100. From A. D. 6 to 59, they also issued a small procuratorial coin corresponding to the farthing. Hebrew coins, consisting of shekels and half-shekels, together with copper coins, were revived during the revolt (A. D. 70) under Eleazar the priest and Simon.

The following are the various designations of money in the Bible, whether weights or coins are meant.

BEKAH, "half-shekel," was a weight, measured in value at about 30 to 33 cents. See **BEKAH**, under **WEIGHTS**.

BRASS coins (Mat. 10. 9) mean the copper coins then current in Palestine, issued by Greece, Rome, the Herodians, and the Procurators of Judea. They embraced the Farthing and Mite.

DRACHM (2 Macc. 4. 19; 10. 20; 12. 43; Tobit 5. 14) varied in weight according to the different talents. The drachm here mentioned bears relation to the Attic talent, which was largely circulated under Alexander the Great (B. C. 338) and under his successors in Syria. By the time of Christ the drachm corresponded in value with the Roman denarius, or penny, and had a value of about 16 cents. There were two Greek silver drachma, one valued at 100 lepta or 19½ cents; the other being equal to $\frac{1}{10}$ mina, and varying from 9 to 17 cents.

DRAM. This translates Hebrew words in 1 Chr. 29. 7; Ez. 2. 69; 8. 27; Neh. 7. 70-72, which are associated with the Babylonian weight *dariku*, and the Persian gold coin, *daric*, valued at about \$5.52; or the Persian stater, consisting of 20 drachmas, and valued at about \$5.35. Double darics were issued under Alexander the Great. The employment of the word "drams" in 1 Chr. 29. 7, or during the time of David, shows that the writer, probably Ezra, was familiar with Persian coinage.

FARTHING is a New Testament rendering of two distinct Greek words, 1. *Assarion* (Mat. 10. 29; Luke 12. 6), which is the Roman *as* or *assarion*, two series, or kinds, of which were issued, the one with Greek legends representing the town, or locality, in which it was issued together with the date; the other having the name of the Roman emperor on one side, and the words "By decree of the Senate" on the reverse side. They varied in value all the way from 1 cent to 12½ cents. 2. *Kodrantēs* (Mat. 5. 26; Mark 12. 42), which is the Roman *quadrans*, or fourth part, that is, the fourth part of an *as*. Its value would, therefore, vary with that of the *as*, and when the value of the *as* was 1 cent, its value would be $\frac{1}{4}$ cent. The latter was of brass or copper.

FOURTH PART OF A SHEKEL. This translates the Hebrew *rebah*, or "fourth part," in 1 Sam. 9. 8. Its value was 12 to 16 cents, according to that of the shekel.

GERAH was a weight (see **GERAH**, under **WEIGHTS**) equal to $\frac{1}{10}$ shekel, and the equivalent of about 3 cents in value (Ex. 30. 13; Lev. 27. 25; Num. 3. 47; Ezek. 45. 12).

GOLD, as money proper, is not mentioned among ancient Hebrews, though it is frequently reckoned, in one form and another, as a source of wealth. The nearest approach to fixing a stand of value for it is in Ex. 38. 24. The gold coinage of the New Testament was the Roman *aureus*, valued at about \$4.50.

BIBLE WEIGHTS, MONEYS, AND MEASURES.

HALF SHEKEL was originally a weight and the equivalent of the *bekah*. See **SHEKEL**, under **WEIGHTS**.

MITE renders the Greek word *lepton* in Mark 12. 42; Luke 12. 59; 21. 2. It was a small Greek copper coin valued at about a fifth of a cent; or, if two of them were equal to a farthing (Mark 12. 42), the value would be only about the eighth of a cent. There was also a Jewish coin, struck by the Herods, which corresponded in value with the Greek *lepton*.

PENNY (Mat. 18. 28; 20. 2, 9, 10, 13, etc.) was the Roman *denarius*, valued, according to time, from 15 to 17 cents. It was the main silver currency of Palestine during the New Testament period. There was also a copper *denarius*. The *denarius* (penny) was the price of a day's labor.

PIECE OF GOLD (2 K. 5. 5). The R. V. margin suggests "shekels" as the proper reading.

PIECE OF MONEY (Gen. 33. 19; Josh. 24. 32; Job 42. 11) is the rendering of the Hebrew *kesitah*. It probably represented a lump or fragment of silver of a fixed weight. The "piece of money" in A. V. of Mat. 17. 27, is rendered "shekel" in R. V., with the marginal reference, "stater." The *stater* was an ancient Greek gold coin of Greece valued at \$4.00, also a Persian gold coin valued at \$5.35. The later silver *stater* was the Athenian tetradrachm containing four silver drachmæ. This was the "piece of money" of Mat. 17. 27. It corresponded quite nearly in value to the shekel, or 60 to 66 cents. Yet as the drachma varied from 9 to 17 cents, according to time, the *stater* must have varied also from 36 to 68 cents.

PIECE OF SILVER. For O. T. explanation, see **PIECE OF MONEY**, though the modern inclination is to insert "shekel" for "piece of silver." In Mat. 26. 15; 27. 3, 5, 6, 9, the "pieces of silver" are supposed to be the Greek tetradrachms or staters (see **PIECE OF MONEY**, latter part). In Luke 15. 8, the marginal reference in both A. V. and R. V. is to the Greek silver *drachma*, valued at from 9 to 17 cents. In Acts 19. 19, the Vulgate uses the Latin word *denarii*, for which see **PENNY**.

POUND (Luke 19. 13-25) is the rendering of the Greek *mina*, equal to one hundred drachmæ, or from \$9 to \$17, as the drachma varied (see **DRACHM**, latter part).

REBAH. See **FOURTH PART OF A SHEKEL**.

SHEKEL. See **SHEKEL**, under **WEIGHTS**. This word, meaning a weight, occurs only in the Old Testament, and frequently there. There were three kinds of shekels; 1. the shekel, or common weight; 2. shekel of the sanctuary, "holy" or standard shekel; 3. shekel of the King's weight. There seems to have been a gold shekel (Ex. 38. 24), whose approximate value was \$9 to \$10. The silver shekel was related to the gold, as 15 to 1. Its value would therefore be 60 to 66 cents. The O. T. table for the shekel would be—

Gerah = $\frac{1}{60}$ shekel = say 3 to 3.3 cents.

Rebah = $\frac{1}{4}$ shekel = say 15 to 16.5 cents.

Bekah = $\frac{1}{2}$ shekel = say 30 to 33 cents.

Shekel = say 60 to 66 cents.

The shekel of the time of Ezra and Nehemiah may refer to the Persian daric, or fractional part thereof. The later shekels of the Asmonean dynasty corresponded in weight with the ancient Hebrew shekel.

SILVER. See **PIECE OF SILVER**.

SILVERLING. The coin so called in Isaiah 7. 23 is either the Hebrew shekel or Persian *siglos*, the latter valued at about 27½ cents.

STATER (R. V. marg. Mat. 17. 27). See **PIECE OF MONEY**, latter part.

TALENT. For O. T. talent see **TALENT**, under **WEIGHTS**. The N. T. talent (Mat. 18. 23-25; 25. 14-30) was the Attic talent, valued at about \$1200.

THIRD PART OF A SHEKEL (Neh. 10. 32) would be 20 to 22 cents in value.

TRIBUTE MONEY. The sacred tribute, or money of atonement (Ex. 30. 13; 38. 26), was half a shekel, 30 to 33 cents in value. In the N. T. (Mat. 17. 24), this tribute was the Greek *didrachm*, with a value corresponding very nearly to the half shekel. The Jews of Palestine also paid a civil tribute to Rome (Mat. 22. 17-19), etc., equal to a *didrachm*, or about two *denarii* (pennies), in which coins it was usually paid.

MEASURES.—Like Hebrew weights and moneys, their measures are involved in difficulty. Only approximations can be made to their standards, which varied according to their times, situations and relationships to foreign nations. Thus, they brought with them from Egypt their length for a cubit. After the return from captivity they adopted the cubit, known as the "vulgar," or "legal" cubit of the Talmudists. The following tables give as correct a system of Hebrew measurements as is possible in the present state of knowledge respecting them.

ANCIENT HEBREW LONG MEASURE.

Span = 12.59 inches.
Cubit (two spans) = 25.19 inches.

TALMUDIST LONG MEASURE.

Digit or Finger breadth = .91 inches.
Palm (4 digits) = 3.64 inches.
Span (3 palms) = 10.92 inches.
Cubit (2 spans) = 21.85 inches.
Reed (6 cubits) = 10.92 feet.

ANCIENT LIQUID MEASURE.

Log = .718 pint.
Hin (12 logs) = 1.077 gallons.
Bath (6 hins) = 6.465 gallons.
Cor or Homer (10 baths) = 64.655 gallons.

LATER LIQUID MEASURE.

Log = .523 pint.
Hin (12 logs) = 3.142 quarts.
Bath (6 hins) = 4.714 gallons.
Cor or Homer = 47.144 gallons.

ANCIENT DRY MEASURE.

Log = .718 pint.
Cab (4 logs) = 1.436 quarts.
Omer (7.2 logs) = 2.586 quarts.
Seah (24 logs or 6 cabs) = 2.155 gallons.
Ephah (10 omers or 3 seahs) = 3.232 pecks.
Cor or Homer (10 ephahs) = 8.081 bushels.

LATER DRY MEASURE.

Log = .523 pint.
Cab (4 logs) = 1.047 quarts.
Omer (7.2 logs) = 1.885 quarts.
Seah (24 logs or 6 cabs) = 1.571 gallons.
Ephah (10 omers or 3 seahs) = 2.357 pecks.
Cor or Homer (10 ephahs) = 5.893 bushels.

THE JEWISH CALENDAR.

HEBREW TIME.

*Natural day from sunrise to sunset.
Natural night from sunset to sunrise.
Civil day from sunset to sunset.*

ANCIENT DAY.

Morning till about 10 a. m.
Heat of day till about 2 p. m.
Cool of day till about 6 p. m.

ANCIENT NIGHT.

First watch till midnight.
Middle watch till 3 a. m.
Morning watch till 6 a. m.

DAY OF NEW TESTAMENT.

Third hour, 6 to 9 a. m.
Sixth hour, 9 to 12 m.
Ninth hour, 12 to 3 p. m.
Twelfth hour, 3 to 6 p. m.

NIGHT OF NEW TESTAMENT.

First watch, evening, 6 to 9 p. m.
Second watch, midnight, 9 to 12 p. m.
Third watch, cock-crow, 12 to 3 a. m.
Fourth watch, morning, 3 to 6 a. m.

THE JEWISH CALENDAR.

YEAR.		MONTH.	ENGLISH MONTH (NEARLY).	FESTIVALS.	SEASONS AND PRODUCTIONS.
Sacred.	Civil.				
I.	7.	ABIB or NISAN. (Green ears.) Days 30. Ex. 12. 2.	April.	14. The Passover (Ex. 12. 1-51; 13. 3-10). 16. Firstfruits of Barley harvest presented (Lev. 23. 10-12).	HARVEST. Fall of the latter or spring rains (Deut. 11. 14). Floods (Josh. 3. 15). Barley ripe at Jericho. Wheat partly in the ear. Barley harvest general (Ruth 1. 22). Wheat ripens. Wheat harvest. Summer begins. No rain from April to Sept. (1 Sam. 12. 17).
II.	8.	ZIF. (Blossom.) Days 29. 1 Kings 6. 1.	May.	14. Second Passover, for those who could not keep the first (Num. 9. 10, 11).	
III.	9.	SIVAN. Days 30. Esther 8. 9.	June.	6. Pentecost or Feast of Weeks. Firstfruits of Wheat harvest (Lev. 23. 17, 20), and Firstfruits of all the ground (Ex. 23. 19; Deut. 26. 2, 10).	
IV.	10.	THAMMUZ. Days 29. Zech. 8. 19.	July.		HOT SEASON. Heat increases. The streams dry up. Heat intense. Vintage (Lev. 26. 5). Heat still intense (2 Kings 4. 18-20). Grape harvest general (Num. 13. 23).
V.	11.	AB. Days 30. Ezra 7. 9.	Aug.		
VI.	12.	ELUL. Days 29. Neh. 6. 15.	Sept.		
VII.	1.	TISHRI, or ETHANIM. Days 30. 1 Kings 8. 2. 2 Chron. 5. 3.	Oct.	1. Feast of Trumpets (Num. 29. 1). 10. Day of Atonement (Lev. 16). 15. Feast of Tabernacles (Lev. 23. 34). Firstfruits of Wine and Oil (Deut. 16. 13).	SEED TIME. Former or early rains begin (Joel 2. 23). Ploughing and sowing begin. Rain continues. Wheat and barley sown. Vintage in N. Palestine.
VIII.	2.	BUL. (Rain.) Days 29. 1 Kings 6. 38.	Nov.		
IX.	3.	CHISLEU. Days 30. Neh. 1. 1.	Dec.	25. Feast of Dedication (1 Macc. 4. 52-59; John 10. 22, 23).	
X.	4.	TEBETH. Days 29. Esther 2. 16.	Jan.		WINTER. Coldest month. Hail, snow (Josh. 10. 11). Weather gradually becomes warmer.
XI.	5.	SHEBAT. Days 30. Zech. 1. 7.	Feb.		
XII.	6.	ADAR. Days 29. Esther 3. 7. Esther 9. 27.	March.	14, 15. Feast of Purim (Esth. 3. 7; 9. 21-24).	COLD SEASON. Thunder and hail frequent. Almond tree blossoms.

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ABUNDANT TEXTUAL REFERENCES.

By JAMES P. BOYD, A. M.

KEY TO PRONUNCIATION:—The hyphen (-) separates unaccented syllables. The double hyphen (=) separates compound words. (') marks the primary accent and (") the secondary accent.

ā as in fāte; â in courāge; ă in hăt; â in câre; ă in făr; â in lăst; ă in făll; ă obscure as in liăr.

ē as in mēte; ê in rêdeem; ě in mět; ě obtuse as in tĕrm; ę obscure as in fuęl.

ī as in pine; î in citatiōn; î in pîn; î obtuse in firm; î in familiăr; î obscure in rujn.

ō as in nôte; ô in annôtate; ô in nôt; ô in fôr; ȳ obscure as in valęr.

û as in mûte; ũ in tûb; ũ obtuse as in hŭrl; ũ in rŭde; ũ in push.

ÿ as in stŷle; ŷ in nŷmph.

ç soft as in çent; ç hard not marked; ġ soft as in ġender; ġ hard before e, i, and y, as ġet, Ġdeon; ġ hard otherwise not marked; ȝ as z in muȝe; ȝ as ȝs in exȝample.

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A

Ā. See ALPHA.

Āar'ōn (*mountaineer or enlightener*). Son of Amram and Jochebed, and elder brother of Moses and Miriam, Num. xxi. 59. Direct descendant of Levi by both parents. Called "the Levite," Ex. iv. 14, when chosen as the "spokesman" of Moses. Married Elisheba, daughter of the prince of Judah, and had four sons, Nadab, Abihu, Eleazar, and Ithamar, Ex. vi. 23. Eighty-three years old when introduced in the Bible. Mouthpiece and encourager of Moses before the Lord and the people of Israel, and in the Court of the Pharaoh, Ex. iv. 30; vii. 2. Miracle worker of the Exodus, Ex. vii. 19. Helped Hur to stay the weary hands of Moses in the battle with Amalek, Ex. xvii. 9-12. In a weak moment yielded to idolatry among his people and incurred the wrath of Moses, Ex. xxxii. Consecrated to the priesthood by Moses, Ex. xxix. Anointed and sanctified, with his sons, to minister in the priest's office, Ex. xl. Murmured against Moses at the instance of Miriam, but repented and joined Moses in prayer for Miriam's recovery, Num. xii. His authority in Israel vindicated by the miracle of the rod, Num. xvii. Died on Mt. Hor, at age of one hundred and twenty-three years, and was succeeded in the priesthood by his son Eleazar, Num. xx. 22-29. Office continued in his line till time of Eli. Restored to house of Eleazar by Solomon, 1 Kgs. ii. 27.

Āar'ōn-ites. Priests of the line of Aaron, 1 Chr. xii. 27, of whom Jehoiada was "chief," or "leader," in the time of King Saul, 1 Chr. xxvii. 5.

Āb (*father*). (1) A syllable of frequent occurrence in the composition of Hebrew proper names, and sig-

nifies possession or endowment. Appears in Chaldaic form of Abba in N. T., Mark xiv. 36; Rom. viii. 15; Gal. iv. 6. (2) Eleventh month of the Jewish civil, and fifth of the sacred, year; corresponding to parts of July and August. [MONTH.]

Āb'ā-cūc, 2 Esdr. i. 40. [HABAKKUK.]

Ā-bād'dōn (*destroyer*). King of the locusts, and angel of the bottomless pit. The Greek equivalent is Apollyon, Rev. ix. 11.

Āb'ā-dī'as, 1 Esdr. viii. 35. [OBADIAH.]

Ā-băġ'thā (*God-given*). One of the seven chamberlains in the court of King Ahasuerus, Esth. i. 10.

Āb'ā-nā (*stony*). A river of Damascus, preferred by Naaman to the Jordan for healing purposes, 2 Kgs. v. 12. Believed to be identical with the present Barada, which rises in the Anti-Libanus range, twenty-three miles N. W. of Damascus, runs by several streams through the city, and thence across a plain into the "Meadow Lakes," where it is comparatively lost.

Āb'ā-rim (*mountains beyond*). A range of mountains or highlands of Moab, east of and facing Jordan opposite Jericho, Num. xxii. 12; xxxiii. 47; Deut. xxxii. 49. Ije-abarim, in Num. xxi. 11, heaps or ruins of Abarim. Nebo, Peor, and Pisgah belong to this range. "Passages," in Jer. xxii. 20.

Āb'hā (*father*). Chaldaic form of Hebrew Ab. Applied to God in Mark xiv. 36; Rom. viii. 15; Gal. iv. 6.

Āb'dā (*servant*). (1) Father of Adoniram, 1 Kgs. iv. 6. (2) Son of Shammua, Neh. xi. 17. Called Obadiah in 1 Chr. ix. 16.

Āb'dē-el (*servant of God*). Father of Shelemiah, Jer. xxxvi. 26.



High Priest. (See Aaronites.)

Āb'dī (*my servant*). (1) A Merarite, grandfather of Ethan the Singer, and father of Kishi, 1 Chr. vi. 44. (2) Father of Kish, of Levitical descent, 2 Chr. xxix. 12. (3) Son of Elam, who had married a foreign wife, in time of Ezra, 2 Esdr. i. 39. [OBADIAH.]

Āb'dī-ēl (*servant of God*). Father of Ahi and son of Guni. A Gadite chief of Bashan in the time of King Jotham of Judah, 1 Chr. v. 15. Milton, in "Paradise Lost," uses the name as that of a fallen angel.

Āb'dōn (*servile*). (1) An Ephraimite judge of Israel for eight years, Judg. xii. 13-15. Supposed to be same as Bedan in 1 Sam. xii. 11. (2) Son of Shashak, 1 Chr. viii. 23. (3) A Benjamite, son of Jehiel, of Gibeon, 1 Chr. viii. 30; ix. 36. (4) Son of Micah in Josiah's time, 2 Chr. xxxiv. 20; supposably Achbor in 2 Kgs. xxii. 12. (5) A city in tribe of Asher, assigned to the Levites, Josh. xxi. 30; 1 Chr. vi. 74; associated with modern Abdeh, 10 miles N. E. of Accho, or Acre, the Ptolemais of N. T.

Ā-bēd-nē-gō (*servant of Nego, or Nebo, name of planet Mercury worshipped as scribe and interpreter*). Name given by the prince of Chaldean eunuchs to Azariah, one of the three friends and fellow-captives at Babylon of Daniel, Dan. i. 7. He refused to bow to the golden image of Nebuchadnezzar, and was condemned to the fiery furnace, from which he miraculously escaped, Dan. iii.

Ā'bēl (*breath, vapor*). Second son of Adam and Eve. A keeper of sheep, and murdered by his brother Cain through jealousy, Gen. iv. 2-8. See also Heb. xi. 4; 1 John iii. 12; Matt. xxiii. 35.

Ā'bēl (*meadow*). A prefix for several names of towns and places. (1) The "plain of the vineyards" in Judg. xi. 33; see marg. (2) A city in the north of Palestine, attacked by Joab, 2 Sam. xx. 14, 15. Probably same as Abel-Beth-Maachah. "Plain of the vineyard," Judg. xi. 33, marg. note. "Great stone of," 1 Sam. vi. 13.

Ā'bēl-bēth-mā'ā-chah (*meadow of house of oppression*). A town in N. Palestine, near Damascus, doubtless the same as attacked by Joab, 2 Sam. xx. 14, 15; and attacked by Benhadad, 1 Kgs. xv. 20, and by Tiglath-pileser, 2 Kgs. xv. 29.

Ā'bēl-mā'im (*meadow of waters*). Another name for Abel-beth-maachah, 2 Chr. xvi. 4.

Ā'bēl-mē-hū'lah (*meadow of the dance*). A place in the Jordan valley, 1 Kgs. iv. 12, whither fled the enemy routed by Gideon, Judg. vii. 22. Home of Elisha, 1 Kgs. xix. 16.

Ā'bēl-miz'rā'im (*meadow, or mourning, of Egypt*). A name given by the Canaanites to the threshing floor of Atad, where Joseph and his brethren mourned for Jacob, Gen. i. 11. Probably near Hebron.

Ā'bēl-shit'tim (*meadow of the acacias*). A spot near Jordan, in Moabite plain, and last halting place of the wandering Israelites, Num. xxiii. 49. Called Shittim in Num. xxv. 1; Josh. ii. 1.

Ā'bēl, **Stone of**. Place in the field of Joshua, the Bethshemite, where the ark of the Lord was set down, 1 Sam. i. 18.

Ā'bēz (*lofty*). A town in the section allotted to the tribe of Issachar, Josh. xix. 20.

Ā'bi (*progenitor*). Mother of King Hezekiah and daughter of Zachariah, 2 Kgs. xviii. 2; Isa. viii. 2. Abijah in 2 Chr. xxix. 1.

Ā-bī'ā, **Ā-bī'ah**, and **Ā-bī'jah** (*the Lord is my father*), are variants of the same word. Abia in 1 Chr. iii. 10, and Matt. i. 7, is the son of Rehoboam; and in Luke i. 5, is the eighth of the twenty-four courses of priests. For division of priests see 1 Chr. xxiv. and particularly vs. 10.

Ā-bī'ah. (1) A son of Becher, 1 Chr. vii. 8. (2) Wife of Hezron, 1 Chr. ii. 24. (3) Second son of Samuel and associate judge with Joel in Beersheba, 1 Sam. viii. 2; 1 Chr. vi. 28.

Ā'bī-ā'l'bōn (*father of strength*). One of David's warriors, 2 Sam. xxiii. 31. Spelled Abiel in other places.

Ā-bī'ā-sāph (*father of gathering*). A Levite, one of the sons of Korah, and head of a Korhite family, Ex. vi. 24. Written Ebiasaph in 1 Chr. vi. 23, 37.

Ā-bī'ā-thār (*father of abundance*). Son of Ahimelech, and fourth high priest in descent from Eli, of the line of Ithamar, younger son of Aaron, 1 Sam. xxiii. 9, only one of Ahimelech's sons who escaped the vengeance of Saul in the slaughter at Nob, 1 Sam. xxii. 19, 20. Fled to David at Keilah, and became a high priest. Deprived of the high priesthood by Solomon. For fuller history read 1 Sam. xxii. to 1 Kgs. iii.

Ā'bīb (*green fruits*), called also Nisan. Seventh month of Jewish civil, and first of the sacred year, Ex. xii. 2. [MONTH.]

Ā-bī'dā and **Ā-bī'dah** (*father of knowledge*). One of the sons of Midian, 1 Chr. i. 33; Gen. xxv. 4.

Ā'bī-dān (*father of judgment*). Chief of the tribe of Benjamin at exode, Num. i. 11; ii. 22; vii. 60; x. 24.

Ā-bī'el (*father of strength*). (1) Father of Kish and grandfather of Saul and Abner, 1 Sam. ix. 1. (2) One of David's generals, 1 Chr. xi. 32, called Abialbon in 2 Sam. xxiii. 31.

Ā'bī-ēzer (*father of help*). (1) Eldest son of Gilead and head of a family in tribe of Manasseh, Josh. xvii. 2; 1 Chr. vii. 18. (2) One of David's mighty men, 2 Sam. xxiii. 27; 1 Chr. xi. 28; xxvii. 12.

Ā'bī-ēz'rite (*father of help*). A family descended from Abiezer, Judg. vi. 11; viii. 32.

Ā'bī-gālīl (*father of joy*). (1) Wife of Nabal of Carmel, and afterwards of David. Noted for her beauty and wisdom, 1 Sam. xxv. 3, 14-44. (2) A sister of David, married to Jether the Ishmaelite, and mother of Amasa, 2 Sam. xvii. 25; 1 Chr. ii. 17.

Ā'bī-hā'il (*father of strength*). (1) Father of Zuriel, chief of the house of the families of Maravi, Num. iii. 35. (2) Wife of Abishur, 1 Chr. ii. 29. (3) Son of Huri of the tribe of Gad, 1 Chr. v. 14. (4) Wife of Rehoboam, 2 Chr. xi. 18. (5) Father of Eather and uncle of Mordecai, Esth. ii. 15; ix. 29.

Ā-bī'hū (*God is father*). Second son of Aaron and Elisheba, Num. iii. 2; Ex. vi. 23. Ascended Sinai

with Moses and the elders, Ex. xxviii. 1. Set apart with his brothers for the priesthood. Consumed, with his brother Nadab, for offering strange fire before the Lord, Lev. x. 1, 2.

Ā-bī'hūd (*father of praise*). Son of Bela and grandson of Benjamin, 1 Chr. viii. 3.

A-bī'jah and **Ā-bī'jam** (*whose father is Jehovah*). (1) A son of King Jeroboam I.; died in early life, 1 Kgs. xiv. (2) Son of Rehoboam, and his successor to the throne. A wicked king. Reign, 959-956 B. C., 2 Chr. xii. 16; xiii. Written Abijam in 1 Kgs. xv. 1. (3) A descendant of the high priest Eleazar, 1 Chr. xxiv. 10; Neh. xii. 17. The priestly course *Abia*, Luke i. 5, belonged to Zacharias, father of John the Baptist. (4) A priest who entered the covenant with Nehemiah, Neh. x. 7.

Ā-bī'jam. See **ABIJAH** (2).

Ā-bī-le'nē (from Abila, *land of meadows*). A Syrian tetrarchy whose capital was Abila, situated on the eastern slopes of the Anti-Libanus range. The district was watered by the Abana, or Barada, River. Governed by Lysanias in the time of John the Baptist, Luke iii. 1.

Ā-bīm'a-el (*father of Mael*). A descendant of Joktan, and supposable father of the Arabic tribe of Mali, Gen. x. 28.

Ā-bīm'a-lech (*father of a king*). (1) A line of Philistine kings, like the Pharaohs and Cæsars. Kings of Gerar, Gen. xx., xxi., xxvi. 1. (2) Son of Gideon by his concubine of Shechem, Judg. viii. 31; 2 Sam. xi. 21. (3) Son of Abiathar, in David's time, 1 Chr. xviii. 16. (4) Written for the Achish of 1 Sam. xxi. 10, in title to Ps. 34.

Ā-bīm'a-dāb (*father of nobility*). (1) A Levite of Kirjath-jearim to whose house the ark was brought, and where it stayed for twenty years, 1 Sam. vii. 1, 2; 1 Chr. xiii. 7. (2) Second son of Jesse, and one of the three who followed Saul to battle, 1 Sam. xvi. 8; xvii. 13. (3) Son of Saul slain at Gilboa, 1 Sam. xxxi. 2. (4) Father of one of the twelve chief officers of Solomon, 1 Kgs. iv. 11.

Ā-bī'nēr, Hebrew form of Abner, 1 Sam. xiv. 50, marg.

Ā-bīn'ō-ām (*gracious father*). Father of Barak, Judg. iv. 6, 12; v. 1, 12.

Ā-bī'rām (*high father*). (1) A Reubenite conspirator with Korah, Num. xvi. (2) Eldest son of Hiel, 1 Kgs. xvi. 34; written Abiron in Eccles. xlv. 18.

Ā-bī-sē'i, or **Ā-bī-shū**, son of Phinehas, 2 Esdr. i. 2. Abisum in 1 Esdr. viii. 2.

Ā-bī-shag (*ignorance of the father*). The fair Shunamite, of tribe of Issachar, whom David, in his old age, introduced into his harem, 1 Kgs. i. 1-4. After David's death, Adonijah desired to marry her, but Solomon put him to death, 1 Kgs. ii. 13, etc.

Ā-bīsh'a-i (*father of gift*). (1) Eldest son of David's sister Zeruiah and brother of Joab, 1 Chr. ii. 16; one of the chiefs of David's mighty men, 2 Sam. ii. 18. Counsellor David to take Saul's life, 1 Sam. xxvi. 5-12. Associated with Joab in assassination of Abner, 2 Sam. iii. 30. A co-general of David's army, 2 Sam. x. 14; xviii. 2. Rescued David from the giant Ishbi-benob, 2 Sam. xxi. 16, 17.

Ā-bīsh'a-lōm (*father of peace*). Father-in-law of King Jeroboam, 1 Kgs. xv. 2, 10. Called Absalom in 2 Chr. xi. 20, 21.

Ā-bīsh'ū-ā (*father of deliverance*). (1) Son of Bela, 1 Chr. viii. 4. (2) Son of Phinehas, 1 Chr. vi. 4, 5, 50; Ez. vii. 5.

Ā-bī-shur (*father of the wall*). Son of Shammai, 1 Chr. ii. 28, 29.

Ā-bī-tal (*father of dew*). One of David's wives, 2 Sam. iii. 4; 1 Chr. iii. 3.

Ā-bī-tūb (*father of goodness*). A Benjamite, 1 Chr. viii. 11.

A-bī'ud (*father of praise*). An ancestor of Christ, Matt. i. 13.

Āb-lū'tion. [PURIFICATION.]

Āb'nēr (*father of light*). (1) Son of Ner, and commander-in-chief of Saul's armies, 1 Sam. xiv. 50, 51; xvii. 57; xxvi. 5-14. Proclaimed Ishbosheth King of Israel, and went to war with David, by whom he was defeated, 2 Sam. ii. Quarrelled with Ishbosheth and espoused the cause of David, 2 Sam. iii. 7, etc. Murdered by Joab, 2 Sam. iii. 27-39. (2) Father of a Benjamite chief, 1 Chr. xxvii. 21.



Roman Standards.

Ā-bōm-i-nā'tion (*bad omen*). A hateful or detestable thing, Gen. xlv. 34. Used as to animals and acts in Lev. xi. 13; Deut. xxiii. 18. As to idolatry in 2 Kgs. xxiii. 13; Jer. xlv. 4. As to sins in general, Isa. lxvi. 3. The "abomination of desolation" in Dan. ix. 27; xii. 11; Matt. xxiv. 15, doubtless refers to the standards and banners of the conquering Roman armies with their idolatrous images and legends.



Absalom's Pillar. (See p. 4.)

Ā-brā'hām and **Ā-brām** (*father of a multitude*). Son of Terah, a dweller in Ur of the Chaldees, Gen.

xl. 25-31. Founder of the Jewish nation. Migrated from Chaldea to Haran. Moved thence to Canaan, to Egypt and back to Canaan, where he settled amid the oak-groves of Mamre. There confirmed in the thrice repeated promise that his seed should become a mighty nation, and his name changed from Abram to Abraham. Died, aged 175 years, and was buried in the tomb of Machpelah, Gen. xii.-xxvi.

Āb'sa-lōm (*father of peace*). (1) A son of David, 2 Sam. iii. 3. Killed his brother Amnon, 2 Sam. xiii. Fled to Geshur, 2 Sam. xiii. 37, 38. Returned and conspired to usurp his father's throne, 2 Sam. xiv.-xvii. Defeated at Gilead and slain by Joab, 2 Sam. xviii. (2) Father of Mattathias, 1 Macc. xi. 70.

Āb'sa-lōm's Pīl'lar, built by Absalom in the "King's dale," or valley of Kedron, 2 Sam. xviii. 18.

Āb'sa-lōn. An ambassador of John to Lysias, 2 Macc. ii. 17.

Ā-bū'būs. Son-in-law of Simon, 1 Macc. xvi. 11-15.

Ā-cā'cī-ā (*point*). The *Acacia seyal* of Arabia, a large tree, highly prized for its wood, is supposed to be the Shittim wood of the Bible. A smaller species (*Acacia Arabica*) yielded an aromatic gum.



Acacia.

Ācā-tān. 1 Esdr. viii. 38. [HAKKATAN.]

Āc'ād (*fortress*). A city built by Nimrod in Shinar, Gen. x. 10.

Āc'a-rōn. [EKRON.]

Āc'chō (*heated sand*). The Ptolemais of N. T.; now Acre, on Mediterranean coast, Judg. i. 31; Acts xxi. 7.

Āc'cōs. Grandfather of Eupolemus, 1 Macc. viii. 17.

Ā-cēl'da-mā (*field of blood*). A field near Jerusalem purchased with Judas' betrayal money, and in which he violently died, Acts i. 19. But bought by the priests as a potters' field in Matt. xxvii. 7.

Ā-chā'jā (*trouble*). Originally a narrow strip of

country on north coast of Peloponnesus, but Achaia and Macedonia came to designate all Greece, Acts xviii. 12, 27; xix. 21; Rom. xv. 26; 2 Cor. i. 1; ix. 2; xi. 10; 1 Thess. i. 7, 8.

Ā-chā'i-cus (*of Achaia*). An Achaian friend of Paul, 1 Cor. xvi. 17.

Ā'chān and **Ā'char** (*troubler*). The Judahite who was stoned to death for concealing the spoils of Jericho, Josh. vii. 16-26. Written ACHAR in 1 Chr. ii. 7.

Ā'chāz (*one that takes*). In Matt. i. 9 for AHAZ, King of Judah.

Āch'bōr (*mouse*). (1) Father of Baal-hanan king of Edom, Gen. xxxvi. 38, 39. (2) A contemporary of Josiah, 2 Kgs. xxii. 12-14; Jer. xvi. 22; xxxv. 12. Written AEDON in 2 Chr. xxxiv. 20.

Ā'chī-āch'ā-rūs. Chief minister of Esarhad-don in Nineveh, Tobit i. 21.

Ā-chī'ās. A progenitor of Esdras, 2 Esdr. i. 2.

Ā'chīm. Son of Sadoc, in Christ's genealogy, Matt. i. 14.

Ā'chī-ōr. A general in army of Holofernes, Judith v., vii., xiii., xiv.

Ā'chīsh (ā'kīsh) (*serpent-charmer*). A Philistine king of Gath to whom David twice fled for safety, 1 Sam. xxi. 10-13; xxvii.-xxix.; 1 Kgs. ii. 39, 40. Called Abimelech in title to Ps. xxxiv.

Āch'ī-tōb and **Āch'ī-tūb**. A priest in genealogy of Esdras, 1 Esdr. viii. 2.

Āch'me-thā. The Median city of Ecbatana, Ez. vi. 2.

Ā'chōr, valley of. [ACHAN.]

Āch'sā and **Āch'sah** (*anklet*). Daughter of Caleb. Given in marriage to her uncle Othniel. Josh. xv. 15-18; Judg. i. 12-15. Achsa in 1 Chr. ii. 49.

Āch'shāph (*fascination*). A city of Asher, Josh. xi. 1; xii. 20; xix. 25.

Āch'zīb (*false*). (1) A town of Judah, Josh. xv. 44. (2) A town of Asher, Josh. xix. 29.

Āc'ī-phā. [HAKUPHA.] 1 Esdr. v. 31.

Āc'ī-thō. A progenitor of Judith, Judith viii. 1.

Ā-crāb'bim. [MAALEH-ACRABIM.] Josh. xv. 3.

Acts of the Apostles. Fifth Book of N. T. Supposedly compiled by Luke, shortly after A. D. 63. It carries on the Christian narrative from the ascension of Christ to first imprisonment of Paul, a period of about thirty-three years.

Ā-cū'ā. [AKKUB.] 1 Esdr. v. 30.

Ā'cūb. [BAKBUK.] 1 Esdr. v. 31.

Ād'ā-dah (*boundary*). A town in southern Judah, Josh. xv. 22.

Ā'dah (*beauty*). (1) One of Lamech's wives, Gen. iv. 19. (2) One of Esau's wives, Gen. xxxvi. 2, 4. Called Bashmeth in Gen. xxvi. 34.

Ad'ā-ī'ah (*adorned by Jehovah*). (1) Maternal grandfather of King Josiah, 2 Kgs. xxii. 1. (2) A Levite, 1 Chr. vi. 41; called Iddō in vs. 21. (3) A Benjamite, 1 Chr. viii. 21. (4) A son of Jehoram, 1 Chr. ix. 12; Neh. xi. 12. (5) Ancestor of Maaseiah, 2 Chr. xxlii. 1. (6) A descendant of Bani, Ez. x. 29, 39. (7) A Judahite, Neh. xi. 5.

Ād'ā-ī'ā (*Are-god*). Fifth son of Haman, Esth. ix. 8.

Ād'am (*red earth*). A city of Reuben, on Jordan, Josh. iii. 16.

Ād'am (*red earth*). Used generically for man and woman, and translated *man* in Gen. i. 26, 27; v. 1; Job xx. 29; xxi. 33; Ps. lxxvii. 18; lxxvi. 10.

Ād'am (*red earth*). The first man. Creative work of the sixth day. Placed in the "Garden of Eden." Tempted to eat of the forbidden fruit, fell under God's disfavor, and driven out of the Garden subject to the curse of sorrow and toil. Died at age of 930 years. Gen. i. 26, etc.; ii.-v.

Ād'ā-mah (*earth*). A fenced city of Naphtali, Josh. xix. 36.

Ad'a-mănt (*diamond*). The original is translated "adamant" in Ezek. iii. 9; Zech. vii. 12; and "diamond" in Jer. xvii. 1. Used metaphorically. [DIAMOND.]

Ad'a-mî (*earth*). A place on the border of Naphthali, Josh. xix. 35.

Ad'âr (*height*). A boundary town of Edom and Judah, Josh. xv. 3.

Ad'âr. Sixth month of Jewish civil, and twelfth of sacred, year; corresponding to parts of February and March, Esth. iii. 7.

Ad'a-sâ. A place in Judea, 1 Macc. vii. 40, 45.

Ad'hê-el (*breath of God*). A son of Ishmael, Gen. xxv. 13; 1 Chr. i. 29.

Ad'dân (*stony*). One of the places from which Jewish captives returned, Ez. ii. 59. Addon in Neh. vii. 61.

Ad'dâr (*mighty*). Son of Bela, 1 Chron. viii. 3.

Ad'dêr (*viper*). Used in the Bible for any poisonous snake known to the Jews, of which there were several species in Palestine. In Gen. xlix. 17, the cerastes, or horned snake, is, from its habits, supposed to be alluded to. The cockatrice of Isa. xi. 8; xiv. 29; lix. 5; Jer. viii. 17, is adder and asp in Prov. xxiii. 32; Ps. lviii. 4. In Ps. cxl. 3 and Prov. xxiii. 32, a species of viper is thought to be meant.

Ad'dî (*adorned*). Son of Cosam in Christ's genealogy, Luke iii. 28.

Ad'dô. [ID-DO.]

Ad'dôn. [ADDAN.]

Ad'dûs. (1) Son of the servant of Solomon, 1 Esdr. v. 34. (2) A priest in time of Ezra, 1 Esdr. v. 38.

Ad'er (*flock*). A Benjamite, 1 Chr. viii. 15. Properly EDER.

Ad'i-dâ. A town of lower Judah, 1 Macc. xii. 38.

Ad'î-el (*ornament of God*). (1) A prince of Simeon, 1 Chr. iv. 36. (2) A priest, 1 Chr. ix. 12. (3) An ancestor of David's treasurer, Azmaveth, 1 Chr. xxvii. 25.

Ad-in (*dainty*). Head of a returned family, Ez. ii. 15; vii. 6; Neh. vii. 20; x. 16.

Ad'i-nâ (*slender*). One of David's captains, 1 Chr. xi. 42.

Ad'i-nô. One of David's mighty men, 2 Sam. xxiii. 8. [JASHOBEAM.]

Ad'i-nûs, 1 Esdr. ix. 48. [JAMIN.]

Ad'i-thâ'im (*double ornament*). A town of Judah, Josh. xv. 36.

Ad-jure'. To bind under a curse, Josh. vi. 26; 1 Sam. xiv. 24. To require a declaration of truth at the peril of God's displeasure, Matt. xxvi. 63.

Ad'î-a (*Jehovah's justice*). Ancestor of Shaphat, 1 Chr. xxvii. 29.

Ad'mah (*fort*). One of the cities of the plain of Siddim, Gen. x. 19; xiv. 2. Destroyed with Sodom, Deut. xxix. 23; Hos. xi. 8.

Ad'mâ-thâ (*earthly*). One of the seven Persian princes, in Esth. i. 14.

Ad'nâ (*pleasure*). (1) Father of a returned family, Ez. x. 30. (2) A priest in days of Joiakim, Neh. xii. 15.

Ad'nah (*pleasure*). (1) One of Saul's captains who deserted to David, 1 Chr. xii. 20. (2) A captain in Jehoshaphat's army, 2 Chr. xvii. 14.

Ad'ô-nâ'î (*Lord*). The Hebrews spoke this word where the word Jehovah occurred.

Ad'ôn'î-bê'zek (*lord of Bezek*). King of Bezek, vanquished by Judah, Judg. i. 3-7.

Ad'ô-nî'jah (*the Lord is Jehovah*). (1) Fourth son of David, by Haggith, and rival of Solomon for the throne. Afterwards put to death by Solomon, 2 Sam. iii. 4; 1 Kgs. i. ii. (2) A Levite, 2 Chr. xvii. 8. (3) Same as Adonikam, Neh. x. 16.

Ad'ôn'î-kâm (*the Lord is raised*). He returned

from captivity with Zerubbabel, Ezr. ii. 13; Neh. vii. 18; 1 Esdr. v. 14. Called Adonijah in Neh. x. 16.

Ad'ô-nî'ram (*lord of heights*). Chief receiver of tribute under David, Solomon, and Rehoboam, 1 Kgs. iv. 6. Written Adoram in 2 Sam. xx. 24; 1 Kgs. xii. 18; and Hadoram in 2 Chr. x. 18.

Ad'ôn'î-zê'dec (*lord of justice*). The Amorite king of Jerusalem who formed a league against Joshua, and was slain, Josh. x. 1-27.

Ad'ôp'tion (*a choosing to*). Receiving a stranger into one's family as an own child thereof, Ex. ii. 10; Esth. ii. 7. Figuratively, reception into the family of God, Rom. vii. 15-17; Gal. iv. 5; Eph. i. 5.

Ad'ô-râ, or **Ad'ôr**, 1 Macc. xiii. 20. [ADORAM.]

Ad'ô-râ'im (*double mound*). A city of Judah, 2 Chr. xi. 9.

Ad'ô-râm. [ADONIRAM AND HADORAM.]

Ad'ô-râ-tion (*address*). The act of paying homage to God; as in bending the knee, raising hands, inclining head, prostrating the body, etc., Gen. xvii. 3; Ps. xcv. 6; Matt. xxviii. 9.

Ad-drâm'mô-lech (*fire king*). (1) An idol introduced into Samaria and worshipped with the cruel rites of Molech, 2 Kgs. xvii. 31. (2) Son and murderer of Sennacherib, king of Assyria, 2 Kgs. xix. 37; 2 Chr. xxxiii. 21; Isa. xxxvii. 38.

Ad'ra-my'tî-tâm (*from Adramys, brother of Cræsus*). A seaport town of Mysia in Asia, Acts xvi. 7; xxvii. 2. Now Adramyti.

Ad'ri-â. The Adriatic Sea, Acts xxvii. 27.

Ad'ri-el (*flock of God*). Son-in-law of Saul, 1 Sam. xviii. 19; 2 Sam. xxi. 8.

Ad'û-el. An ancestor of Tobit, Tob. i. 1.

Ad'û'lâm (*justice of the people*). (1) A city of Canaan allotted to Judah, Gen. xxxviii. 1; Josh. xii. 15; xv. 35; 2 Chr. xi. 7. Repeopled after the captivity, Neh. xi. 30; Mich. i. 15. (2) The cave Adullam was David's hiding-place, where his friends gathered, 1 Sam. xxii. 1; 2 Sam. xliii. 13; 1 Chr. xi. 15.

Ad'û'lâm-ite. A native of Adullam, Gen. xxxviii. 1.

Ad'ûl'ter-y (*ad=to and alter, other*). Under Hebrew law the crime of unchastity, wherein a man, married or single, had illicit intercourse with a married or betrothed woman, not his wife. Punished with fire, Gen. xxxviii. 24; by stoning, Deut. xxii. 22-24. In a spiritual sense, apostasy.

Ad'ûm'mîm (*a going up*). A steep pass on the road from Jericho to Jerusalem, Josh. xv. 7; xviii. 17; Luke x. 30-37.

Ad'vô-câte (*calling to*). In N. T., helper, intercessor, or comforter. Jews did not have advocates, or attorneys, till after the Roman conquest, John xiv. 16; xv. 26; xvi. 17; Acts xxiv. 1.

Æ-dî-as, Probably Elijah, 1 Esdr. ix. 27.

Æ-ne-âs, or **Æ-nê-âs** (*laudable*). The paralytic at Lydda, healed by Peter, Acts ix. 33, 34.

Æ-nôn (*springs*). A place, west of Jordan, where John baptized, John iii. 23.

Æ-fîn'î-ty. Relation by marriage and not by blood or birth, 1 Kgs. iii. 1. For preventive degrees see Lev. xviii. 6-17, and MARRIAGE.

Æ-g'â-bâ, 1 Esdr. v. 30. [HAGAB.]

Æ-g'â-bûs (*locust*). A prophet of Antioch, Acts xi. 28; xxi. 10.

Æ-g'âg (*flame*). General title of the kings of Amalek, Ex. xvii. 14; Num. xxiv. 7; Deut. xxv. 17; 1 Sam. xv. 8-32.

Æ-g'âg'ite. Subject of Agag, Esth. iii. 1-10.

Æ-gâr. [HAGAR, HAGARENES, HAGARITES.]

Æ-gâte (*from river Achates*). A species of precious quartz. Second stone in third row of high-priest's breastplate, Ex. xxviii. 19; xxxix. 12; Isa. liv. 12; Ezek. xxvii. 16. Original sometimes translated amethyst.

Āg'ē-ē (*fugitive*). Father of one of David's mighty men, 2 Sam. xxiii. 11.

Āg'ri-cul'ture (*field culture*). Patriarchal life was pastoral. After the conquest of Canaan, lands were meted and bounded, and landmarks held sacred, Deut. xix. 14. The valley soils of Palestine were fertile; natural waters abundant, Deut. viii. 7; rain plentiful, Deut. xi. 14; Jer. v. 24; James v. 7. The grains grown were wheat, barley, rye, and millet. Orchards produced the vine, olive, and fig. Gardens grew beans, fitches, pease, lettuce, endive, leeks, garlic, onions, melons, cucumbers, cabbage, etc. The implements were the plough, harrow, and hoe, but these were crude. Grains were cut with the sickle, and the sheaves were threshed by treading with oxen, usually drawing sleds; while winnowing was done in sheets before the wind. Lands rested once in seven years, Lev. xxv. 1-7. The poor were allowed to glean, Lev. xix. 9, 10; Deut. xxiv. 19.

2 Chr. xxviii. Literally sold out his kingdom. Died dishonored, 2 Kgs. xxiii. 12; 2 Chr. xxviii. 16-27. (2) A son of Micah, 1 Chr. viii. 35, 36; ix. 42.

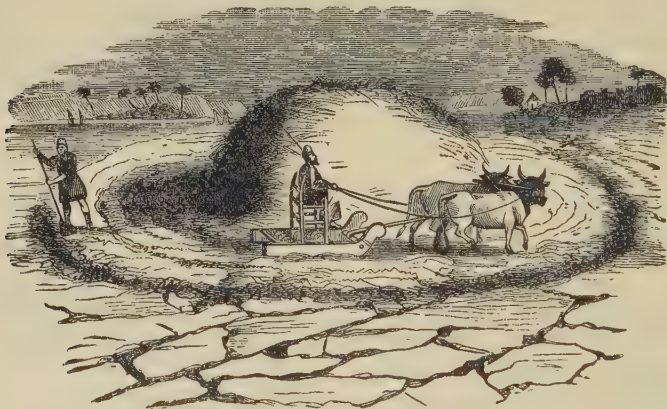
Ā'ha-zī'ah (*Jehovah sustains*). Son of Ahab, and his successor on the throne of Israel, as the eighth king. Reign 896-895 B. C. A weak and foolish idolater, 1 Kgs. xxii. 49-53. (2) Fifth king of Judah. Reign, B. C. 884, 2 Kgs. viii. 25-29. Killed in the rebellion of Jehu, 2 Kgs. ix. Called Azariah in 2 Chr. xxii. 6; and Jehoahaz in 2 Chr. xxi. 17.

Ah'bān (*discreet*). Son of Abishur, 1 Chr. ii. 29.

Ā'hēr (*follower*). A title in genealogy of Benjamin, 1 Chr. vii. 12.

Ā'hī (*my brother*). (1) A Gadite chief, 1 Chr. v. 15. (2) An Asherite, 1 Chr. vii. 34.

Ā-hī'ah and **Ā-hī'jah** (*Jehovah's friend*). (1) A priest in Shiloh, 1 Sam. xiv. 3-18. (2) One of Sol-



Threshing with the Sled.

Ā-grīp'pā. [HEROD.]

Ā'gūr (*gatherer of wisdom*). An unknown sage who compiled Prov. xxx.

Ā'hāb (*uncle*). (1) Seventh king of Israel. Reigned B. C. 919-896, 1 Kgs. xvi. 29. Married Jezebel of Tyre, who introduced the worship of Baal and Astarte. One of the most notorious of O. T. characters. Slain by a chance arrow, and the "dogs licked his blood" according to prophecy, 1 Kgs. xviii.-xxii.; 2 Chr. xviii. (2) A false prophet at Babylon, Jer. xxix. 22.

Ā-hār'ah (*after the brother*). Third son of Benjamin, 1 Chr. viii. 1. [AHER and AHIRAM.]

Ā-hār'hēl (*behind the fort*). A name in the genealogy of Judah, 1 Chr. iv. 8.

Ā-hās'ā-ī (*whom Jehovah upholds*). A priest, Neh. xi. 13. Called Jahzerah in 1 Chr. ix. 12.

Ā-hās'ba-ī (*trusting*). Father of one of David's thirty-seven captains, 2 Sam. xxiii. 34.

Ā-hām'ū-ē-rus (*prince*). (1) King of Media, supposedly Cyaxares, whose son Astyages was Darius, Dan. ix. 1. (2) A Persian king, supposed to be Cambyses, Ez. iv. 6. (3) Another Persian king, probably Xerxes. History in Esther.

Ā-hā'vā (*water*). The place on the Euphrates whence the captives started, on their second return, Ez. viii. 15-21.

Ā'hāz (*who takes*). (1) Son of Jotham, whom he succeeded, and eleventh king of Israel. Reign 742-726 B. C. Weak-minded and idolatrous, 2 Kgs. xvi.;

omon's princes, 1 Kgs. iv. 3. (3) A prophet of Shiloh, 1 Kgs. xiv. 2. His prophecies are in 1 Kgs. xi. 30-39 and 1 Kgs. xiv. 6-16. (4) Father of Baasha, 1 Kgs. xv. 27-34. (5) Name of several other Bible characters, 1 Chr. ii. 25; viii. 7; xi. 36; xxvi. 20; Neh. x. 26.

Ā-hī'am (*uncle*). One of David's thirty captains, 2 Sam. xxiii. 33; 1 Chr. xi. 35.

Ā-hī'an (*brotherly*). A Manassite, 1 Chr. vii. 19.

Ā'hī-ē-zēr (*brother of help*). (1) A chieftain of Dan, Num. i. 12. (2) A chief of archers under David, 1 Chr. xii. 3.

Ā-hī'hud (*renown*). (1) A prince of Asher, Num. xxiv. 27. (2) A chieftain of Benjamin, 1 Chr. viii. 7.

Ā-hī'jah. [AHIAH.]

Ā-hī'kam (*brother who raises*). An important court officer in reigns of Josiah and Jehoikim, 2 Kgs. xxii. 12-14; Jer. xxvi. 24.

Ā-hī'ud (*brother born*). (1) Father of Jehoshaphat, the recorder of David's and Solomon's reigns, 2 Sam. viii. 16. (2) Father of Baana, 1 Kgs. iv. 12.

Ā-hīm'a-āz (*brother of wrath*). (1) Father-in-law of Saul, 1 Sam. xiv. 50. (2) Son of Zadok the high priest. Played a conspicuous part in the rebellion of Absalom, 2 Sam. xv. 24-37; xvii. 15-22; xviii. 19-33. (3) Solomon's son-in-law, 1 Kgs. iv. 15.

Ā-hī'mān (*brother of the right hand*). (1) One of the giant Anakim of Hebron, Num. xiii. 22, 23;

Josh. xi. 21; Judg. i. 10. (2) A gate-keeper of Levi, 1 Chr. ix. 17.

Ā-him'e-lech (*my brother is king*). (1) High priest at Nob, 1 Sam. xxi. 1. Priests of Nob slain by order of Saul, 1 Sam. xxii. 11-20. (2) A Hittite friend of David, 1 Sam. xxvi. 6.

Ā-hi'mōth (*brother of death*). A Levite, 1 Chr. vi. 25. Mahath in *va* 35, and Maath in Luke iii. 26.

Ā-hin'a-dāb (*noble brother*). Royal purveyor to Solomon, 1 Kgs. iv. 14.

Ā-hin'ō-an (*gracious*). (1) Wife of Saul, 1 Sam. xiv. 50. (2) A wife of David, 1 Sam. xxv. 43; xxvii. 3; xxx. 5, 18.

Ā-hi'ō (*brotherly*). (1) He accompanied the Ark when taken from his father's house, 2 Sam. vi. 3, 4. (2) A Benjamite, 1 Chr. viii. 14. (3) Son of Jehiel, 1 Chr. viii. 31; ix. 37.

Ā-hi'rā (*unlucky*). A chief of Naphtali, Num. i. 15.

Ā-hi'ram (*lofty*). Founder of the Ahiramites, Num. xxvi. 38.

Ā-his'a-mach (*helper*). One of the Tabernacle architects, Ex. xxxi. 6; xxxv. 34; xxxviii. 23.

Ā-hish'a-hār (*brother of dawn*). A grandson of Benjamin, 1 Chr. vii. 10.

Ā-hi'shār (*singer's brother*). A controller of Solomon's household, 1 Kgs. iv. 6.

Ā-hith'ō-phel (*brother of folly*). A privy councillor of David, 2 Sam. xv. 12; xvi. 23; xxiii. 34. Joined Absalom's conspiracy, 2 Sam. xvii. Hanged himself in despair, 2 Sam. xvii. 23.

Ā-hi'tub (*brother of goodness*). (1) Grandson of Eli, 1 Sam. xiv. 3; xxii. 9-11. (2) Father of Zadok the high priest, 1 Chr. vi. 7, 8, 11, 12; 2 Sam. viii. 17.

Ah'lāb (*fertile*). A city of Canaan, Judg. i. 31.

Ah'lāl (*ornamental*). Daughter of Sheshan, and wife of his slave, Jarha, 1 Chr. ii. 31-35.

Ā-hō'ah (*brotherly*). Grandson of Benjamin, 1 Chr. viii. 4. Called Ahiah in 1 Chr. viii. 7.

Ā-hō'hite. From Ahosh, a patronymic of some of David's mighty men, 2 Sam. xxiii. 9, 28; 1 Chr. xi. 12; xxvii. 4.

Ā-hō'lah (*her tent*). The harlot used by Ezekiel to type Samaria, Ezek. xxiii. 4, 5, 36, 44.

Ā-hō'li-ab (*tent of the father*). One of the Tabernacle architects, Ex. xxxv. 31-35.

Ā-hō'lī-bah (*my tent*). The harlot used by Ezekiel to type Jerusalem, Ezek. xxiii. 4, 11, 22, 36, 44.

Ā'hō-hb'a-mah (*tent of the height*). (1) Wife of Esau, Gen. xxxvi. 2, 25. Called Judith in Gen. xxvi. 34. (2) A title or district in Arabia Petrea, Gen. xxxvi. 41; 1 Chr. i. 52.

Ā-hū'mā-ī (*cowardly*). A descendant of Judah, 1 Chr. iv. 2.

Ā-hū'zam or **Ā-hūz'zam** (*possession*). A son of Asher, 1 Chr. iv. 6.

Ā-hūz'zath (*possessions*). A friend of King Ahimelech, Gen. xxvi. 26.

Ā (*heap of ruins*). (1) An ancient city of Canaan, Gen. xii. 8, where it is spelled Hā't. Captured and destroyed by Joshua, Josh. vii. 3-5; ix. 3; x. 1; xii. 9. Written Aiath in Isa. x. 28; and Aija in Neh. xi. 31; Ez. ii. 28. (2) A city of Heshbon, Jer. xlix. 3.

Ā-ī'ah (*vulture*). (1) Father of Saul's concubine, 2 Sam. iii. 7; xxi. 8-11. (2) Father of one of Esau's wives, 1 Chr. i. 40. Written Ajah in Gen. xxxvi. 24.

Ā-ī'ath. [AI.]

Ā-ī'jā. [AI.]

Āij'a-lōn. [AJALON.]

Aij'e-lēth Shā'hār (*hind of the dawn*). In title to Ps. xxii. May mean a musical instrument, the argument of the Psalm, the melody, or tune name.

Ā'in (*eye*). (1) A landmark on eastern boundary of Canaan, Num. xxxiv. 11. (2) A Levitical city in south Judah and then in Simeon, Josh. xv. 32; xix. 7; xxi. 16. Ashan in 1 Chr. vi. 59.

Ā-i'rus. A temple servant, 1 Esdr. v. 31.

Ā'jah. [AJAH.]

Ā'j'a-lōn (*place of gazelles*). (1) A Levitical city of Dan, Josh. xix. 42. Became a city of refuge, Josh. xxi. 24, where it is written Aijalon; also in 1 Sam. xiv. 31. Prominent in Philistine wars, 2 Chr. xxviii. 18. Fortified as Aijalon by Rehoboam, 2 Chr. xi. 10. Now Yalo, 14 miles west of Jerusalem. (2) The valley in which Joshua commanded the moon to stand still, Josh. x. 12. (3) Burial place of the Judge, Elon, Judg. xii. 12.

Ā'kan (*keen of vision*). A Horite chieftain, Gen. xxvi. 27. Jakan in 1 Chr. i. 42.

Ā-kē'da-mā. Spelling of Aceldama in Revised Version, Acts i. 19.

Āk'kūb (*insidious*). (1) A descendant of Zerubabel, 1 Chr. iii. 24. (2) A gate-keeper of the temple, 1 Chr. ix. 17. (3) A Levite who assisted Ezra, Neh. viii. 7.

Ā-krāb'bim (*scorpion*). A range forming a south boundary of Judah, Num. xxxiv. 4. Maaleh-acarabbim in Josh. xv. 3. An Amorite boundary in Judg. i. 36.

Āl'a-bās'tēr (*white stone*). A whitish mineral susceptible of easy carving and fine polish, much used by ancients for vases, ornament boxes, sculptures, etc., Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37.



Alabaster Vases.

Ā-lām'ē-lech (*king's oak*). A border place of Asher, Josh. xix. 26.

Āl'a-mēth (*covering*). A grandson of Benjamin, 1 Chr. vii. 8.

Āl'a-mōth. Perhaps a musical instrument or melody, 1 Chr. xv. 20; Ps. xli. title.

Āl'ē-mūs (*valiant*). A high priest, 1 Mac. vii. 9-25.

Āl'e-mā. A city of Gilead, 1 Macc. v. 26.

Āl'e-mēth (*covering*). (1) A city of the priests in Benjamin, 1 Chr. vi. 60. Written Almon in Josh. xxi. 18. (2) A descendant of Jonathan, 1 Chr. viii. 36; ix. 42.

Āl'ēx-ān'dēr (*defender of men*). (1) King of Macedon; surnamed "The Great." Born *b. c.* 356. Succeeded his father Philip, *b. c.* 336. Subjugated Asia Minor, Syria, and Palestine. Overthrew the Persian Empire, *b. c.* 333. Conquered Egypt, *b. c.* 332. Founded Alexandria, *b. c.* 332. Consolidated his Persian conquests, with Babylon as capital, *b. c.*

324. Died, perhaps in Babylon, B. C. 323. Prefigured in Dan. ii. 35; vii. 6; viii. 5-7; xi. 3. (2) Alexander Balas, son of Antiochus IV. Usurped Syrian throne, B. C. 152. His coins are still preserved,

Josh. ix. 15; 1 Kgs. xv. 18; v. 2-12; ix. 27. Breach of covenant severely punished, 2 Sam. xxi. 1; Ezek. xvii. 16.

Al'mōm, 1 Esdr. v. 34. [AMi and AMON].

Al'lōn (oak). (1) Ancestor of Ziza, 1 Chr. iv. 37. (2) A boundary place of Naphtali, Josh. xix. 33.

Al'lōn-bāch'uth (oak of weeping). The tree under which Deborah was buried, Gen. xxxv. 8.

Al-mō'dād (immeasurable). Progenitor of an Aram tribe, Gen. x. 26; 1 Chr. i. 20.

Al'mōn, Josh. xxi. 18. [ALEMETH.]

Al'mōn=dib'la-thā'im (hiding of two fig cakes). One of the last stopping places of the wandering Israelites, Num. xxxiii. 46.

Al'mōnd (hasten). Tree resembles the peach in form, height, blossom, and fruit. Covering of fruit downy and succulent. Chiefly valuable for its nut. Gen. xliii. 11; Ex. xxv. 33, 34; xxxvii. 19, 20; Num. xvii. 8; Eccles. xii. 5; Jer. i. 11.

Alms (pity). Almsgiving enjoined by Mosaic law, Lev. xix. 9; Ruth ii. 2. Every third year the tithes of increase were shared with the Levite, the stranger, the fatherless and widow, Deut. xiv. 28. Receptacles for taking of alms placed in the Temple, Mark xii. 41. Almsgiving exhorted, Acts xi. 30; Rom. xv. 25-27; 1 Cor. xvi. 1-4.

Al'mūg. [ALGUM.]

Al'oes (ōz). Written "Lign (wood) Al-oes" in Num. xxiv. 6. A costly and sweet smelling wood of India, much prized in the East. Ps. xlv. 8; Prov. vii. 17; 8. of Sol. iv. 14; John xix. 39.

Al'ōth. Solomon's ninth commissary district, 1 Kgs. iv. 16.

Al'phā. First letter of the Greek alphabet. Used with omega, the last letter, to express beginning and end, Isa. xli. 4; xlv. 6; Rev. i. 8, 11; xxi. 6; xxii. 13.

Al'pha-bēt. Alpha and beta, first and second letters of Greek alphabet. Hebrew alphabet comprised twenty-two letters.

Al'phæ'us (changing). (1) Father of the apostle James the Less, Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13. Called Cleopas or Cleophas, in John xix. 25. (2) Father of Levi or Matthew, Mark ii. 14.

Al'-tā-nē'us, 1 Esdr. ix. 33. [MATTANAI.]



Alexander the Great.

1 Macc. x., xi. (3) Son of Simon, Mark xv. 21. (4) A kinsman of Annas the high priest, Acts iv. 6. (5) A Jewish convert at Ephesus, Acts xix. 33. (6) An Ephesian Christian reproached by Paul, 1 Tim. i. 20, and perhaps the coppersmith in 2 Tim. iv. 14.

Al'ēx-ān-dri-ā (from Alexander). The Grecian, Roman, and Christian capital of Egypt. Founded by Alexander the Great, B. C. 332. Situated on the Mediterranean Sea, 12 miles W. of Canopic mouth of the Nile. Noted for its libraries, architecture, and commerce. Conspicuous in early church history as a Christian centre, Acts xviii. 24; xxvii. 6; xxviii. 11.

Al'ēx-ān-dri-ang. Inhabitants of Alexandria; but in Acts vi. 9, Jewish colonists from Alexandria, admitted to the privilege of citizenship and worship at Jerusalem.

Al'gūm or Al'mūg. Former in 2 Chr. ii. 8; ix. 10, 11; latter in 1 Kgs. x. 11, 12. Supposed to be the red sandal-wood of India. Used in temple furniture.

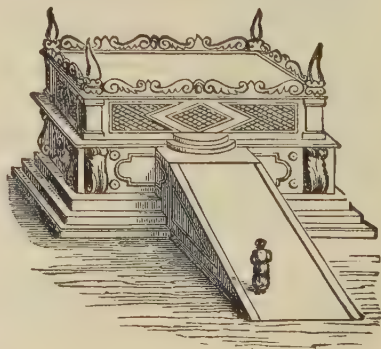
Ā-lī'ah. [ALVAH.]

Ā-lī'an. [ALVAN.]

Āl'lē-gō'ry (other speech). That figure of speech by which a subject is set forth under the guise of some other subject, Gal. iv. 24.

Āl'le-lū'jā (Praise ye Jehovah). Written thus in Rev. xix. 1; but HALLELUJAH, in margin of Ps. cvi., cxl., cxlii., cxliii., cxvii., cxviii., cxxxv., etc. A common exclamation of joy and praise in Jewish worship.

Āl-lī'ance (ans) (bindingto). Hebrews forbidden to make alliances with surrounding nations but finally driven to them. Alliances solemnized by presents, oaths, feasts, monuments, offerings, and other pious ceremonies, Gen. xv. 10; xxvi. 30; xxxi. 51-53;



Altar with Horns.

Āl'tar (high). First altars were simple memorial piles, Gen. viii. 20; xii. 7; xxvi. 25; xxxv. 1. After-

wards to lay sacrifices upon, Ex. xvii. 15, 16, xxvii. 1-8. Usually built of earth or stone, Ex. xi. 24-26; but sacrificial altars quite elaborate, Ex. xi. 26-33. Still more elaborate in Solomon's Temple, 1 Kgs. viii. 64; 2 Chr. vii. 7. Altar fires to burn perpetually, Lev. vi. 12, 13. *Altar of Incense*, called "golden" to distinguish it from *Altar of Sacrifice*, called "brazen," Ex. xxx. 1-10; xl. 5, 1 Kgs. vii. 48; 1 Chr. xxviii. 18.

Āl-tās'chith (*destroy not*). In title to Ps. lvii., lviii., lix., and lxxv. Probably the tune is meant.

Ā'lūsh (*crowd*). Last halting-place of Israelites before Rehobim, Num. xxxiii. 13, 14.

Ā'lvah (*wickedness*). A duke of Edom, Gen. xxxiv. 40. Called Aliah in 1 Chr. i. 51.

Ā'lvān (*tall*). A Horite, Gen. xxxvi. 23. Alian in 1 Chr. i. 40.

Ā'mād (*enduring*). An unknown place in Asher, Josh. xix. 26.

Ā-mād'a-thā, Esth. xvi. 10, and Amadathus, Esth. xii. 7; Apoch. [HAMMEDATHA.]

Ā'māl (*labor*). An Asherite, 1 Chr. vii. 35.

Ā'mā-lēk (*valley dweller*). An Edomite chieftain, Gen. xxxvi. 12; 1 Chr. i. 36.

Ā'mā-lēk-ites'. A nomad tribe of the Sinai wilderness, Gen. xiv. 7. Called the first of all nations in Num. xxiv. 20. Dwelt to the South, Num. xiii. 29. Smitten by Gideon, Judg. vii. 12-23; by Saul, 1 Sam. xv. 3-9; and David, 1 Sam. xxx. 18; 1 Chr. iv. 43. "Mount of Amalekites" was in Ephraim, Judg. xii. 15.

Ā'mām (*gathering place*). A city in south Judah, Josh. xv. 26.

Ā'mān (*mother*), Esth. x. 7; Apoch. [HAMAN.]

Ā'mā-nā (*covenant*). Probably a mount of Anti-Libanus range, S. of Sol. iv. 8.

Ā'mā-rī'ah (*the Lord says*). (1) Father of Ahitub, 1 Chr. vi. 7. (2) A high priest, 2 Chr. xix. 11. (3) Head of a Kohathite family, 1 Chron. xxiii. 19; xxiv. 23. (4) Head of one of the twenty-four courses of priests, 2 Chr. xxxi. 15; Neh. x. 3. (5) A priest in Ezra's time, Ez. x. 42. (6) A priest who returned with Zerubbabel, Neh. x. 3; xii. 2, 13. (1) An ancestor of Zephaniah the prophet, Zeph. i. 1.

Ā'mā-rā-sā (*burden*). (1) Nephew of David, 2 Sam. xvii. 25. (2) Rebelled with Absalom, and defeated by Joab, 2 Sam. xviii. 6. Reconciled to David, 2 Sam. xix. 13, and killed by Joab, 2 Sam. xx. 10. (2) A prince of Ephraim, 2 Chr. xxviii. 12.

Ā-mās'a-i (*burdensome*). (1) A Levite, 1 Chr. vi. 25, 35. (2) A chief of captains who deserted to David, 1 Chr. xii. 18. (3) A priest who blew the trumpet before the Ark, 1 Chr. xv. 24. (4) A Kohathite, 2 Chr. xxix. 12.

Ā-māsh'a-i (*burdensome*). A priest, Neh. xi. 13.

Ā-mā-sī'āh (*whom Jehovah bears*). Captain of 200,000 men in Judah, 2 Chr. xvii. 16.

Ā'mā-thē'is, 1 Esdr. ix. 29. [ATHLAI.]

Ā'mā-this. A country north of Palestine, 1 Macc. xii. 25.

Ā'mā-zā'ah (*strength of Jehovah*). (1) Eighth king of Judah. Reign b. c. 837-809, 2 Kgs. xiv. 1-20. Rebuked by God for idolatry, 2 Chr. xxv. 1-16. Defeated by Joash and murdered at Lachish, 2 Chr. xxv. 17-28. (2) A descendant of Simeon, 1 Chr. iv. 34. (3) A Levite, 1 Chr. vi. 45. (4) An idolatrous priest of Bethel, Amos vii. 10-17.

Ā-mās'a-dōr (*servant*). A person chosen by one government to represent it at the seat of another. Earliest mention in Num. xx. 14; Josh. ix. 4; Judg. xi. 17-19. Injury to them an insult to their king, 2 Sam. x. 3-6. The term includes both messenger and message, Luke xiv. 32. Ministers called ambassadors of Christ, 2 Cor. v. 20.

Ā'mō'ber. Hardly the fossil vegetable gum of commerce, Ezek. i. 4, 27; vii. 2; but rather the yellow composition of gold and silver known as *electrum*.

Ā-mēn' (*true*). A final word used to fix the stamp of truth upon an assertion, Num. v. 22; Deut. xxvii. 16; Matt. vi. 13; 1 Cor. xiv. 16. Promises of God are amen, 2 Cor. i. 20. A title of Christ, Rev. iii. 14.

Ā'mē-thyst (*not wine*). A purplish quartz, ranking among the precious stones, and forming the third stone in the third row of the high priest's breastplate, Ex. xxviii. 19; xxxix. 12. A stone in the foundations of the New Jerusalem, Rev. xxi. 20.

Ā'mī (*builder*). A returned captive, Ez. ii. 57. Amon in Neh. vii. 59.

Ā'mīn'a-dab, Matt. i. 4; Luke iii. 33; for AMMINADAB.

Ā'mī'ta-i (*true*). The father of Jonah, 2 Kgs. xiv. 25; Jon. i. 1.

Ā'mmah (*head*). A hill near Gibeon to which Joab pursued Abner, 2 Sam. ii. 24.

Ā'mmī (*my people*). Applied figuratively to the Israelites, Hos. ii. i. marg.

Ā'm-mid'i-ol. A family of returned captives, 1 Esdr. v. 20.

Ā'mī-el (*people of God*). (1) The spy of Dan who perished for his evil report, Num. xiii. 12. (2) Father of Machir, 2 Sam. ix. 4, 5. (3) Father of Bathsheba, 1 Chr. iii. 5; called Eliam in 2 Sam. xi. 3. (4) A door-keeper of the Temple, 1 Chr. xxvi. 5.

Ā'mī'hūd (*people of praise*). (1) Father of the chief of Ephraim at time of Exode, Num. i. 10; ii. 18; vii. 48, 53; x. 22; 1 Chr. vii. 26. (2) A Simeonite, Num. xxiv. 20. (3) A Naphtalie, Num. xxxiv. 28. (4) Father of Tolmai, king of Geshur, 2 Sam. xiii. 37. (5) A descendant of Pharez, 1 Chr. ix. 4.

Ā'mīn'a-dāb (*one of the prince's people*). (1) A prince of Judah, Num. i. 7; ii. 3; Ruth iv. 19, 20; 1 Chr. ii. 10. (2) Chief of the sons of Uzziel, 1 Chr. xv. 10-12. (3) Written Amminadib in S. of Sol. vi. 12.

Ā'mī-shād'da-i' (*people of the Almighty*). Father of the prince of Dan at time of the Exode, Num. i. 12; ii. 25; vii. 66; x. 25.

Ā'mīz'a-bād (*people of the giver*). Commander in David's army, 1 Chr. xxvii. 6.

Ā'mōn, **Ā'mōn-ites'**, **Chil'drēn of Ā'mōn**. Land of the Ammonites was east of the Dead Sea between the Arnon on the south to the Jabbok on the north, Num. xxi. 24; Deut. ii. 19, 20. People called Ammonites from their ancestor Ben-Ammi; Gen. xli. 38. Nomadic, idolatrous, incurable and cruel, 1 Sam. xi. 1-3; Amos i. 13; Judg. x. 6. Reduced to servitude by David, 2 Sam. xli. 26-31. Denounced by Jeremiah and Ezekiel, Jer. xlix. 1-6; Ezek. xxv. 2-10.

Ā'mōn-it'ess. A woman of Ammon.

Ā'mōn-nō'. [No.]

Ā'mōn (*faithful*). (1) Eldest son of David, killed by his brother Absalom, 2 Sam. xiii. 1-29. (2) Son of Shimon, 1 Chr. iv. 20.

Ā'mok (*deep*). A returned priest, Neh. xii. 7, 20.

Ā'mon or **Ā'mōn** (*mystery*). An Egyptian god worshipped at Thebes as "Amen the Sun." Written No, in Nah. iii. 8.

Ā'mon (*builder*). (1) A governor of Samaria under Ahab, 1 Kgs. xxii. 26; 2 Chr. xviii. 25. (2) Fourteenth king of Judah, b. c. 642-640. A shameless idolater, and killed in a conspiracy, 2 Kgs. xxi. 19-26. Reign pictured in Zeph. i. 4; iii. 3, 4, 11.

Ā'mōr-ites (*highlanders*). One of the nations of Canaan before the Hebrew conquest, Gen. x. 16; xiv. 7; Num. xiii. 29; Deut. i. 20; Josh. v. 1; x. 6; xi. 3; 1 Sam. xiii. 25. Occupied both sides of the Jordan, Josh. xiii. 15-27; Num. xxi. 21.

Ā'mos (*weighty*). One of the lesser prophets. Lived during reigns of Uzziah and Jeroboam II., Amos i. 1-7; vii. 14-15. His book is 30th of O. T. It rebukes the sins of Israel and closes with God's promise. Book abounds in rural allusions.

Ā'moz (*strong*). Father of Isaiah, Isa. i. 1; 2 Kgs. xix. 2.

Ām-phīp-o-lis (*surrounded city*). A city of Macedonia, 33 miles S. W. of Philippi, Acts xvii. 1.

Ām-pli-as (*large*). A Roman friend of Paul, Rom. xvi. 8.

Ām-rām (*exalted*). (1) Father of Moses and Aaron, Ex. vi. 18-20. (2) A descendant of Seir, 1 Chr. i. 41; Hemdan in Gen. xxxvi. 26. (3) A son of Bani, Ez. x. 34.

Ām-rām-ites. Descendants of Amram, Num. iii. 27; 1 Chr. xxvi. 23.

Ām-ra-pher (*keeper of gods*). A Hamite king who joined the expedition against Sodom, Gen. xiv.

Ām-ū-lēts (*charms*). Belts, rings, necklaces, ornaments, mystically inscribed or not, worn for protection against evil enchantment. Referred to in Gen. xxxv. 4; Judg. viii. 24; Isa. iii. 20; Hos. ii. 13.

Ām'zi (*strong*). (1) A Levite, 1 Chr. vi. 46. (2) A priest, Neh. xi. 12.

Ā'nab (*grape*). Place in south Judah, Josh. xi. 21.

Ān'a-ēl. Tobit's brother, Tob. i. 21.

Ān'ah (*answering*). Father-in-law of Esau, Gen. xxxvi. 2-25.

Ān'ā-hā'rath (*gorge*). A border place of Issachar and Manasseh, Josh. xix. 19.

Ān'q-i'ah (*whom God answers*). (1) A priest who assisted Ezra, Neh. viii. 4. (2) A co-covenanter with Nehemiah, Neh. x. 22.

Ānāk (*collar*), Children of, Num. xiii. 22. [ANAKIM.]

Ān'a-kīm or kims. A race of giants in southern Canaan, Deut. i. 28. Defeated by Joshua, and land given to Caleb, Josh. xi. 21-22; xiv. 12-15.

Ān'a-mīm. A Mizraite people, not located, Gen. x. 13.

Ā-nām'mē-lech (*kingly image*). Companion god of Adrammelech, worshipped in Samaria, and representing the female power of the sun, 2 Kgs. xvii. 31.

Ānan (*cloud*). A co-covenanter with Nehemiah, Neh. x. 26.

Ān-ā-ni (*covered by Jehovah*). A descendant of Judah, 1 Chr. iii. 24.

Ān-a-ni'ah (*covered by Jehovah*). (1) A priestly assistant of Nehemiah, Neh. iii. 23. (2) A city of Benjamin, Neh. xi. 32.

Ān'a-ni'as (*whom Jehovah has given*). (1) Five persons mentioned in 1 Esdr. ix. (2) The doubtful convert, whose tragic ending is narrated in Acts v. 1-11. (3) A Jewish disciple at Damascus, Acts ix. 10-27; xxii. 12. (4) A high priest, A. D. 48, Acts xxiii. 2-5; xxiv. 1.

Ā-nān'i-ēl. A progenitor of Tobit, Tob. i. 1.

Ān'ath (*answer*). Father of Shamgar, Judg. iii. 31.

Ān-āth'e-mā (*devoted*). The devoted thing, if inanimate, fell to the priests, Num. xvii. 18; if animate, it was to be slain, Lev. xxvii. 28, 29. In N. T. a curse, Rom. ix. 3; 1 Cor. xii. 3; xvi. 22. In the latter instance Maranatha is added, the meaning being "Let him be accursed."

Ān'a-thōth (*answers*). (1) A descendant of Benjamin, 1 Chr. vii. 8. (2) A co-covenanter with Nehemiah, Neh. x. 19. (3) A Levitical city of Benjamin, Josh. xxi. 18; 1 Chr. vi. 60; Isa. x. 30.

Ān'chōr (*hook*). Anchors for holding ships to one spot were formerly cast from the stern. Acts xxvii. 29.

Ān'drew (*manly*). An Apostle of Christ, John i. 35-40; Matt. iv. 18. Brother of Simon Peter, native of Bethsaida, and fisherman. Original disciple of John the Baptist, Mark xiii. 3; John vi. 1-13; xii. 22.

Ān'drō-ni'cus (*man conqueror*). (1) A viceroy of Antiochus at Antioch, 2 Macc. iv. 31-38. (2) An-

other officer of Antiochus at Garizim, 2 Macc. v. 23. (3) A Christian friend of Paul's at Rome, Rom. xvi. 7.

Ā'nem (*two springs*). A Levitical city of Issachar, 1 Chr. vi. 73.

Ā'nēr (*boy*). (1) A Levitical city in Manasseh, 1 Chr. vi. 70. (2) An Amorite chief of Hebron, Gen. xiv. 13-24.

Ān'ē-thōth-ite', 2 Sam. xxiii. 27; **Ān'tōth-ite**, 1 Chr. xi. 28; xii. 3; **Ān'ē-thōth-ite**, 1 Chr. xxvii. 12. An inhabitant of Anathoth.

Ān'ēl (*messenger*). A messenger, 2 Sam. ii. 5; Luke vii. 24. In a spiritual sense, a messenger of God, Gen. xxiv. 7; Heb. i. 14. Nature, Matt. xxviii. 10. Number, 1 Kgs. xxii. 19; Matt. xxvi. 53; Heb. xii. 22. Strength, Ps. ciii. 20; Rev. v. 2. Activity, Isa. vi. 2-6. Appearance, Matt. xxviii. 2-4; Rev. x. 1, 2. Office, Isa. vi. 1-3; Rev. vi. 11; Matt. xiii. 49; xvi. 27; xxiv. 31.

Ān'i-am (*sighing of the people*). A Manassite, 1 Chr. vii. 19.

Ā'nīm (*fountains*). A city in mountains of Judah, Josh. xv. 50.

Ān'ise. A plant of the parsley family, producing aromatic seeds used in medicine and cookery, and with which tithes were paid, Matt. xxiii. 23.

Ānk'lēt. Much worn in the East as ornaments for the ankles, sometimes with bells, Isa. iii. 16-20. [BELLS.]

Ān'nā (*gracious*). (1) Wife of Tobit, Tob. i. 9. (2) A prophetess at Jerusalem, Luke ii. 36.

Ān'na-as, 1 Esdr. v. 23. [SENAAS.]

Ān'nas (*humble*). (1) 1 Esdr. ix. 32. Same as Harim in Ez. x. 31. (2) A Jewish high priest, A. D. 7-23. Succeeded by his son-in-law, Caiaphas, A. D. 25, John xviii. 13; Luke iii. 2.

Ān'oint' (*to smear on*). Anointing with oil or ointment, a common practice in East, Gen. xxviii. 18; xxxi. 13; Deut. xxviii. 40; Ruth iii. 3. A mark of respect, Luke vii. 46, Ps. xxiii. 5; or of induction to priestly office, Ex. xl. 15; Num. iii. 3; or to kingly office, 1 Sam. ix. 16; x. 1; or as an act of consecration, Ex. xxviii. 41; or as an act of healing, Mark vi. 13. Christ was anointed with the Holy Ghost, Luke iv. 18; Acts iv. 27; x. 38; Isa. lxi. 1; Ps. lv. 7.

Ānt (*emmet*). Twice referred to in O. T.; first as to its diligence, and second as to its wisdom. Prov. vi. 6; xxx. 25.

Ān'te-lōpe (*animal*). The word translated "fallow deer" in Deut. xiv. 5, as well as "pygarg," implies a species of antelope.

Ān'ti-christ (*against Christ*). In 1 John ii. 18, 22; iv. 3; 2 John 7, applied to those who hold heretical opinions of the incarnation.

Ān'ti-ōch (*after Antiochus*). (1) Capital of the Greek kings of Syria, on the Orontes. First Gentile church founded there, and disciples first called Christians there; Acts xi. 19-21, 26. (2) A city of Pisidia, Acts xiii. 14. Starting point of the persecutions which followed Paul all through Asia Minor, Acts xiv.

Ān'ti-o-chūs (*opponent*). (1) A messenger of Jonathan to the Romans, 1 Macc. xii. 16. (2) King of Syria, B. C. 261. Prefigured as "King of the North" in Dan. xi. 6, etc. (3) Antiochus III., called "The Great," B. C. 223, Dan. xi. 14-19. (4) Antiochus IV., called Epiphanes, 1 Macc. i. (5) Antiochus V., Eupator, B. C. 164; 1 Macc. vi. 10. (6) Antiochus VI. and VII., 1 Macc. xii.-xvi.

Ān'ti-pās (*like the father*). A martyr of Pergamos, Rev. ii. 13.

Ān-tip'a-tēr (*for the father*). An ambassador to Lacedemon, 1 Macc. xii. 16.

Ān-tip'a-tris (*for his father*). Ancient Capharsaba, rebuilt and renamed by Herod; 34 miles N. W. of Jerusalem, Acts xxi. 31.

Ān'tō-ni-ā. A fortress on N. W. side of Temple at Jerusalem, Acts xxi. 31-40.

Ān''to-thi'jah (*answers of Jehovah*). A son of Jehoram, 1 Chr. viii. 24.

Ān'tōth-ite. A native of Anathoth, 1 Chr. xi. 28; xii. 3.

Ā-pōc'ā-lypse (*uncovered*). The Greek name for Revelation.

Ā-pōc'ry-pha (*hidden*). That collection of 14 O. T. books not regarded as canonical. Also the rejected N. T. books.

Āp'ōl-lō-ni-ā (*belonging to Apollo*). A city of Macedonia, Acts xvii. 1.

Āp'ōl-lō-ni-us. (1) A governor of Celo-Syria, 2 Macc. iv. 4. (2) A general under Antiochus, 1 Macc. iii. 10-12. (2) Several other Syrian generals of same name, 1 and 2 Macc.

Āp'ōl-lōph'a-nēs. A Syrian general, 2 Macc. i. 37.

Ā-pōl-lōs (*belonging to Apollo*). A learned Jew and Christian convert of Alexandria, who became a preacher and friend of Paul, Acts xviii. 24-28; 1 Cor. iii. 6-9; Tit. iii. 13.

Ā-pōll'yon (*destroyer*). Greek name of Abaddon, "angel of the bottomless pit," Rev. ix. 11. [ABADDON.]

Āp'pa-im (*nostrils*). Son of Nadab, 1 Chr. ii. 30, 31.

Ā-pōth'e-cā'ry (*to place away*). The apothecary's art was called for in the mixing of perfume. Ex. xxx. 35.

Ā-pōs'tle (*one sent forth*). Official name of the twelve disciples. As to power and names see Matt. x. 1-42; John xvi. 13; Mark xvi. 20. In a broad sense, any one commissioned to preach the gospel, 2 Cor. viii. 23; Phil. ii. 25. Term applied to Christ, Heb. iii. 1.

Āp-pār'el. [CLOTHES.]

Āp-peal' (*drive to*). This right acknowledged by Jewish law, Deut. xvii. 8, 9. It lay to the judges, Judg.

iv. 5; then to the kings; later to a special tribunal, 2 Chr. xix. 8-10; Ez. vii. 25; finally to the Sanhedrim. Paul appealed to the Roman Emperor, Acts xxv. 11.

Āp'ph-ā (*productive*). A Christian woman addressed by Paul, Phil. 2.

Ā'nub (*confederate*). A descendant of Judah, 1 Chr. iv. 8.

Ā'nus, 1 Esdr. ix. 48. [BANI.]

Āp-ā'me. Daughter of Bartacus, 1 Esdr. iv. 29.

Ā-pōl'iēs (*called*). Friend of Paul, Rom. xvi. 10.

Āpes. Were brought from the same countries which supplied ivory and peacocks, 1 Kgs. x. 22; 2 Chr. ix. 21.

Ā-phār'sāch-ites, **Ā-phār'sāth-chites**, **Ā-phār'sites** (*rending*). Assyrian nomads settled in Samaria, Ez. iv. 9; v. 6.

Ā'phēk (*strength*). (1) A royal city of the Canaanites, near Hebron, Josh. xii. 18. Probably Aphekah, Josh. xv. 53. (2) A city in the extreme north of Asher, Josh. xix. 30. Probably Aphik, Judg. i. 31. (3) A place N. W. of Jerusalem, 1 Sam. iv. 1. (4) A Philistine encampment near Jezreel, 1 Sam. xxix. 1. (5) A walled city of Syria, 1 Kgs. xx. 26.

Ā-phē'kah, Josh. xv. 53. [APHEK.]

Ā-phēr'e-ma. A governor of Judea, 1 Macc. xi. 34.

Ā-phēr-ra. Son of one of Solomon's servants, 1 Esdr. v. 34.

Ā-phī'ah (*refreshed*). A progenitor of Saul, 1 Sam. ix. i.

Ā'phik, Judg. i. 31. [APHEK.]

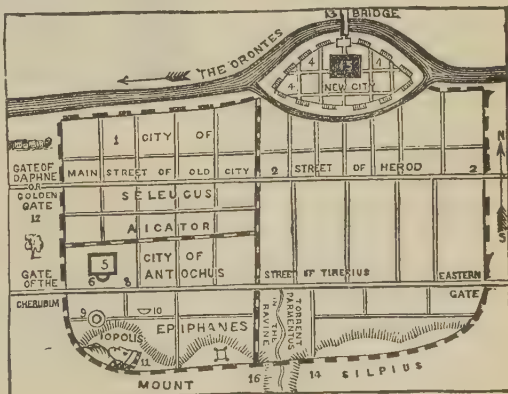
Āph'rah (*dust*). An uncertain place, Micah i. 10.

Āph'sēs (*dispersion*). Chief of the 18th course of the temple service, 1 Chr. xxiv. 15.

11



Antelopes. (See p. 10.)



Antioch. (See p. 10.)

Āp'phūs (*wary*). Surname of Jonathan Macabeus, 1 Macc. ii. 5.

Āp'pī-i fō'rūm (*market-place of Appius*). A

town, 12 miles S. E. of Rome, on the Appian Way, Acts xviii. 15.

Apple, Apple-tree (*bursting forth, in Hebrew*). The fruit is alluded to in Prov. xxv. 11; S. of Sol. ii. 5; Joel i. 12. For figurative use see Prov. vii. 2; Zech. ii. 8; Ps. xvii. 8; Lam. ii. 18.

Aq'ui-lā (*eagle*). A Jewish convert of Pontus, and valuable assistant of Paul, Acts xviii. 2; 1 Cor. xvi. 19; Rom. xvi. 3, etc.

Ar, Ar of Mo'ab (*city*). A chief place of Moab, Num. xxi. 28; Isa. xv. 1. Aröer in Deut. ii. 36. Used to type the Moabite people or land, Deut. ii. 9, 18, 29.

Ar'ā (*lion*). Head of a family of Asher, 1 Chr. vii. 38.

Ar'ab (*ambush*). A city of Hebron, Josh. xv. 52.

Ar'a-bah (*burnt up*). A Hebrew word, Josh. xviii. 18, designating the valley of Jordan and the Dead Sea, and the depression through Arabia to the Gulf of Akabah.

Ar'ā-bi-ā (*desert*). Known in O. T. as "East Country," Gen. x. 30; xxv. 6; and "Land of the Sons of the East," Gen. xxix.; Judg. vi. 3; vii. 12. Arabia, from *Arāb* the people, in 2 Chr. ix. 14; Isa. xxi. 13; Jer. xxv. 24; Ezek. xxvii. 21. That extensive peninsula lying south of Palestine, and between the Red Sea, Indian Ocean, and Persian Gulf. Home of many nomadic races, and in close commerce and even kinship, through Ishmael, with the Hebrews, 1 Kgs. x. 15; 2 Chr. ix. 14. Paul visited it, Gal. i. 17. Often referred to by prophets, Isa. xlii. 11; Jer. xxv. 24.

Ar'ād (*wild ass*). (1) A valorous Benjamite, 1 Chr. viii. 15. (2) A royal city of the Canaanites, Num. xxi. 1; Josh. xii. 14.

Ar'a-dus, 1 Macc. xv. 23. [ARVAD.]

Ar'ah (*wandering*). (1) An Asherite, 1 Chr. vii. 39. (2) Head of a returned family, Ez. ii. 5; Neh. vii. 10.

Aram (*high*). (1) Translated Mesopotamia in Gen. xxiv. 10. The high part of Syria to the N. E. of Palestine. Absorbed by Syria, with capital at Damascus, 1 Kgs. xi. 1; Isa. vii. 8; 1 Kgs. xi. 24. (2) A descendant of Nahor, Gen. xxii. 21. (3) An Asherite, 1 Chr. vii. 34. (4) An ancestor of Christ, Matt. i. 4; Luke iii. 33.

Aram-nā-ha-rā'im (*highlands of two rivers*), Ps. lx. title.

Aram-zō'bah [Aram]. Ps. xl title.

Aram-it'ess. A female inhabitant of Aram, 1 Chr. vii. 14.

Ar'ān (*wild goat*). A Horite, Gen. xxxvi. 28.

Ar'ā-rat (*high land*). A high mountain of Armenia, and resting place of Noah's ark, Gen. viii. 4.

Ar-aw'nah (*ark*). A Jebusite prince who sold his threshing-floor to David, 2 Sam. xxiv. 18-24; 1 Chr. xxi. 25.

Ar'bā (*one of four*). A forefather of Anak, Josh. xv. 16; xv. 13; xxi. 11.

Ar'bah. Hebron, or Kirjath-arba, Gen. xxxv. 27.

Ar'bāth-ite. An inhabitant of the Arabah, 2 Sam. xxiii. 31; 1 Chr. xi. 32.

Ar'bāt'tis. A district in Palestine, 1 Macc. v. 23.

Ar'bel. Hos. x. 14. [BETH-ARBEL.]

Ar-bē'la. A town in Galilee, 1 Macc. ix. 2.

Ar'bite. A native of Arab, 2 Sam. xxiii. 35.

Arch-an'gel (Ark-ān'jel) (*chief angel*). 1 Thess. iv. 16; Jude 9.

Ar'chē-lā'vus (*prince of the people*). A son of Herod the Great, and ethnarch (B. C. 4-A. D. 9) of Idumea, Judea, and Samaria, Matt. ii. 22.

Arch'e-ry (*use of the arcus, or bow*). Use of the bow and arrow, an important art in Biblical times, Gen. xxvii. 3; Isa. xxii. 6; xlix. 2; Ps. cxxviii. 4, 5. Benjamites noted archers, Judg. xix. xxi.



Royal Egyptian Archer.

Ar'chē-vites. Probably inhabitants of Erech, Ez. iv. 9.

Ar'chī. A place or clan in Joseph, Josh. xvi. 2. [ARCHITE.]

Ar'chip'pus (*chief of stables*). A Christian teacher at Colossae, Col. iv. 17; Phil. 2.

Ar'chite. Supposed to refer to a clan of Erech, 2 Sam. xv. 32; xvi. 16; xvii. 5-14. 1 Chr. xxvii. 33.

Ar'chī-tec'ture (*builder's art*). Descendants of Shem were city builders, Gen. iv. 17; x. 11, 12. Hebrew ideas of architecture ripened in Egypt, and by contact with Tyre. David enlarged Jerusalem. Solomon built a palace and temple, 2 Sam. v. 11; 1 Kgs. vii. The returned captives were great builders, Ez. iii. 8-10; Neh. iii.; vi. 15.

Ar-cū'rus (*the bear*). The constellation Ursa Major, commonly called the "Great Bear" or "Charles's Wain," Job ix. 9; xxxviii. 32.

Ar'd (*fugitive*). A grandson of Benjamin, Gen. xlv. 21; Num. xxvi. 40.

Ār'dāth. A field, 2 Esdr. ix. 26.

Ār'dītes. Descendants of Ard or Addar, Num. xvi. 40.

Ār'dōn (*fugitive*). A son of Caleb, 1 Chr. ii. 18.

Ār'ē/lī (*heroic*). A son of Gad. Children called Ārelites, Num. xxvi. 17; Gen. xlv. 16.

Ār'ē-op'a-gīte. A member of the court of Areopagus, Acts xvii. 34.

Ār'ē-op'a-gus (*hill of Mars*). A rocky hill near the centre of Athens, where the court of justice sat, Acts xvii. 34.

Ā'rēs, 1 Esdr. v. 10. [ARAH 2.]

Ār'e-tas (*excellence*). (1) An Arab chief, 2 Macc. v. 8. (2) Father-in-law of Herod Antipas, 2 Cor. xi. 32.

Ā-rē'us. A Lacedæmonian king, 1 Macc. xii. 20-23.

Ār'gōb (*stony*). A country of Bashan, and one of Solomon's commissary districts, Deut. iii. 4; 1 Kgs. iv. 13.

Ā'rī-ā-rā'thes. Mithridates IV., king of Cappadocia, B. C. 163-130, 1 Macc. xv. 22.

Ā-rīd'ā-i (*strong*). Ninth son of Haman, Esth. ix. 9.

Ā-rīd'ā-thā. Sixth son of Haman, Esth. ix. 8.

Ā-rī'eh (*lion*). A prince of Israel, killed by Pekah, 2 Kgs. xv. 25.

Ā-rī'el (*lion of God*). (1) A leader of returning captives, Ez. viii. 16. (2) The city of Jebus-Salem, Jerusalem, Isa. xlix. 1, 2.

Ār'ī-mā-thae'ā (*heights*). Home of Joseph in Judea, Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38.

Ā-rī'ōch (*venerable*). (1) A King of Elassar, Gen. xiv. 1-9. (2) Captain under Nebuchadnezzar, Dan. ii. 14, etc. (3) A king of the Elymeans, Judith i. 6.

Ā-rīs'ā-i (*lion like*). Eighth son of Haman, Esth. ix. 9.

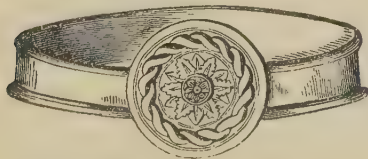
Ār'īs-tār'chus (*best ruler*). A Thessalonian companion of Paul on his third missionary tour, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Phil. 24.

Ār-is'ā-tō-bū'us (*best counselor*). (1) A Christian and resident at Rome, Rom. xvi. 10. (2) A priest of the Egyptian Jews, 2 Macc. i. 10.

Ārk (*chest*). The vessel in which Noah and his family were saved, Gen. vi., vii., viii. Also a little boat of rushes, Ex. ii. 3.

Ārk of the Cōv'ē-nānt. Built by direction, Ex. xxv. A chest of Shittim wood for tabernacle use, 3 ft. 9 in. long, by 2 ft. 3 in. wide and high, lined and covered with gold, whose lid was the mercy-seat, on either end of which were cherubs. Golden rings were on the sides, through which poles passed for carrying. Captured by Philistines, 1 Sam. iv. 10, 11; returned to Kirjath-Jearim; brought thence by David to Jerusalem, 2 Sam. vi. 1; 1 Chr. xv. 25, 28, etc.; placed in temple by Solomon, 2 Chr. v. 2-10.

Ārk'ite. A descendant of Arka, Gen. x. 17; 1 Chr. i. 15.



Armet.

Ār-ma-gēd'don (*hill of Megiddo*). A typical battlefield between the hosts of good and evil, Rev. xvi. 16.

Ār-mē-nī-ā (*Land of Aram*). The plateau of Western Asia, whence flow its great rivers Euphrates, Tigris, Araxes, etc., 2 Kgs. xix. 37; Isa. xxxvii. 38.

Ārm-let (*for the arms*). An arm ornament in general use in the East. "Bracelet," 2 Sam. i. 10.

Ār-mō'nī. A son of Saul, 2 Sam. xxi. 8.

Ārms, Ār'mor. Hebrew offensive weapons were the sword, 1 Sam. xvii. 51; xxv. 13; 2 Sam. xx. 8; Judg. iii. 16; spear, 1 Sam. xvii. 7; 2 Sam. ii. 23; xxiii. 8; bow and arrow [ARCHERY]; sling, 2 Kgs. iii. 25; battle-axe, Jer. li. 20. Among defensive armor were breastplates, cuirasses, coats of mail, helmets, greaves, habergeons, shields, bucklers, 1 Sam. xvii. 5-7; 2 Chr. xxvi. 14.



Cuirass.

Ār'my. Hebrew males twenty years old and upward subject to military duty, Num. i. 2, 3. Tribes formed army divisions. Numerated by hundreds and thousands, each with captains, Num. xxxi. 14. Kings had body-guards, 1 Sam. xiii. 2; xxv. 13. Later, a standing army formed, 2 Chr. xxv. 6. No cavalry till Solomon's time. War declared and exemptions used as in Deut. x. 1-14; xxiv. 5. In N. T. Roman army composed of legions, with chief captains, Acts xxi. 31; tents of legions, or cohorts, and bands, Acts x. 1; maniples, or thirds of legions; centuries, 100 men each and two to a maniple. Captain of a 100 called a Centurion, Matt. viii. 5; xxvii. 54.

Ār'na. A forefather of Ezra, 2 Esdr. i. 2.

Ār'nan. Head of a returned family, 1 Chr. iii. 21.

Ār'nōn (*noisy*). A stream emptying into Dead Sea from the East, and boundary between the Amorites and Moabites, Num. xxi. 13; Judg. xi. 18. Afterwards between Moab and Israel, Deut. ii. 24; Josh. xii. 1; xlii. 9; Judg. xi. 13.

Ā'rōd (*wild ass*). Gadite founder of the Ā'rōd-ites, Num. xxvi. 17. Called Ār'ō-dī in Gen. xlv. 16.

Ā'rōd-ites. [AROD.]

Ār'ō-ēr (*ruins*). (1) A Reubenite city on the Arnon, Deut. ii. 36; Josh. xii. 1, 2; Judg. xi. 26. Later fell back to Moab, Jer. xlviii. 19, 20. (2) A town of Gad, Num. xxxii. 34; Josh. xlii. 25; 2 Sam. xxiv. 5. (3) An unidentified place, Isa. xvii. 2. (4) A town in South Judah, 1 Sam. xxx. 28.

Ār'ō-ēr-ite. Designation of Hothan, 1 Chr. xi. 44.

Ārom. A returned family, 1 Esdr. v. 16.

Ār'pad or **Ār'phad** (*strong*). A city, or district, in Syria, dependent on Damascus, Isa. xxxvi. 19; xxxvii. 13; Jer. xlix. 23; 2 Kgs. xviii. 34; xix. 13.

Ār-phax'ād (*Chaldean fortress*). (1) A son of Shem, Gen. x. 22, 24; xi. 10-13; 1 Chr. i. 17, 18, 24. (2) A king of the Medes, Judith i. 1-4.

Ār'rows. [ARMS.]

Ār'tāx-ēr-x'es (*brave warrior*). (1) A Persian king who stopped the rebuilding of the temple at Jerusalem, Ez. iv. 7, 23, 24. (2) Another Persian king, friendly to Nehemiah, Neh. ii. 1.

Ār'te-mās (*gift of Artemis*). A friend of Paul, Tit. iii. 12.

Ār-till'ry. The missile equipment of a Jewish soldier, lance, arrows, etc., 1 Sam. xx. 40. [ARMS.]

Ār'ts. The tricks of magic and astrology, Acts xix. 19. [ASTROLOGERS.]

Ār'p-bōth (*windows*). The third commissary district of King Solomon, 1 Kgs. iv. 10.

Ār'ru'-mah (*height*). Residence of Abimelech, near Shechem, Judg. ix. 41.

Ār'vād (*wandering*). An island, now Ruad, lying three miles off Tyre, Ezek. xxvii. 8-11.

Ār'vad-ite. A native of Arvad, Gen. x. 18; 1 Chr. i. 16.

Ār'zā. Keeper of King Elah's palace at Tirzah, 1 Kgs. xvi. 9.

Ā'sā (*physician*). (1) Third king of Judah, 1 Kgs. xv. 8-34; reigned n. c. 955-914; abolished idolatry; battled victoriously with Ethiopia, 2 Chr. xiv.; involved with Israel; buried with pomp, 2 Chr. xvi. (2) A Levite, 1 Chr. ix. 16.

Ās'ā-di'as. An ancestor of Baruch, Bar. i. 1.

Ās'ā-el. An ancestor of Tobit, Tob. i. 1.

Ās'a-hēl (*creature of God*). (1) The fleet-footed nephew of David, killed by Abner, 2 Sam. ii. 18-23. (2) A Levitical legal instructor, 2 Chr. xvii. 8. (3) A Levite and tithing-man, 2 Chr. xxxi. 13. (4) A priest, Ez. x. 15.

Ās'a-hi'ah (*the Lord made*). A learned servant of King Josiah, 2 Kgs. xxii. 12-14. Asaiah in 2 Chr. xxxiv. 20.

Ās'a-i'ah (*whom the Lord made*). (1) Prince of a Simeonite family, 1 Chr. iv. 36. (2) A Levite chief, 1 Chr. vi. 30; xv. 6-11. (3) A Shilonite, 1 Chr. ix. 5. Maaseiah in Neh. xi. 5. (4) Asaiah, 2 Chr. xxxiv. 20.

Ās'a-nā, 1 Esdr. v. 31. [ASNAH.]

Ā'saph (*gatherer*). (1) Levitical leader of David's choir, 1 Chr. vi. 39; 2 Chr. xxxi. 30; Neh. xii. 46. Twelve of the Psalms are attributed to him, to wit, Ps. i. and lxxiii. to lxxviii. (2) Ancestor of Joah the chronicler, 2 Kgs. xviii. 18; Isa. xxxv. 3, 22. (3) Keeper of royal forests under Artaxerxes, Neh. ii. 8. (4) Another conductor of the Temple choir, 1 Chr. ix. 15; Neh. xi. 17.

Ā'saph, SONS OF. A school of poets and musicians founded by Asaph.

Ā-sā'rē-el (*oath bound*). A descendant of Judah, 1 Chr. iv. 16.

Ās'ā-rē'lah (*upright*). A minstrel prophet under David, 1 Chr. xxv. 2. Jesharelah in vs. 14.

Ās'ca-lōn. [ASHKELON.]

Ās-ge'n-sion, see CHRIST.

Ās'e-nāth (*devotee of Neith*, the Egyptian Minerva), Egyptian wife of Joseph, Gen. xli. 45-50; xlii. 20.

Ā'sēr, Luke ii. 36; Rev. vii. 6. [ASHER.]

Āsh. Ash was not indigenous to Palestine; perhaps pine or cedar is meant, Isa. xlv. 14.

Ā'shan (*smoke*). A city in Judah, Josh. xv. 42; and Simeon, Josh. xix. 7; 1 Chr. iv. 32.

Āsh-bē'ā (*I adjure*). A doubtful genealogical name, 1 Chr. iv. 21.

Āsh'bel (*reproof*). Second son of Benjamin, Gen. xlv. 21; Num. xxvi. 38; 1 Chr. viii. 1.

Āsh'ché-naz. 1 Chr. i. 6; Jer. li. 27. [ASHKENAZ.]

Āsh'dōd or **Āz-ō'tus** (*stronghold*). A Philistine city between Gaza and Joppa; assigned to Judah, Josh. xv. 47; 1 Sam. v. 1. *Āzotus*, Acts viii. 40.

Āsh'dōd-ites. Dwellers in Ashdod, Neh. iv. 7.

Āsh'dōth-ites. Dwellers in Ashdod, Josh. xiii. 3.

Āsh'dōth-pis'gah (*Springs of Pisgah*). Probably the "slopes of Pisgah," to the east, Deut. iii. 17; iv. 49; Josh. xii. 3; xiii. 20.

Āsh'ēr (*happiness*). (1) Eighth son of Jacob, Gen. xxx. 13. Aser in Apocrypha and N. T. For boundaries of his allotment see Josh. xii. 24-31; xvii. 10, 11; Judg. i. 31, 32. (2) A boundary town of Manasseh, Josh. xvii. 7.

Āsh'ē-rah (*straightness*). [ASHTABOTH.]

Āsh'ēr-ites. Members of the tribe of Asher. Judg. i. 32.

Āsh'es. To sprinkle with or sit in ashes, marked humiliation, grief, and penitence, Gen. xviii. 27; 2 Sam. xiii. 19; Esth. iv. 3; Job ii. 8; Jer. vi. 26; Lam. iii. 16; Matt. xi. 21. The altar ashes, when a red heifer was sacrificed, were watered and used for purifying the unclean, Num. xix. 17-22.

Āsh'i-mā (*offence*). A Syrian god worshipped in Samaria, 2 Kgs. xvii. 30.

Āsh'ke-lōn, **Ās'ke-lōn** (*migration*). A Philistine city and seaport on the Mediterranean, 10 miles N. of Gaza, Josh. (Ashkelon) xiii. 3; Judg. (Ashkelon) i. 18; Judg. (Ashkelon) xiv. 19; 1 Sam. vi. 17. Its destruction predicted in Jer. xlvii. 5-7; Am. i. 8; Zech. ix. 5; Zeph. ii. 7.

Āsh'ke-nāz (*fire that spreads*). A grandson of Japhet, Gen. x. 3. Ashchenaz in 1 Chr. i. 6; Jer. li. 27.

Āsh'nah (*change*). Two towns of Judah, one N. W. the other S. W. of Jerusalem, 16 miles distant, Josh. xv. 33, 43.

Āsh'pe-naz (*horse-nose*). Master of eunuchs under Nebuchadnezzar, Dan. i. 3.

Āsh'ri-el, 1 Chr. vii. 14. [ASRIEL.]

Āsh'ta-rōth and **Ās'ta-rōth** (*star*). A city of Bashan, noted for its worship of Ashtoreth, Deut. i. 4; Josh. ix. 10; xii. 4; xiii. 12.

Āsh'tō-rāth-ite. An inhabitant of Ashtaroth, 1 Chr. xi. 44.

Āsh'tō-rōth Kār-nā'im (*Ashteroth of two peaks*). A city of the giant Rephaim in Bashan, Gen. xiv. 5.

Āsh'tō-rōth (*star*). The principal female deity of the Phœnicians; the Ishtar of the Assyrians, and Astarte of the Greeks and Romans. Solomons introduced her worship into his kingdom, Judg. ii. 13; 1 Kgs. xi. 5, 33; 2 Kgs. xxiii. 13.

Āsh'ūr (*black*). Founder of Tekoa, 1 Chr. ii. 24; iv. 5.

Āsh'ūr-ites. Asherites, 2 Sam. ii. 9.

Āsh'vath. A son of Japhlet, 1 Chr. vii. 33.

Ā'siā (*eastern*). Only in N. T., and then with reference to Asia Minor, or even to western Asia Minor, with the capital at Ephesus, Acts ii. 9; vi. 9; xvi. 6; 1 Cor. xvi. 19.

Ā'siā-arch (*ark*). Chief of the religious rites and public games of the Roman province of Asia, Acts xiii. 31.

Ās'i-bi'as, 1 Esdr. ix. 26. [MALCHIJAH.]

Ā-si-el (*made by God*). (1) A progenitor of Jehu, 1 Chr. iv. 35. (2) A scribe under Esdras, 2 Esdr. xiv. 24.

Ās'ke-lōn. [ASHKELON.]

Ās'mō-dē-us. An evil spirit, classed with Abaddon and Apollyon, Tob. iii. 8-17.



Astarte. (See p. 14.)

Ās'nah (*thorn-bush*). Father of a returned family, Ez. ii. 50.

Ās-nāp'pēr (*swift*). Leader of Cuthæan colonists into Samaria, Ez. iv. 10.

Āsp (*viper*). The hooded venomous serpent known as the African cobra. Adder in Ps. lviii. 4; xci. 13, answers the description of asp, Deut. xxxii. 33; Job xx. 14-16; Isa. xi. 8; Rom. iii. 13.

Ās-pāl'ā-thus. A perfume, or ointment, product of Rhodian wood, Eccles. xxiv. 15.

Ās-pā-thā. Third son of Haman, Esth. ix. 7.

Ās'phar. A pool in the wilderness of Thecoe, 1 Macc. ix. 33.

Ās'ri-el (*help of God*). Founder of the Asrielites, Num. xvi. 31; Josh. xvii. 2; Ashriel, 1 Chr. vii. 14.

Āss. Five different Hebrew words give it name in the Bible. A patient beast of burden, and palfrey for even kings, Gen. xxii. 3; xii. 16; xxxvi. 24; 1 Chr. xvii. 30; Job i. 3; Zech. ix. 9, which last is the prophecy of Christ's entry into Jerusalem, Matt. xxi. 1-9.

Ās'shur. Second son of Shem, Gen. x. 22. Also Hebrew form for Assyria, Ezek. xxvii. 23.

Ās-shū'rīm (*steps*). A tribe descended from Abraham, Gen. xxv. 3.

Ās'si-dē'ans (*pious*). A sect of orthodox Jews, bound to the external observance of the law, 1 Macc. ii. 42.

Ās'sir (*prisoner*). (1) A Levite, Ex. vi. 24; 1 Chr. vi. 22. (2) A forefather of Samuel, 1 Chr. vi. 23, 27. (3) Son of Jeconiah, 1 Chr. iii. 17.

Ās'sūs or **Ās'sus** (*approaching*). A Roman seaport on northern shore of Gulf of Adramyttium, Acts x. 13, 14.

Ās'sur, Ez. iv. 2; Ps. lxxxiii. 8. [ASSHUR; AS-SYRIA.]

Ās-sūr'ā (*country of Asshur*). That ancient empire on the Tigris whose capital was Nineveh, Gen. x. 14; x. 11-22. In its splendor it embraced Susiana, Chaldea, Babylon, Media, Armenia, Assyria proper, Mesopotamia, Syria, Phœnicia, Palestine, and Idumea. Assyrian kings frequently invaded Israel, 2 Kgs. xv. 19; xvi. 7-9; xv. 29; 2 Chr. xxviii. 20. Shalmaneser destroyed Samaria, B. C. 721, and carried the people captive. Assyria was overthrown by the Medes and Babylonians, 625 B. C., after an existence of 1200 years.

Ās'tā-rōth, Deut. i. 4. [ASHTAROTH.]

Ās-tār'te. [ASHTORETH.]

Ās'ty'ā-gēs. Last king of the Medes, B. C. 500. Bel and Drag. 1.

Ā-sūp'pim, House of (*gatherings*). Probably store-rooms in the Temple, 1 Chr. xxvi. 15, 17. "Thresholds" in Neh. xii. 25.

Ā-syn'cri-tus (*incomparable*). A Christian friend of Paul, at Rome, Rom. xvi. 14.

Ā'tad, THRESHING FLOOR OR. Name changed to Abel-mizraim, which see, Gen. i. 10, 11.

Ā'tā-rah (*crown*). Mother of Onam, 1 Chr. ii. 26.

Ā-tār'ga-tis (*opening*). A Syrian goddess with a woman's body and fish's tail, 2 Macc. xii. 26.

Ā'tā-rōth (*crowns*). (1) A town of Gilead, Num. xxxii. 3, 34. (2) A place on the southern boundary of Ephraim, Josh. xvi. 2, 7. (3) Perhaps same as above, 1 Chr. ii. 54.

Ā'tēr (*shut up*). Heads of two different returned families, Ez. ii. 42; Neh. vii. 21.

Ā'thāch (*stopping place*). A town in southern Judah, 1 Sam. xxx. 30.

Āth'g-ī'ah (*whom God made*). A descendant of Pharez, Neh. xi. 4. Uthai in 1 Chr. ix. 4.

Āth'g-lī'ah (*afflicted by God*). (1) Wicked wife of Jehoram, king of Judah, who introduced the worship of Baal and was slain by her own guards, 2 Kgs. xi. 2; 2 Chr. xxii.-xxiv. (2) A Benjamite, 1 Chr. viii. 26. (3) Head of a returned Jewish family, Ez. viii. 7.

Ā-thē'nī-ang. Inhabitants of Athens, Acts xvii. 21.

Ath'g-nō'bī-us. An envoy of King Antiochus, 1 Macc. xv. 28.

Āth'ēng (*city of Athena, or Minerva*). Capital of Attica and chief seat of Grecian learning and civilization. Situate in S. E. part of the Grecian Peninsula, five miles from its seaport, the Piræus. Paul preached on its Areopagus or Mars' Hill, Acts xvii. 19-22, and founded a church there.



Athens.

Āth'tāl (*whom God afflicts*). A son of Bebal, Ez. x. 28.

Ā-tōn'e'mēt (*reconciliation*). The expiation of sin and propitiation of God by the incarnation, life, suffering, and death of Christ. Day of Atonement, an annual day of Hebrew fasting and humiliation, Ex. xxx. 16; Lev. xvi. 1; xxiii. 27-32.

Ā't'rōth (*crowns*). A city of Gad, Num. xxxii. 35.

Ā't'tāl (*ready*). (1) A grandson of Sheshan, 1 Chr. ii. 35, 36. (2) A lion-faced warrior of Gad, 1 Chr. xii. 11. (3) A son of King Rehoboam, 2 Chr. xi. 20.

Āt-tā'il-ā. A coast town of Pamphylia, Acts xiv. 25.

Ā'tā-lus (*increased*). Names of three kings of Pergamos, 1 Macc. xv. 22.

Ā-gūs'tus (*venerable*). Caius Julius Caesar Octavianus, grand-nephew of, and heir to, Julius Caesar. Made first emperor of Rome A. C. 27, with title of Augustus. During his reign Christ was born, Luke ii. 1. Died A. D. 14, aged 76 years.

Ā-gūs'tus' Band, Acts xxvii. 1. [ARMY.]

Ā-rā'nus. A riotous fellow at Jerusalem, 2 Macc. iv. 40.

Ā'vā (*ruin*). A place in Assyria, 2 Kgs. xvii. 24.

Ā'vā-rān. Surname of Eleazer, 1 Macc. ii. 5.

Ā'ven (*nothingness*). (1) An unidentified plain, Amos i. 5. (2) Beth-aven, or Bethel, Hosea x. 8. (3) Heliopolis or city of On, Ezek. xxx. 17.

Ā-vēnge, **Ā-vēnger**. Exaction of just satisfaction, Luke xviii. 8; 1 Thess. iv. 6. "Avenger of Blood" was the pursuer of a slayer to avenge the blood of the slain. He must be a relative of the dead one, Deut. xix. 6.

Ā'vim, **Ā'vims**, **Ā'vites** (*ruins*). (1) A primitive people who pushed into Palestine from the desert of Arabia, Deut. ii. 23. (2) Colonists from Ava sent to people Israel, 2 Kgs. xvii. 31.

Ā'vith (*ruins*). The king's city of Edom, Gen. xxxvi. 35; 1 Chr. i. 46.

Āwl. Shape not known, but use expressed in Ex. xxi. 6; Deut. xv. 17.

Āxe. Seven Hebrew words so translated. It was of stone or iron, crudely fastened to a handle of wood, Deut. xix. 5; 2 Kgs. vi. 5-7.

Ā'xāl. Probably a common noun, Zech. xiv. 5.

Ā'zā-lī'ah (*near Jehovah*). Father of Shaphan the scribe, 2 Kgs. xxii. 3.

Ā'zā-mī'ah (*whom God hears*). Father of Joshua, Neh. x. 9.

Ā-zā'phī-on. Probably Sophereth, 1 Esdr. v. 33.

Ā-zā-rā. A servant of the temple, 1 Esdr. v. 35.

Ā-zā'q-el (*whom God helps*). A Levite musician, Neh. xii. 36.

Ā-zā'q-el (*whom God helps*). (1) A companion of David at Ziklag, 1 Chr. xii. 6. (2) A Levite musician, 1 Chr. xxv. 18. (3) A prince of Dan, 1 Chr. xxvii. 22. (4) Son of Bani, Ezra x. 41. (5) A priest, Neh. xi. 13.

Ā-zā-rī'ah (*whom God helps*). (1) Grandson of Zadok, 1 Kgs. iv. 2; 1 Chr. vi. 9. (2) A chief officer under Solomon, 1 Kgs. iv. 5. (3) Tenth king of Judah, commonly called Uzziah, 2 Kgs. xiv. 21; xv. 1-27; 1 Chr. iii. 12. (4) A son of Ethan, 1 Chr. ii. 8. (5) A son of Jehu, 1 Chr. ii. 38, 39. (6) A high priest under Abijah and Asa, 1 Chr. vi. 10. (7) A wrongly inserted name, 1 Chr. vi. 13. (8) An ancestor of Samuel, vi. 36. (9) A prophet in Asa's reign, 2 Chr. xv. 1. (10) Son of King Jehoshaphat, 2 Chr. xxi. 2. (11) Another son of Jehoshaphat, 2 Chr. xxi. 2. (12) For Ahaziah, 2 Chr. xxi. 6. (13) A captain of Judah, 2 Chr. xxiii. 1. (14) High priest in reign of Uzziah, 2 Chr. xxvi. 17-20. (15) A captain of Ephraim in reign of Ahaz, 2 Chr. xxviii. 12. (16) A Levite, 2 Chr. xxix. 12. (17) Another Levite, 2 Chr. xxx. 12. (18) High priest in time of Hezekiah, 2 Chr. xxi. 10-13. (19) One who helped to rebuild the walls of Jerusalem, Neh. iii. 23, 24. (20) Leader of a returned family, Neh. vii. 7. (21) A Levite who helped Ezra, Neh. viii. 7. (22) A co-covenanter with Nehemiah, Neh. x. 2. (23) Jer. xliii. 2. (24) Jezeaniah, 24 Hebrew name of Abed-nego, Dan. i. 6.

Ā-zā-rī'as. A frequent name in Esdras.

Ā'zaz (*strong*). A Reubenite, 1 Chr. v. 8.

Ā-zā-zī'ah (*whom God strengthens*). (1) A Levite musician, 1 Chr. xv. 21. (2) A chief of Ephraim, 1 Chr. xxvii. 20. (3) Custodian of tithes and offerings under Hezekiah, 2 Chr. xxxi. 13.

Ā-zā-zā-rēth. Probably Esarhaddon, 1 Esdr. v. 69.

Ā-z'būk (*devastation*). Father of Nehemiah, Neh. iii. 16.

Ā-zē'kah (*dug over*). A town of Judah, Josh. x. 10, 11.

Ā'zel (*noble*). A descendant of Saul, 1 Chr. viii. 37, 38; ix. 43, 44.

Ā'zem (*bone*). A city of Judah and Simeon, Josh. xv. 29; xix. 3. EZEM, elsewhere.

Ā-zē'tas. A returned Hebrew family, 1 Esdr. v. 15.

Ā'z'gad (*strength of fortune*). (1) Head of a large returned family, Ez. ii. 12; viii. 12; Neh. vii. 17. (2) A co-covenanter with Nehemiah, Neh. x. 15.

Ā'zī-el (*whom God comforts*). A Levite, 1 Chr. xv. 20; Jaaziel in vs. 18.

Ā-zī'zā (*strong*). A returned captive, Ez. x. 27.

Ā'zīm-rēth (*strong unto death*). (1) One of David's mighty men, 2 Sam. xxiii. 31; 1 Chr. xi. 33. (2) A descendant of Mephibosheth, 1 Chr. xii. 36; ix. 42. (3) A Benjamite, 1 Chr. xii. 3. (4) David's treasurer, 1 Chr. xxvii. 25. (5) A place in Benjamin, Ez. ii. 24; Neh. xii. 29. The Beth-azmaveth of Neh. vii. 28.

Ā'zmōn (*strong*). A place in southern Palestine, Num. xxxiv. 4, 5; Josh. xv. 4.

Ā'zōth-tā'bōr (*summits of Tabor*). A boundary of Naphtali, Josh. xii. 54.

Ā'zōr (*helper*). One of Christ's ancestors, Matt. i. 13, 14.

Ā-zō'tus. Greek form of Ashdod in Acts viii. 40. [ASHDOD.]

Ā-zī-el (*help of God*). (1) Head of Manasse's family, 1 Chr. v. 24. (2) A Naphtalite, 1 Chr. xxvii. 19. (3) Father of Seraiah, Jer. xxxvi. 26.

Ā-zī-kam (*avenging help*). (1) A descendant of Zerubbabel, 1 Chr. iii. 23. (2) A descendant of Saul, 1 Chr. viii. 38; ix. 44. (3) A Levite, 1 Chr. ix. 14; Neh. xi. 15. (4) Prefect of King Ahaz's palace, 2 Chr. xxviii. 7.

Ā-zū'bah (*forsaken*). (1) Wife of Caleb, 1 Chr. ii. 18, 19. (2) Mother of Jehoshaphat, 1 Kgs. xxii. 42; 2 Chr. xx. 31.

Ā'zur (*helper*). (1) Father of the false prophet Hananiah, Jer. xxviii. 1. (2) Father of one of the princes against whom Ezekiel prophesied, Ezek. xi. 1.

Ā'zah (*strong*). In Deut. ii. 23; 1 Kgs. iv. 24; Jer. xxv. 20, for GAZA.

Ā'z'an (*very strong*). A chief of Issachar, Num. xxiv. 26.

Ā'zur (*helper*). A co-covenanter with Nehemiah, Neh. x. 17. AZUR, elsewhere.

B

Bā'al (*lord*). (1) Baal, Bel, or Belus, supreme male god of Phoenicians and Canaanites, worshipped with self-torture and human offerings, Jer. xix. 5. Even house-tops were temples, 2 Kgs. xxiii. 12, Jer. xxiii. 29. Hebrews infected with the worship, Num. xxii. 41; xxv. 3-18; Deut. iv. 16. Became the court religion, 1 Kgs. xvi. 31-33. xviii. 19-28; 2 Kgs. x. 22; xvii. 16. Bel in Isa. xvi. 1. Baalim, plural form, in Judg. ii. 11; x. 10, and elsewhere. (2) A Reubenite, 1 Chr. v. 5. (3) Grandson of Saul, 1 Chr. vii. 30; ix. 36. (4) A town of Simeon; Bealoth and Baalath-beer, 1 Chr. iv. 33.

Bā'al-ah (*mistress*). (1) For Kirjath-jearim in Josh. xv. 9, 10; Baale, 2 Sam. vi. 2; Kirjath-baal, Josh. xv. 60; xviii. 14. (2) A town in south Judah, Josh. xv. 29. Balah in Josh. xix. 3; and Bilhah in 1 Chr. iv. 29.

Bā'al-ath (*mistress*). A town in Dan, Josh. xix. 44; 1 Kgs. ix. 18; 2 Chr. viii. 6.

Bā'al-ath-bē'er (*lord of the well*). [BAAL.] (4) [BEALOTH.]

Bā'al-bē'rith (*Baal of the covenant*). Form of Baal worshipped by the Shechemites, Judg. viii. 33; ix. 4.

Bā'ā-lē of Jū'dah. Name for Kirjath-jearim. [BAALAH.]

Bā'al-hā-gad (*troop of Baal*). Northern limit of Joshua's conquest, Josh. xi. 17; xii. 7; xiii. 5.

Bā'al-hā'mōn (*lord of a multitude*). Solomon had a vineyard there, S. of Sol. viii. 11.

Bā'al-hā'nan (*lord of Hanan*). (1) A king of Edom, Gen. xxxvi. 38, 39; 1 Chr. i. 49, 50. (2) Superintendent of David's groves, 1 Chr. xxvii. 28.

Bā'al-hā'zōr (*village of Baal*). The shearing-place where Absalom killed Amnon, 2 Sam. xiii. 23.

Bā'al-hēr'mōn (*lord of Hermon*). A peak of Hermon, Judg. iii. 3; 1 Chr. v. 23.

Bā'al-ī (*my lord*). Idol! A repudiated word of endearment, Hos. ii. 16.

Bā'al-im. [BAAL.]

Bā'a-lis (*son of exaltation*). A king of the Ammonites, Jer. xl. 14.

Bā'al-mē'on (*lord of the house*). A Reubenite town, Num. xxxii. 38; 1 Chr. v. 8; Ezek. xxv. 9.

Bā'al-pē'or (*lord of the opening*). The form of Baal worship in Peor, Num. xxv. 3-5, 18. Israelites shared in it, Deut. iv. 3; Josh. xxii. 17; Ps. cvi. 28; Hos. ix. 10.

Bā'al-pēr'a-zīm (*lord of divisions*). Scene of David's victory over the Philistines, 2 Sam. v. 20; 1 Chr. xiv. 11. Mount Perazim in Isa. xxviii. 21.

Bā'al-shal't-shā. An unknown place, 2 Kgs. iv. 42.

Bā'al-tā'mār (*lord of palms*). A place in Benjamin, Judg. xx. 33.

Bā'al-zē'būb (*god of the fly*). Form of the Baal worshipped at Ekron, 2 Kgs. i. 16.

Bā'al-zē'phon (*lord of the north*). A place on western coast of Red Sea near where the Israelites crossed, Ex. xiv. 2; Num. xxxiii. 7.

Bē'a-nā (*son of affliction*). (1) Son of Solomon's commissary in Jezreel, 1 Kgs. iv. 12. (2) Father of Zadok, Neh. iii. 4.

Bē'a-nah (*son of affliction*). (1) Co-murderer of Ish-bosheth, killed by David, 2 Sam. iv. 2-9. (2) Father of one of David's mighty men, 2 Sam. xxiii. 29; 1 Chr. xi. 30. (3) 1 Kgs. iv. 16; Baana in vs. 12. (4) One of the returned, Ez. ii. 2; Neh. vii. 7.

Bē'a-rāh (*brutish*). Wife of Shaharaim, 1 Chr. viii. 8.

Bē'a-sē'lah (*work of Jehovah*). A Levite, 1 Chr. vi. 40.

Bē'a-shā (*bravery*). Third king of Israel, 1 Kgs. xv. 27-34; xvi. Warred continually with King Asa, 1 Kgs. xv. 33, and ruled wickedly for 24 years, B. C. 953 to 931. Family cut off according to prophecy, 1 Kgs. xvi. 3-11.

Bē'bel (*confusion*). One of Nimrod's cities in the plain of Shinar, Gen. x. 10. [BABYLON.]

Bē'bel, Tower of. That brick structure, built in the plain of Shinar, and intended to prevent the very confusion and dispersion it brought about, Gen. xi. 4-9.

Bāb'ŷ-lon (*Greek form of Babel*). Capital city Babylonian empires. Situate on both sides of the Euphrates, 200 miles above its junction with the Tigris, Gen. x. 10; xi. 4-9; Jer. li. 58; Isa. xlv. 1-3. Once the capital of Assyria, 2 Chr. xxxiii. 11. Reached height of its splendor and strength under Nebuchadnezzar, Isa. xlii. 19; xlv. 4; xlvii. 5; Jer. li. 41. Chief home of the captive Jews. Captured by

Cyrus the Persian, through his leader Darius, B. C. 539, as prophesied in Jer. li. 31, 39, and narrated in Dan. v. Its decay dates from that date. The Babylon of 1 Pet. v. 13 is conjectural. In Rev. xiv. 8; xvii. 18, Babylon types the power of Rome.

Bāb'ŷ-lō'nī-ang. Inhabitants of Babylon, Ez. iv. 9.



Assyrian Warriors.

Bāb'ŷ-lō'nish Gār'mēnt (*robe of Shinar*). A richly embroidered robe worn in Babylon and prized by other peoples, Josh. vii. 21.

Bā'cā (*weeping*). Perhaps a figurative "valley;" but if real, probably Gehenna, Ps. lxxxiv. 6.

Bāc'chī-dēs. A noted Syrian general, 1 Macc. vii. 8.

Bāc-chū'rus. One of the "holy singers," 1 Esdr. ix. 24.

Bāc'chus. [DIONYSUS.]

Bā-cē'nor. A Jewish captain, 2 Macc. xii. 35.

Bāc'h'rites. Becherites, Num. xxvi. 35.

Bād'gers' Skins (*striped skins*). The badger not found in Palestine. Seal, porpoise, or sheep skins may be meant, Ex. xxv. 5; xxxv. 7.

Bāg (*swelling*). The bag of 2 Kgs. v. 23; xii. 10, was for holding money; that of Deut. xxv. 13-15 for carrying weights. Sack was the Hebrew grain-bag, Gen. xlii. 25. The shepherd's bag was for carrying feeble lambs, Zech. xi. 15-17. The bag of Judas was probably a small chest, John xii. 6; xlii. 29.

Bā-gō'as (*eunuch*). An attendant of Holofernes, Judith xii. 1-3.

Bā-hū'rīm (*low grounds*). A village between the Jordan and Jerusalem, 2 Sam. iii. 16; xvi. 5; xvii. 18; 1 Kgs. ii. 8.

Bā'jith (*house*). Temple of the gods of Moab, Isa. xv. 2.

Bāk-bāk'kar (*pleasing*). A descendant of Asaph, 1 Chr. ix. 15.

Bāk'būk (*bottle*). His children returned, Ez. ii. 51.

Bāk'/'būk-ī'ah (*destruction by Jehovah*). A Levite porter, Neh. xi. 17; xii. 9, 25.

Bāke. Baking done at home and by the women, Lev. xxvi. 26; 1 Sam. viii. 13; 2 Sam. xiii. 8; Jer. vii. 18. Perhaps public bakeries in Hos. vi. 4-7.

Bā'laam (*glutton*). Son of Beor, or Bosor, Deut. xxiii. 4. A man of note and given to prophecy. Slain in battle by the Hebrews, Num. xxii.-xxiv., xxxi.; Rev. ii. 14.

Bā'lāc, Rev. ii. 14. [BALAK.]

Bāl'q-dān. [MERODACH-BALADAN.]

Bāl'ah, Josh. xix. 3. Short form of Baalah.

Bāl'āk (*destroyer*). The king of Moab who hired Balaam to curse Israel, Num. xxii.-xxiv.; Josh. xxiv. 9; Judg. xi. 25. Balac in Rev. ii. 14.

Bāl'an-ces (*two scales*). Were in general use among the ancients for weighing gold and silver, and in traffic, Lev. xix. 36; Mic. vi. 11; Hos. xii. 7.

Bald'ness (*ball-like*). Priests forbidden to make themselves bald, Lev. xxi. 5; Deut. xiv. 1; Ezek. xlv. 20. "Bald-head" a cry of contempt, 2 Kgs. ii. 23; as indicating leprosy, Lev. xiii. 40-43. Voluntary baldness a sign of misery, Isa. iii. 24; Ezek. vii. 18; or else the conclusion of the Nazarite vow, Num. vi. 9.

Bālm (*balsam*). The Balm of Gilead, or Mecca balsam, exudes an agreeable balsamic resin, highly prized in the East as an unguent and cosmetic, as the crushed leaves were for their odor, Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xlv. 11; Ezek. xxvii. 17.

Bāl-thā'sar, Bar. i. 11, 12. [BELSHAZZAR.]

Bā'mah (*high place*). Applied to places of idolatrous worship, Ezek. xxi. 29.

Bā'mōth, Num. xxi. 19. [BAMOTH-BAL.]

Bā'mōth-bā'al (*heights of Baal*). A sanctuary of Baal in Moab, Josh. xlii. 17. Bamoth in Num. xxi. 19.

Band. Tenth part of a Roman legion; called also "cohort," Matt. xxvii. 27; Acts xxi. 31.

Bā'nī (*built*). (1) One of David's captains, 2 Sam. xxi. 36. (2) A forefather of Ethan, 1 Chr. vi. 46. (3) A Judahite, 1 Chr. ix. 4. (4) "Children of Bani" returned, Ez. ii. 10; x. 29-34; Neh. x. 14. (5) A son of Bani, Ez. x. 38. (6) Three others, Levites, Neh. iii. 17; vii. 7; xi. 22.

Bā'nēr. [ENSIEN.]

Bā'nquet (*sitting*). A favorite part of social enjoyment and religious festivity among Hebrews. The posture was usually sitting, Gen. xxi. 8; xl. 20. Morning banquets a mark of excess, Eccles. x. 16; Isa. v. 11. Banquet incidents were foods, wines, flowers, fine robes, music vocal and instrumental, dancing, jests, riddles and merriment, Prov. ix. 2; 2 Sam. xix. 35; Neh. viii. 10; Eccl. x. 19; Isa. v. 12; xxv. 6; Matt. xxii. 11; Luke x. 25. [FEASTS.]

Bāp'tism (*dipping, bathing*). The sacrament ordinance or rite commanded by Christ, Matt. xxviii. 19, in which water is used to initiate the recipient into the Christian Church. Christ did not baptize, John iv. 2. John's baptism with water, Christ's "with the Holy Ghost and with fire," Matt. iii. 1-12; Luke iii. 16. Jesus baptized by John, Matt. iii. 13-17. Outpouring of the Holy Spirit, Acts ii. John's baptized persons re-baptized, Acts xix. 1-6; xviii. 25, 26.

Bā-rāb'bas (*son of Abba*). The prisoner at Jerusalem when Christ was condemned, Matt. xxvii. 16-28; Mark xv. 7; Luke xxiii. 18; John xviii. 40.

Bār'ā-chel (*blessed of God*). Father of Elihu, Job xxxii. 2-6.

Bār'q-chī'as, Matt. xxiii. 35. [ZECHARIAS.]

Bār'ak (*lightning*). A Hebrew chieftain, Judg. iv.

Bār-bā'rī-an (*bearded*). In N. T. sense one not a Greek, Acts xxviii. 2; Rom. i. 14; 1 Cor. xiv. 11.

Bār-hū'mite, 2 Sam. xxiii. 31; of BAHURIM.

Bā-rī'ah (*fugitive*). Son of Shemaiah, 1 Chr. lii. 22.

Bār'/'jē'gus (*son of Jesus*), Acts xiii. 6. [ELYMAS.]

Bār'/'jō'nā (*son of Jonah*), Matt. xvi. 17. [PETER.]

Bār'kōs (*painter*). "Children of Barkos" returned, Ez. ii. 53; Neh. vii. 55.

Bār'lēy. Much cultivated by the Hebrews, Ex. ix. 31; Lev. xxvii. 16; Deut. viii. 8; Ruth ii. 7. Used for bread chiefly among the poor, Judg. vii. 13; 2 Kgs. iv. 42; John vi. 9-13; and for fodder, 1 Kgs. iv. 28. Barley harvest preceded wheat harvest, Ruth i. 22; ii. 23; 2 Sam. xxi. 9, 10.

Bār'na-bās (*son of comfort*). Joseph or Joses, a convert of Cyprus, and companion of Paul, Acts iv. 36; ix. 27; xi. 25, 26; xv. 22-39.

Bā-rō'dis. Servant of Solomon, 1 Esdr. v. 34.

Bār'sā-bās. [JOSEPH, JUDAS.]

Bār'tā-cūs. Soldier of Darius, 1 Esdr. iv. 29.

Bār-thōlō'mew (*son of Tolmai*). One of the twelve apostles, Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13; perhaps Nathanael in John i. 45.

Bār'ti-mæ'us (*son of Timeus*). A blind beggar of Jericho, Mark x. 46-52.

Bār'tuch (*blessed*). (1) Jeremiah's friend, amanuensis and fellow prisoner, Jer. xxxvi. 4-32; xxxii. 12; xliii. 3-7. (2) Nehemiah's assistant, Neh. iii. 20. (3) A co-covenanter, Neh. x. 6. (4) A Judahite, Neh. xi. 5. (5) Eighth Apocryphal book.

Bār-zī'lā-i (*strong*). (1) A Gileadite, 2 Sam. xvii. 27; xix. 32-39. (2) Father-in-law of Michal, 2 Sam. xxi. 8. (3) Son-in-law of Barzillai, Ez. ii. 61; Neh. vii. 63.

Bās'cā-mā. A place in Gilead, 1 Macc. xiii. 23.

Bā'shān (*thin soil*). A country east of Jordan between Gilead on the south and Hermon on the north, Deut. iii. 10-13; Josh. xii. 4, 5; xiii. 12-30. Conquered by the Israelites, Num. xxi. 33, and allotted to the half tribe of Manasseh, Josh. xiii. 29, 30.

Bā'shān-hā'voth-jā'ir (*Bashan of the villages of Jair*). Name given to Argob in Bashan, Deut. iii. 14. Havoth-Jair, Num. xxxii. 41.

Bāsh'ē-māth (*pleasing*). Wife of Esau, Gen. xxvi. 34; xxxvi. 3, 4, 13. Mahalath, Gen. xxviii. 9.

Bā'sin. One of the smaller vessels of the tabernacle, for holding the blood of the sacrificial victims. A larger vessel in John xiii. 6.

Bā'sket. Mostly of wicker, and variously used for bread, Gen. xl. 16-19; Ex. xxix. 2, 3, 23; Lev. viii. 2; Matt. xiv. 20; xv. 37; first fruits, Deut. xxi. 24; fruits, Jer. xxiv. 1, 2; bulky articles, 2 Kgs. x. 7; Ps. lxxxi. 6.



Egyptian Baskets.

Bās'māth (*pleasing*). Daughter of Solomon, 1 Kgs. iv. 15.

Bās'tārd. Not applied to one born out of wedlock, but to issue within the prohibited degrees, Deut. xxiii. 2.

Bāt. An unclean beast. Same as our bat, Lev. xi. 19; Deut. xiv. 18; Isa. ii. 20.

Bāth. A Jewish liquid measure, varying from 4½ to 6½ gallons.

Bāth, Bā'thing. Part of the Jewish ritual of purification, Lev. xiv. 8; xv. 5, 16; xvii. 15; xxii. 6; Num. xix. 7; 2 Sam. xi. 2-4; 2 Kgs. v. 10. Customary after mourning, Ruth iii. 3; 2 Sam. xii. 20. Pub-



Bat. (See p. 18.)

lic bathing pools usually sheltered by porticos, 2 Kgs. xx. 20; Neh. iii. 15; Isa. xxii. 11; John v. 2; ix. 7.

Bāth-rāb'bim (*daughter of mām*). A gate of ancient Heshbon, 8. of Sol. vii. 4.

Bāth-shē-bā' (*daughter of the oath*). Wife of David, and mother of Solomon, 2 Sam. xi. 1; 1 Kgs. i. 15; ii. 13-22. Bathshua in 1 Chr. iii. 5.

Bāth-shū-ā'. [BATHSHEBA.]

Bāt'tēr-ing-ram. A heavy beam of hard wood, with the end sometimes shaped like a ram, used for battering down the gates and walls of a city, Ezek. iv. 2; xxi. 22.

Bāt'tle-axe. [ARMS.]

Bāt'tle-ment. The barrier around the flat-roofed houses of the East, Deut. xxii. 8; Jer. v. 10.

Bāv'ā-i. A builder, Neh. iii. 18.

Bāy-tree, Ps. xxxvii. 35. The laurel, or sweet-bay (*Laurus nobilis*).

Bāz'lith (*stripping*). His descendants returned, Neh. vii. 54; Ez. ii. 52.

Bāz'lūth. [BAZLITH.]

Bdēl'i-lūm (*del'i-um*) (*a plant and its gum*). A fragrant gum resin. But in Gen. ii. 12 and Num. x. 7, a precious stone.

Bea'con (*signal*). A lighted signal for warning, Isa. xxx. 17.

Bē'a-lī'ah (*Jehovah is Baal*). A friend of David, 1 Chr. xii. 5.

Bē'ā-lōth (*mistresses*). A town of south Judah, Josh. xv. 24.

Bē'an. A Bedouin tribe, 1 Macc. v. 4.

Beans. Much cultivated in Palestine, as food for man and beast, 2 Sam. xvii. 28; Ezek. iv. 9.

Bear. Found in Syria and the mountains of Lebanon, 2 Sam. xvii. 8; 2 Kgs. ii. 24; Prov. xvii. 12.

Beard (*barbed*). Badge of manhood. Tearing, cutting, or neglecting, a sign of mourning, Ez. ix. 3; Isa. xv. 2; 1. 6; Jer. xli. 5; xlviii. 37. To insult it a gross outrage, 2 Sam. x. 4. Taken hold of in salutation, 2 Sam. xx. 9. Removed in leprosy, Lev. xiv. 9.

Bēb'ā-i (*fatherly*). (1) Head of a returned family, Ez. ii. 11; Neh. vii. 16; x. 15. (2) Father of Zechariah, Ez. viii. 11.

Bē'chēr (*first born*). (1) Second son of Benjamin, Gen. xli. 21; 1 Chr. vii. 6. (2) An Ephraimite, Num. xvi. 35. Bered in 1 Chr. vii. 20.

Bē'chō'rāth (*first fruits*). An ancestor of Saul, 1 Sam. ix. 1.

Bē'cī-leth. A plain, Judith ii. 21.

Bed. The Jewish bed consisted of a mattress and coverings, Gen. xlii. 31; 1 Sam. xii. 13; Matt. ix. 6. Placed on the floor, or on a bench, 2 Kgs. i. 4; xx. 2; Ps. cxxii. 3; Am. iii. 12; and later became

ornamental and canopied, Am. vi. 4; Esth. i. 6. For bed-chamber furnishings see 2 Kgs. iv. 10.

Bē'dād (*alone*). Father of Hadaḏ, king of Edom, Gen. xxxvi. 35; 1 Chr. i. 46.

Bē'dān (*according to judgment*). (1) A judge of Israel, 1 Sam. xii. 11. (2) A son of Gilead, 1 Chr. vii. 17.

Bē-dē'iah. A son of Bani, Ez. x. 35.

Bee. Honey bees and honey abounded in Palestine, Deut. i. 44; 1 Kgs. xiv. 3; Ps. lxxxi. 16; Isa. vii. 15, 18.

Bē'ēl-fa-dā (*Baal knows*). A son of David, 1 Chr. xiv. 7; Eliada in 2 Sam. v. 16 and 1 Chr. iii. 8.

Bē-ēl-tēth'mus. An officer of Artaxerxes, 1 Esdr. ii. 16.

Bē-ēl'ze-būb, properly **Bē-ēl'ze-būl** (*lord of the house*). N. T. form of Baalzebub, "lord of the fly." It personified Satan, and the general sovereignty of evil spirits, Matt. x. 25; xii. 24; Mark iii. 22; Luke xi. 15.

Bē'er (*a well*). (1) A halting place of the Israelites, Num. xxi. 16-18. (2) Place to which Jotham fled, Judg. ix. 21.

Bē-ē'rā (*a well*). Son of Zophar, 1 Chr. vii. 37.

Bē-ē'rah (*well*). A Reubenite, 1 Chr. v. 6.

Bē-er-ē'lim (*well of Elim*), Isa. xv. 8. [BEER.]

Bē-ē'ri (*my well*). (1) Father-in-law of Esau, Gen. xxvi. 34. (2) Father of Hosea, Hos. i. 1.

Bē-er-Lā-hā'i-roi (*well of the living*). Hagar's well, Gen. xvi. 6-14; xxiv. 62; xxv. 11.

Bē-ē'rōth (*wells*). (1) A Hivite city, Josh. ix. 17. (2) A halting place of the Israelites, Deut. x. 6. Bene-jaakan in Num. xxxiii. 31.

Bē-er-shē'bā (*well of the oath*). An old place in southern Palestine; so named by Abraham, Gen. xxi. 31-33; or Isaac, Gen. xxvi. 32, 33.

Bē-ēsh-tē-rah (*house of Ashterah*). A city of Manasseh, Josh. xxi. 27.

Bee'tle (*biting animal*). A species of locust is evidently meant in Lev. xi. 21, 22.

Beeves. Same as cattle, when limited to the bovine species, Lev. xxii. 19.

Bē'gar (*asker*). Pauperism was discouraged, Lev. xix. 10; xxv. 5, 6; Deut. xxiv. 19. Poor invited to feasts, Deut. xiv. 29; xxvi. 12. Beggars abhorred, Ps. cix. 10. In N. T. times beggars had a fixed place to beg, Mark x. 46; Acts iii. 2; Luke xvi. 20.

Bē-hē'mōth (*water-ox*). From the poet's description a hippopotamus is meant, Job xl. 15-24.

Bē'kah. A half shekel, valued at about thirty-three cents.

Bēl. [BAAL.]

Bē'lā (*destroying*). (1) A city of the plain; afterwards called Zoar, Gen. xiv. 2; xix. 22. (2) A king of Edom, Gen. xxxvi. 31-33; 1 Chr. i. 43. (3) Eldest son of Benjamin, Gen. xli. 21; and founder of the Belaites, Num. xvi. 38; 1 Chr. vii. 6; viii. 1. (4) Son of Azaz, 1 Chr. v. 8.

Bēlah. [BELA, 3.]

Bē'lā-ites, Num. xvi. 38. [BELA, 3.]

Bē'lī-al (*lawlessness*). A vile, worthless person, reckless of God and man, Deut. xiii. 13; Judg. xix. 22; 1 Sam. ii. 12. Hence, Satan, 2 Cor. vi. 15.

Bē'lōws (*bag, blow-skin*), though crude, did not differ in principle and use from ours, Jer. vi. 29.

Bēlls (*bellowers*). Bells of gold were appended to priestly robes, Ex. xxviii. 33-35. Attached to anklets, Isa. iii. 16-18. Horses ornamented with bells, Zech. xiv. 20.

Bēl-mā'im, **Bēl'men**. A town of Samaria, Judith iv. 5.

Bél-sház'zar (*prince of Bel*). Last king of Babylon; ruling at time of the great feast and handwriting on the wall, *s. c.* 539, *Dan. v.*

Bél'-te-sház'zar (*protected by Bel*). Name given to Daniel by Nebuchadnezzar, *Dan. i. 7.*

Bén (*son*). A Levite, and porter, appointed to carry the ark, 1 Chr. xv. 18.

Bé-ná'jah (*son of the Lord*). (1) Son of Jehoiada, 1 Chr. xxvii. 5; captain in David's body-guard, 2 Sam. viii. 18; and commander-in-chief of Solomon's army, 1 Kgs. i. 36; ii. 34-46. (2) One of David's mighty men, 2 Sam. xxiii. 30; 1 Chr. xi. 31; and chief of eleventh monthly course, 1 Chr. xxvii. 14. (3) A priest and trumpeter, 1 Chr. xv. 18, 20; xvi. 5. (4) A priest, 1 Chr. xv. 24; xvi. 6. (5) A Levite, 2 Chr. xx. 14. (6) A Levite, 2 Chr. xxxi. 13. (7) Prince of a family of Simeon, 1 Chr. iv. 36. (8) Four of the returned, *Ez. x. 25, 30, 35, 43.* (9) Father of Pelatiah, *Ezek. xi. 1, 13.*



Hippopotamus. (See Behemoth.)

Bén'-am'mī (*son of my people*). Grandson of Lot, and progenitor of the Ammonites, *Gen. xix. 38.*

Bén'e-hé-rák (*sons of lightning*). A city of Dan, *Josh. xix. 45.*

Bén'e-já'a-kán (*sons of Jankan*). A desert tribe, *Num. xxxiii. 31, 32.* [BEEROOTH.] Akan in *Gen. xxxvi. 27.*

Bén'e-ké'dem. "People of the East," *Gen. xlix. 1*; *Judg. vi. 3, 35*; *vii. 12*; *viii. 10*; *Job i. 3.*

Bén-há'dád (*son of Hadad*). (1) King of Syria, *b. c.* 950, called Benhadad I. Conqueror of northern Israel, 1 Kgs. xv. 18. (2) Benhadad II., son and successor of former, 1 Kgs. xx. 1. Defeated by Jehoram, 2 Kgs. vi. 8-33. Murdered by his servants, 2 Kgs. viii. 1-15; *b. c.* 890. (3) Benhadad III., son and successor of Hazael on Syrian throne, about *b. c.* 840. Defeated by King Joash, 2 Kgs. xiii. 3-24.

Bén-há'il (*son of strength*). A prince in Judah, 2 Chr. xvii. 7.

Bén-há'nán (*son of grace*). Son of Shimon, 1 Chr. iv. 20.

Bén'i-nū (*our son*). A co-covenanter, *Neh. x. 13.*

Bén'ja-mín (*son of the right hand*). (1) Youngest of Jacob's children. First named Benoni, afterwards Benjamin, *Gen. xxxv. 16-18.* Beloved by Jacob, *Gen. xlii.*; visited Egypt, *Gen. xliii.*; tribe distinguished as Jacob prophesied, *1 Chr. xlvii. 27*; 1 Sam. xx. 20, 36; 2 Sam. i. 22; *Judg. xx. 16*; 1 Chr. viii. 40. Their allotment described in *Josh. xviii. 11-28.*

Tribe awfully visited, *Judg. xx., xxi.* (2) Head of a Benjamite family, 1 Chr. vii. 10. (3) A returned captive, *Ez. x. 32.*

Bé'nó (*his son*). A Levite, 1 Chr. xxiv. 26, 27.

Bén-ō'nī (*son of my sorrow*), *Gen. xxxv. 18.* [BENJAMIN.]

Bén-zó'heth (*son of Zoheth*). A descendant of Judah, 1 Chr. iv. 20.

Bé'ón, *Num. xxxii. 3.* [BAAL-MEON.]

Bé'or (*burning*). (1) Father of Bela, an early king of Edom, *Gen. xxxvi. 32.* (2) Father of Balaam, *Num. xxii. 5*; *xxiv. 3, 15*; *xxxi. 8*; *Deut. xxiii. 4*; *Josh. xiii. 22*; *xxiv. 9*; *Micah vi. 5.* Bosor in *N. T.*

Bé'rā (*son of evil*). A king of Sodom, *Gen. xiv. 2-22.*

Bé'rā'-chah (*blessing*). (1) A Benjamite, 1 Chr. xii. 3. (2) The valley in which Jehoshaphat celebrated his victory, 2 Chr. x. 26.

Bé'rā'-chā'ah (*God has blessed*). Father of Asaph, 1 Chr. vi. 39.

Bé'rā'-ah (*created by God*). A Benjamite, 1 Chr. viii. 21.

Bé-rō'á (*watered*). (1) A city of Macedonia, *Acts xvii. 1-15.* (2) A Syrian city, now Aleppo, 2 Macc. xiii. 4. (3) A place in Judea, 1 Macc. ix. 4.

Bé'rō'-chā'ah (*blessed of Jehovah*). (1) A descendant of David, 1 Chr. iii. 20. (2) A Levite, 1 Chr. ix. 16. (3) Father of Asaph, 1 Chr. xv. 17. (4) A door-keeper for the Ark, 1 Chr. xv. 23. (5) An Ephraimite, 2 Chr. xxviii. 12. (6) Father of a builder, *Neh. iii. 4, 30*; *vi. 18.* (7) Father of Zechariah, *Zech. i. 1-7.*

Bé'rad (*hail*). (1) A place in south Palestine, *Gen. xvi. 14.* (2) An Ephraimite, 1 Chr. vii. 20.

Bé'rē-ní'ce. [BERNICE.]

Bé'ri (*well*). An Asherite, 1 Chr. vii. 36.

Bé-ri'ah (*evil*). (1) A descendant of Asher, *Gen. xli. 17*; *Num. xxvi. 44, 45*; 1 Chr. vii. 30, 31. (2) An Ephraimite, 1 Chr. vii. 23. (3) A chief of Benjamin, 1 Chr. viii. 13, 16. (4) A Levite, 1 Chr. xxiii. 10, 11.

Bé-ri'ites, *Num. xxvi. 44.* Descendants of Be-riah (1).

Bé'rites. A people in north Palestine, 2 Sam. xx. 14.

Bé'rith (*covenant*), *Judg. ix. 46.* [BAAL-BERITH.]

Bé-rí-ní'ce (*bringing victory*). Eldest daughter of Herod Agrippa, *Acts xii. 1*, and sister of the younger Agrippa, *Acts xxv. 13-23*; *xxvi. 30.*

Bé-rō'dāch-bāl'a-dán, 2 Kgs. xx. 12. [MEBODACH-BALADAN.]

Bé-rō'thah (*of a well*). A boundary town of north Palestine, *Ezek. xlvii. 16.*

Bé-rō-thāi (*my wells*). A city of north Palestine, 2 Sam. viii. 8.

Bé'rōth-ite, 1 Chr. xi. 39, of Beeroth.

Bé'ryl (*beryl*) (*jewel*). The first stone in fourth row of a high priest's breastplate, *Ex. xxviii. 20.*

Bé'sāl (*sword*). His children returned, *Ez. ii. 49*; *Neh. vii. 52.*

Bés/'ō-dē'jah (*in the Lord's secret*). Father of an architect, *Neh. iii. 6.*

Bé'sōm (*broom*). Twig broom for sweeping, *Isa. xiv. 23.*

Bé'sōr (*cool*). A brook in south Judah, 1 Sam. xxx. 9-21.

Bé'tah (*confidence*). A city of Zoba, 2 Sam. viii. 8. Tibhath in 1 Chr. xviii. 8.

Bét'a-nā. A place close to oak of Abraham, *Judith i. 9.*

Bé'ten (*raised*). Border city of Asher, *Josh. xiv. 25.*

Béth (*house*). Used in combinations.

Beth/'ab'ā-rā (*house at the ford*). A place

beyond, or at, Jordan where John baptized Christ, John i. 28.

Bēth'=**ā'nāth** (*house of reply*). City of Naphtali, Judg. i. 33.

Bēth'=**ā'nōth** (*house of reply*). A mountain town of Judah, Josh. xv. 59.

Bēth'=**ā-ný** (*house of affliction*). A village on the slope of Olivet close to Bethphage, Matt. xxi. 17; Mark xi. 1; Luke xix. 29; John xi. 18. *Now Lazarieh.*

Bēth'=**ār'ā-bah** (*house of the desert*). A city of Judah and Benjamin, Josh. v. 61; viii. 22.

Bēth'=**ār'ām**, properly **BETHHARAN** (*house of height*). A town of Gad, Josh. xli. 27.

Bēth'=**ār'bel** (*house of ambush*). Scene of the massacre by Shalman, Hos. x. 14.

Bēth'=**ā'ven** (*house of idols*). A place in Benjamin, Josh. vii. 2; xviii. 12; 1 Sam. xiii. 5; xiv. 23. *Stands for Bethel in Hos. iv. 15; v. 8; x. 5.*

Bēth'=**āz'ma-veth** (*house of Azmaveth*). A town of Benjamin, Neh. vii. 28; Azmaveth and Bethsamos, elsewhere.

Bēth'=**bā'al-mē'on** (*house of Baal-meon*). A place in Reuben, Josh. xiii. 17. *Beon in Num. xxxii. 3; Baal-meon in xxxii. 38.*

Bēth'=**bā'rah** (*house of the ford*), Judg. vii. 24. [**BETH-ABARA.**]

Bēth'=**bā'sī**. A town near Jericho, 1 Macc. ix. 62-64.

Bēth'=**bīr'e-i** (*house of my creation*). A town in south Simeon, 1 Chr. iv. 31. *Beth-lebaoth in Josh. xix. 6.*

Bēth'=**cār** (*house of the lamb*). A place where the Israelites' pursuit ended, 1 Sam. vii. 11.

Bēth'=**dā'gon** (*house of Dagon*). (1) Town in Judah, Josh. xv. 41. (2) Town in Asher, Josh. xix. 27.

Bēth'=**dīb'la-thā'im** (*house of dried figs*). A town of Moab, Jer. xlviii. 22. [**ALMON-DIBLATHAIM.**]

Bēth'=**el** (*house of God*). (1) City of Palestine, 12 mls. N. of Jerusalem, Gen. xii. 8; xiii. 3, 4; scene of Jacob's vision, then called Luz, Gen. xxviii. 11-19; xxix. 13; xxxv. 1-8; Judg. i. 23; residence of "sons of the prophets" and priests, 2 Kgs. ii. 2, 3; xvii. 27, 28. *Now Beitin.* (2) A town in south Judah, Josh. xii. 16; 1 Sam. xxx. 27; Chesil in Josh. xv. 30; Bethul in xix. 4; and Bethuel in 1 Chr. iv. 30. (3) Mount Bethel, near Bethel, Josh. xvi. 1; 1 Sam. xiii. 2.

Bēth'=**ē'mēk** (*house of the valley*). A boundary of Asher, Josh. xix. 27.

Bē'thēr. Figurative mountains, S. of Sol. ii. 17.

Bē-thēs'dā (*house of mercy*). A pool near the sheep-gate, Jerusalem, John v. 2.

Bēth'=**ē'zēl** (*neighbor's house*). A place in Philistia, Mic. i. 11.

Bēth'=**gā'dēr** (*house of a wall*). A doubtful place or person, 1 Chr. ii. 51.

Bēth'=**gā'mūl** (*camel-house*). A town of Moab, Jer. xlviii. 23.

Bēth'=**gil'gal**, Neh. xii. 29. [**GILGAL.**]

Bēth'=**hāc'cē-rēm** (*house of the vine*). A beacon station near Tekoa, Neh. iii. 14; Jer. vi. 1.

Bēth'=**hā'ran**, Num. xxxii. 36. [**BETH-ARAM.**]

Bēth'=**hōg'la**, and **Hōg'lah** (*partridge-house*). A place in boundary of Judah and Benjamin, Josh. xv. 6; xviii. 19-21.

Bēth'=**hō'rōn** (*cave-house*). A town of Benjamin, Josh. xvi. 3, 5; 1 Kgs. ix. 17; 1 Chr. vii. 24.

Bēth'=**jēsh'i-mōth** and **Jēs'i-mōth** (*house of deserts*). A town of Moab, allotted to Reuben, Num. xxxiii. 49; Josh. xii. 3; xlii. 20.

Bēth'=**lāw'a-ōth** (*house of honeysuckles*), Josh. xix. 6. [**BETH-BIREL.**]

Bēth'=**lē-hēm**, **Beth'lē-hēm** (*house of bread*). (1) A town of Palestine, six miles S. of Jerusalem.

First called Ephrath or Ephratah, Gen. xxxv. 16-19; xlviii. 7. Called Bethlehem-judah after the conquest, Judg. xvii. 7. Home of Ruth, Ruth i. 19. Birthplace of David, 1 Sam. xvii. 12. Here Christ was born, Matt. ii. 1, 2; Luke ii. 15-18. (2) A town in Zebulun, Josh. xix. 15.

Bēth'=**lō'mōn**, 1 Esdr. v. 17. [**BETHLEHEM.**]

Bēth'=**mā'a-chah**, 2 Sam. xx. 14, 15. Same as Abel, Abel-maim, and Abel-beth-maachah.

Bēth'=**mār'cā-bōth** (*house of chariots*). A town of Simeon, Josh. xix. 5; 1 Chr. iv. 31. *Madmannah in Josh. xv. 31.*

Bēth'=**mē'on**, Jer. xlviii. 23. *Contraction of Beth-baal-meon.*

Bēth'=**nīm'rah** (*house of leopards*). A fenced city of Gad, Num. xxxii. 36. *Nimrah in vs. 3.*

Bēth'=**pā'let** (*house of expulsion*). A town in south Judah, Josh. xv. 27. *Bethphelet in Neh. xi. 26.*

Bēth'=**pāz'zez** (*house of dispersion*). A town of Issachar, Josh. xix. 21.

Bēth'=**pē'or** (*house of Peor*). A spot opposite Jericho, dedicated to Baal-peor, Deut. iii. 29; iv. 46; Josh. xiii. 20.

Bēth'=**phā-gē** (*house of figs*). A place on Olivet, close to Bethany, Matt. xxi. 1; Luke xix. 29; Mark xi. 1.

Bēth'=**phē'let**, Neh. xi. 26. [**BETH-PALET.**]

Bēth'=**rā'phā** (*house of health*). Son of Eshton, 1 Chr. iv. 12.

Bēth'=**rē'hōb** (*house of Rehob*). A province of Aram, or Syria, 2 Sam. x. 6. *Rehob in vs. 8.*

Bēth'=**sā'i-dā** (*fishing-house*). A fishing-village on Sea of Galilee, and west of Jordan. Birthplace of Andrew, Peter and Philip, Matt. xi. 21; John i. 44; xii. 21. *Bethsaida, where the five thousand were fed, Mark vi. 31-53; Luke ix. 10-17, appears to have been on eastward side of Jordan.*

Bēth'=**sā'mos**, 1 Esdr. v. 18. [**BETH-AZMAVETH.**]

Bēth'=**shān'**, 1 Macc. v. 52. [**BETH-SHEAN.**]

Bēth'=**shē'an**, **Bēth=sān**, **Bēth'shān** (*house of rest*). A city of Manasseh, Josh. xvii. 11; Judg. i. 27; 1 Chr. vii. 29; Bethshan in 1 Sam. xxxi. 10-12. A commissary district of Solomon, 1 Kgs. iv. 12. *Now Beisan.*

Bēth'=**shē'mēsh** (*house of the sun*). (1) A Levitical town of N. Judah, Josh. xv. 10; xxi. 16. *Now Ainsheims.* (2) A border city of Issachar, Josh. xix. 22. (3) A fenced city of Naphtali, Josh. xix. 38; Judg. i. 33. (4) Probably Heliopolis, Egypt, Jer. xliii. 13.

Bēth'=**shīt'tah** (*house of the acacia*). The place where Gideon's pursuit ended, Judg. vii. 22.

Bēth'=**sūrā**, 1 Macc. iv. 29. [**BETH-ZUR.**]

Bēth'=**tāp'pu-ah** (*house of apples*). A town of Judah, near Hebron. *Now Teffuh, Josh. xv. 53.*

Bēth'=**u'el** (*filiation of God*). (1) Father of Laban and Rebekah, Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2-5. (2) [**BETHUL.**]

Bē'thūl (*dweller in God*). A town of Simeon, Josh. xiv. 4; Chesil in Josh. xv. 30; Bethuel in 1 Chr. iv. 30.

Bē-thu'li-ā. Scene of Judith's exploits, Judith iv. 6; vi. 11-14.

Bēth'=**zūr** (*house of rock*). *Now Beit Sūr, 4 mls. N. of Hebron, Josh. v. 68; 2 Chr. xi. 7.*

Bē'tō'li-us, 1 Esdr. v. 21. [**BETHEL.**]

Bē't'=**ō-mēs'them**. A town near Esdraelon, Judith iv. 6.

Bē't'=**ō-nim** (*bellies*). A town of Gad, Josh. xiii. 26.

Bē'trōth (*in promise*). To pledge troth, *i. e.*, engage to marry. A betrothed woman was regarded as the lawful wife of her spouse, and he could not break off the match without a divorce, while she, if unfaithful, would be considered an adulteress.

Beū'lah (*married*). The land of Israel when the Jewish Church is again in its true relation to God, Isa. lxii. 4.

Bē'zāl (*conqueror*). His children returned, Ez. ii. 17; Neh. vii. 23.

Bē-zāl'e-el (*in the shadow of God*). (1) A Tabernacle architect, Ex. xxxi. 1-6. (2) A returned Jew, Ez. x. 30.

Bē'zek (*lightning*). (1) A place in Judah, Judg. i. 1-5. (2) Where Saul numbered Israel, 1 Sam. xi. 8.

Bē'zēr (*ore*). (1) A city of refuge east of Jordan, Deut. iv. 43; Josh. x. 8. (2) An Asherite, 1 Chr. vii. 37.

Bē'zeth. Encampment of Bacchides, 1 Macc. vii. 19.

Bi'ble (*the book*). The term applied, not further back than the fifth century, to that collection of *biblia*, or holy books, which comprises the Old and New Testaments.

Bich'ri (*first-born*). A Benjamite, 2 Sam. xx. 1.

Bid'kār (*stabber*). One of Jehu's captains, 2 Kgs. ix. 25.

Bier (*that bears*). The frame on which a dead body was carried to the grave, Luke vii. 14; 2 Chr. xvi. 14.

Big'thā, Big'thān, Big'than-ā (*gift of God*). A chamberlain of King Ahasuerus, Esth. i. 10. Bigthana in ii. 21; Bigthana in vi. 2.

Big'va-i (*happy*). (1) His children returned, Ez. ii. 14; viii. 14; Neh. vii. 19. (2) A chief under Zerubbabel, Ezra ii. 2; Neh. vii. 7; x. 16.

Bi'dād (*son of strife*). The Shuhite friend of Job ii. 11; viii., xviii., xxv.

Bi'l'ē-am (*foreigners*). A town of Manasseh, 1 Chr. vi. 70.

Bi'l'gah (*first-born*). (1) Head of the fifteenth temple course, 1 Chr. xxiv. 14. (2) A returned priest, Neh. xii. 5, 18. Bilgai in x. 8.

Bi'l'ga-i, Neh. x. 8. [BILGAE.]

Bi'l'hah (*timid*). (1) Mother of Dan and Naphtali, Gen. xxix. 29; xxx. 8-8; xxxv. 25; xli. 25; 1 Chr. vii. 13. (2) A town of Simeon, 1 Chr. iv. 29.

Bi'l'hān (*modest*). (1) A Horite chief, Gen. xxxvi. 27. (2) A Benjamite, 1 Chr. vii. 10.

Bi'l'shān (*eloquent*). A returned captive, Ez. ii. 2; Neh. vii. 7.

Bim'hāl (*circumcised*). A son of Japhlet, 1 Chr. vii. 33.

Bin'e-ā (*fountain*). A descendant of Saul, 1 Chr. viii. 37.

Bin'nu-i (*building*). Name of five returned captives, Ez. viii. 33; x. 30, 38; Neh. vii. 15; x. 9.

Birds. Many birds of Palestine similar to our own. The "speckled bird" of Jer. xii. 9 means a vulture. Birds were snared, Ps. cxxiv. 7; Prov. vii. 23; Am. iii. 5. Used for curing leprosy, Lev. xiv. 2-7. List of birds not to be eaten, Lev. xi. 13-19; Deut. xiv. 11-19.

Bir'shā (*son of godliness*). A king of Gomorrah, Gen. xiv. 2.

Birth/days. Observed among ancients by feasts, Gen. xl. 20; Job i. 4; Hos. vii. 5; Matt. xiv. 6-10.

Birth/right. Among Jews the first-born son enjoyed the right of consecration, Ex. xxii. 29; great dignity, Gen. xlix. 3; a double portion of the paternal estate, Deut. xxi. 17; right to royal succession, 2 Chr. xxi. 3.

Bir'za-vith. An Asherite, 1 Chr. vii. 31.

Bish'ōp (*looking upon, or over*). Greek *episkopos*, overseer. An officer of the Apostolic church, identical with presbyter, or elder, Acts xx. 17, 18; 1 Tim. iii. 1-13; v. 17; Tit. i. 5-8; 1 Pet. v; 1 Thess. v. 12; James v. 14.

Bish'ōp-ric'. The jurisdiction and charge of a bishop, Acts i. 20; 1 Tim. iii. 1.

Bith'i-ah (*daughter of the Lord*). Daughter of a Pharaoh, 1 Chr. iv. 18.

Bith'rōn (*ravine*). A place east of Jordan, 2 Sam. ii. 29.

Bith'yn-i-ā. A province of Asia Minor, bordering on the Euxine (Black) sea and west of Pontus, Acts xvi. 7; 1 Pet. i. 1. Capital, Nice or Nicæa.

Bit'ter Herbs. A part of the passover feast, Ex. xii. 8.

Bit'tern. A bird of the heron family, solitary in its habits, and noted for its melancholy night booming, Isa. xiv. 23; xxxiv. 11; Zeph. ii. 14.

Biz-jōth'jah (*contempt*). A town of south Judah, Josh. xv. 28.

Biz'thā (*eunuch*). A eunuch, Esth. i. 10.

Blains (*boils*). The ulcerous inflammations which constituted the sixth Egyptian plague, Ex. ix. 9-11; Deut. xxviii. 27, 35.

Blās'phēm-y (*injurious speaking*). Speaking evil of God, Lev. xxiv. 11; Ps. lxxiv. 18; Isa. lii. 5; Matt. xii. 32; Acts xviii. 6; Rom. ii. 24; Col. iii. 8. Royalty could be blasphemed, 1 Kgs. xxi. 10. Punished by stoning, Lev. xxiv. 11-14.

Blās'tus (*that buds*). Chamberlain of Herod Agrippa, Acts xii. 20.

Blēm'ish (*wound, stain*). For ceremonial blemishes see Lev. xxi. 18-20; xxii. 20-24.

Blind'ness. Blind treated with compassion, Lev. xix. 14; Deut. xxvii. 18. A punishment, Judg. xvi. 21; 1 Sam. xi. 2; 2 Kgs. xxv. 7.

Blood. The vital fluid, Gen. ix. 4. Forbidden as food, Ex. xxix. 12; Lev. vii. 26; xvii. 11-13. For N. T. atoning blood see Heb. ix, x; Acts xx. 28; Rom. v. 9; Eph. i. 7; Col. i. 14; Heb. vii. 27; 1 John i. 7.

Bō'an-ēr'ges (*sons of thunder*). A name given by Christ to James and John, sons of Zebedee, Mark iii. 17.

Boar. Found wild in the thickets of Jordan and on the Lebanon ranges, Ps. lxxx. 13.



Wild Boar.

Bō'az (*lovely*). (1) The Bethlehemite who married Ruth. See Book of Ruth; Matt. i. 5. (2) A brazen pillar in the porch of Solomon's temple, 1 Kgs. vii. 21; 2 Chr. iii. 17; Jer. lii. 21.

Bōch'e-ru (*young*). Son of Azel, 1 Chr. viii. 38.

Bōch'im (*weepers*). A place near Gilgal, Judg. ii. 1-5.

Bō'han (*thumb*). A Reubenite, Josh. xv. 6; xviii. 17.

Boil. Burning inflammation, Lev. xiii. 23.

Bōnd'age. [SLAVE.]

Bōll'ed (*budded*). Podded, as flax, Ex. ix. 31.

Book (*beech*). Letters were at first engraved on stone, brick, or metal, Deut. xxvii. 2, 3; Job xix. 24; later, on papyrus, bark of trees, tablets of wax, cloth of linen or cotton; the latter in long rolls, or "scrolls," which were the books of the Hebrews.



Bottles.

Booth (*hut*). Temporary structures, usually of boughs, Gen. xxxiii. 17; Lev. xxiii. 42.

Boot'y (*dealt out*). Spoils of war, regulated as in Num. xxi. 26-47; 1 Sam. xxx. 24, 25.

Bō'oz, Matt. i. 5; Luke iii. 32. [BOAZ.]

Bōs'cāth, 2 Kgs. xxii. 1. [BOZKATH.]

Bos'om (*buz'um*). To lean on, implied great intimacy, John xiii. 23. Figuratively, Paradise, Luke xvi. 23; xxiii. 43.

Bō'sōr. Greek form of Beor, 2 Pet. ii. 15.

Bōs'ō-rā. Bozrah, 1 Macc. v. 26, 28.

Bōs'ses (*humps*). Knobs on shields and bucklers, Job xv. 26.

Bōtch. [BLAIN.]

Bōt'tle (*little boot*). Primitive bottles, either of skin or earthenware, Gen. xxi. 14; Jer. xix. 1; Matt. ix. 17; of different sizes and shapes. Tear bottles used, Ps. lvi. 8.

Bōw. Besides the bow and arrow the bow-gun was used by the ancients as an offensive weapon, 1 Macc. vi. 20. [ARCHERY.] [ARMS.]

Bōw-tree. The Eastern mode of salutation by kneeling on one knee and bending the head forward, Gen. xxxvii. 10; 1 Kgs. i. 53; ii. 19.

Bōw'els. Used figuratively for the emotions, Col. iii. 12; 1 John iii. 17.

Box-tree. The evergreen, whose wood is so prized by engravers, Isa. xli. 19; lx. 13.

Bō'zēz (*height*). Sharp rocks mentioned in 1 Sam. xiv. 4, 5.

Bōz'kāth (*craggy*). A lowland city of Judah, Josh. xv. 39; 2 Kgs. xxii. 1.

Bōz'rah (*strong-hold*). (1) Ancient capital of Edom, Gen. xxxvi. 33; Isa. xxiv. 6; Isaii. 1; Jer. xlix. 13, 22. (2) A city of Moab, Jer. xlviii. 24.

Brāce'let. A wrist and arm ornament worn by both sexes, Gen. xxiv. 30; Ezek. vi. 11. A badge of royalty, and worn above elbow, 2 Sam. i. 10.

Brām'ble (*blackberry*). [THORNS.]

Brass. An alloy of copper and zinc, not known to the Jews. The brass of Scripture was probably copper, or a copper alloy, Gen. iv. 22; Deut. viii. 9; Judg. xvi. 21; 2 Kgs. xxv. 7; 1 Sam. xvii. 5; Job xxviii. 2; 1 Cor. xiii. 1.

Brā'zen Serpent. [SERPENT.]

Breach'es (*broken*). Creeks, bays, and river-mouths; havens in case of storm, Judg. v. 17; Josh. xix. 29.

Bread (*brewed, baked*). Early used, Gen. xviii. 5, 6; Ex. xii. 34; Jer. vii. 18. Made of wheat, barley, rye, fitches, and spelt, in loaves or rolls, leavened or unleavened; the kneading being in troughs, bowls, or on flat plates, and the baking in portable ovens of earthenware, or upon heated stones, or on the coals.

Breast'plate. The breastplate of the high priest, Ex. xxviii. 15, was of embroidered stuff, some 10 inches square; its upper corners fastened with gold or lace to the ephod, its lower to the girdle, Ex. xxviii. 28. Adorned with 12 precious stones, Ex. xxviii. 12-29.

Breech'es (*broken, i. e. crotched*). Drawers or light trousers worn by priests, reaching from loins to thighs, Ex. xxviii. 42.

Brick (*fragment*). Bricks were made of clay, mixed with straw, usually larger than our bricks, and burned in a kiln or dried in the sun, Gen. xi. 3; Ex. i. 14; v. 7; 2 Sam. xii. 31; Jer. xliii. 9.

Bride, Bridegroom. [MARRIAGE.]

Brig'an-dine (*bravil*), Jer. xvi. 4; elsewhere as habergeon.

Brīm'stone (*burn-stone*). Sulphur, Gen. xix. 24; of frequent figurative use, Job xviii. 15; Ps. xl. 6; Isa. xxiv. 9; Rev. xxi. 8.

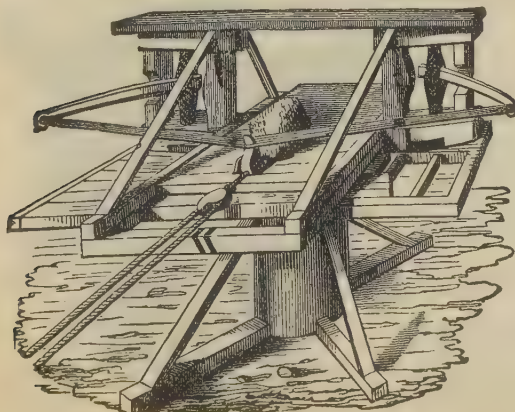
Būck'ler (*cheek*). The small round shield used to catch blows. [ARMOR.]

Būk'kī (*void*). (1) A prince of Dan, Num. xxxiv. 22. (2) Fifth from Aaron in line of high priests, 1 Chr. vi. 5, 51.

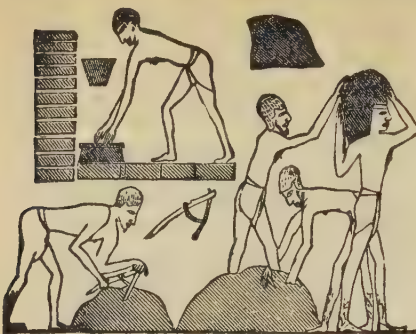
Būk-kī'ah (*wasting*). A Temple musician, 1 Chr. xxv. 4, 13.

Būl (*rain*). Marchesvan or Bul, the second month of the Hebrew civil and eighth of the sacred year, corresponding to parts of October and November, 1 Kgs. vi. 38.

Būl'būl. The Persian nightingale, common in the Jordan valley; also the titmouse, in the Latin version.



Ballista or Bow-gun.



Brick Making. (See p. 23.)

Bull, Bullock (bellow). A term used generically for ox, cattle, etc., Ps. xxii. 12. Bullock in Isa. lxx. 25; cow in Ezek. iv. 15; oxen in Gen. xii. 16. The "wild bull" of Isa. li. 20, and the "wild ox" of Deut. xiv. 5, mean probably the oryx.

Bul/rush (large rush). The bulrush of Ex. ii. 3-5 is supposed to be the papyrus, from which paper was made, Job viii. 11.

Bū'nah (discretion). A descendant of Judah, 1 Chr. ii. 25.

Būn'ni (built). (1) A Levite, Neh. ix. 4. (2) A co-covenanter with Nehemiah, Neh. x. 15. (3) A Levite, Neh. xi. 15.

Būr'al, Būr-ŷ (mounding). Place, a cave or hevn rock, Gen. xxiii. 4; xxv. 9; 1. 5-13; Matt. xxvii. 60. Body washed, Acts ix. 37; swathed and spiced, Matt. xxvii. 59; Mark xv. 46; xvi. 1. Head covered separately, 2 Chr. xvi. 14; John xix. 40; pall-bearers and mourners, relatives and friends, 2 Sam. iii. 31; Luke vii. 12; sometimes hired mourners, Jer. ix. 17; Ezek. xxiv. 17; Matt. ix. 23.

Burnt offering. The offering which was wholly consumed by fire. For ceremonies see Lev. viii., ix., xiv., xxix.

Bush. Supposedly the dwarf acacia, Ex. iii. 2-6. In Deut. xxxiii. 16, Mark xii. 26, Luke xx. 37, the reference is to the locality.

Bush'el (little box). Hebrew seah, twenty pints.

Būt'ler (bottler). Officer of a royal household in charge of the wines and drinking vessels, Gen. xi. 1-13; xii. 9; "cup-bearer," Neh. i. 11; 1 Kgs. x. 5.

Būt'ter (cow-cheese). A curd, or curded milk, is evidently meant, Gen. xviii. 8; Job xxix. 6; Judg. v. 25.

Būt'ter-fly. Nine Hebrew words confusedly translated locust and associated insects. Butterfly a natural incident to caterpillar life.

Büz (despised). (1) Progenitor of Elihu, Gen. xxii. 21. (2) A Gadite, 1 Chr. v. 14. (3) Land of Buz, Jer. xxv. 23.

Büz'ite. Elihu so called, Job xxxii. 2, 6. [ELIHU, 1.]

Bū'zī (despised). Father of Ezekiel, Ezek. i. 3.

C

Cāb. A Jewish dry measure, about a quart, 2 Kgs. vi. 25.

Cāb'on (understanding). A town in lowlands of Judah, Josh. xv. 40.

Cāb'ins. Cells in a dungeon, Jer. xxxvii. 16.

Cā'būl (displeasing). (1) A boundary of Asher, Josh. xix. 27. (2) The district given to Hiram by Solomon, 1 Kgs. ix. 10-14.

Cād'dis. Joannan, 1 Macc. ii. 2.

Cā'des, 1 Macc. xi. 63. [KEDESH.]

Cād'mi-el, 1 Esdr. v. 26. [KADMIEL.]

Cæ'sar (hairy, or elephant). With Julius Cæsar and Augustus Cæsar a surname, but with the latter it became official and remained so till the death of Nero. In Luke ii. 1, Augustus Cæsar is meant; in Luke iii. 1, Tiberius Cæsar; in Acts xi. 28, Claudius Cæsar; in Acts xxv. 8, Phil. iv. 22, Nero.

Cæs' a-rē'ā (for Cæsar). Political capital of Palestine, on Mediterranean, and official residence of Herodian kings and Roman procurators; home of Philip and Cornelius, Acts viii. 40; x. xi. 1-18.

Cæs' a-rē'ā Phī-lip'pī. A city of Galilee marking the northern limit of Christ's pilgrimage, and probable scene of the configuration, Matt. xvi. 13-20; xvii. 1-10; Mark viii. 27.

Cāge (hollow). Bird-trap in Jer. v. 27; prison in Rev. xviii. 2.

Cā'la-phās (depression). Appointed high priest by Valerius, and reappointed by Pontius Pilate; A. D. 27-36. Deposed by Vitellius, Matt. xxvi. 3-57; John xi. 49-51; xviii. 13-28; Acts iv. 6.



Bulbul. (See p. 23.)

Cāin (possession). (1) Eldest son of Adam, Gen. iv. (2) A city in lowlands of Judah, Josh. xv. 57.

Cā'nān (*possessor*). (1) Son of Enos, Gen. v. 9; Luke iii. 36. Kenan in 1 Chr. i. 2. (2) Son of Arphaxad, Luke iii. 36.

Cāke. [BREAD.]

Cā'lah (*old age*). City of Assyria, Gen. x. 11.

Cāl'ā-mōl'ā-lus. A compound of Elam, Lōd and Hadid, 1 Esdr. v. 22.

Cāl'a-mus (*reed*). In Ex. xxx. 23; 8. of Sol. iv. 14, Ezek. xxvii. 19, identified with the lemon-grass, or sweet-flag. "Sweet cane" in Isa. xliii. 24, Jer. vi. 20.

Cāl'cōl (*nourishment*). A Judahite, 1 Chr. ii. 6.

Cāl'drōn (*hot*). A vessel for boiling meats, 1 Sam. ii. 14; 2 Chr. xxxv. 13; Job xli. 20; Micah iii. 3.

Cāl'eb (*capable*). (1) Son of Hezron, 1 Chr. ii. 18, 19, 42, 50. Chelubai in ii. 9. (2) The spy of Judah, Num. xiii. 6; Josh. xiv. xv.; 1 Sam. xxx. 14. (3) Son of Hur, 1 Chr. ii. 50. (4) Caleb's district, 1 Sam. xxx. 14.

Cāl'f. Fatted calf a luxury, Gen. xviii. 7; 1 Sam. xxviii. 24; Am. vi. 4; Luke xv. 23. Molten calf, Ex. xxxii. 4; 1 Kgs. xii. 28, gilded structures. Calf worship denounced, Hos. viii., x., xiii. 2. "Calves of our lips," Hos. xiv. 2, fruits of our lips.

Cāl'lis'thō-nēs. Friend of Nicanor, 2 Macc. viii. 33.

Cāl'neh, Cāl'nō (*fortress*). A city of Nimrod, Gen. x. 10; Am. vi. 2; Isa. x. 9. Canneh in Ezek. xxvii. 23.

Cāl'phī. A general, 1 Macc. xi. 70.

Cāl'vā-r'y (*skull*). Latin for Greek *Kranion*, "skull" (referring to shape), and Hebrew "Golgotha." Spot of crucifixion. Calvary, only in Luke xliii. 33.

Cām'el (*carrier*). The Arabian, or one-humped camel, generally meant. Used for carriage, and source of wealth, Gen. xii. 16; Judg. vii. 12; 2 Chr. xv. 15; Job i. 3; xlii. 12; Isa. xxx. 6. An unclean beast, Lev. xi. 4. Hair used for clothing, 2 Kgs. i. 8; Zech. xiii. 4; Matt. iii. 4. Figuratively for something beyond human power, Matt. xix. 24; xxiii. 24.



Henna Plant.

Cā'nāan (*low*). (1) Fourth son of Ham, Gen. x. 6-19; 1 Chr. i. 8-13. (2) The country between the Mediterranean and Jordan, given by God to the Israelites, Ex. vi. 4; Lev. xxv. 38. "Holy Land," after the captivity, Zech. ii. 13. Palestine, from Philistia.

Cā'nāan-īte. Dwellers in Canaan, and all tribes known to the Israelites at time of conquest, Gen. x. 18-20; xiii. 7; xiv. 7; xv. 20; Num. xiii. 29; Josh. xi. 3; xxiv. 11.

Cān'dā-cē (*queen of servants*). The Ethiopian queen whose servant was converted, Acts viii. 27.

Cān'dle-stick. The golden candlestick rather a lamp, Ex. xxv. 31-37; xxxvii. 17-24. Ten candelabra used instead, in Solomon's temple, 1 Kgs. vii. 49.

Cāne. [CALAMUS.]

Cān'k'er-worm (*cancer-worm*). A variety of caterpillar. But in Joel i. 4; ii. 25; Nah. iii. 15, 16, probably an undeveloped locust.

Cān'neh. Ezek. xxvii. 23. [CAL-NEH.]

Cān'on (*cane, rule*). Word first applied to the Scriptures by Amphilochius about A. D. 380, Gal. vi. 16; Phil. iii. 16. O. T. canon fixed by the Jews, and accepted by Christ and his times. N. T. canon ratified by third council of Carthage A. D. 397.

Cān'ō-p'y (*bed with mosquito curtains*). Judith x. 21; xiii. 9; xvi. 19.

Cān'ti-cles (*song of songs*). The Latinized title of "The Song of Solomon."

Cā-pēr'nā-ūm (*hamlet of Nahum*). A city on N. W. shore of Sea of Galilee. Chief residence of Christ and his apostles, Matt. iv. 12-16; viii. 5; ix. 1; xvii. 24; Mark ii. 1; Luke vii. 1-5; John vi. 17.



Camels.

Cā'mōn (*straw*). Burial place of Jair, Judg. x. 5.

Cāmp. [ENCAMPMENT.]

Cām'phire. The gum of the camphor-tree. But in S. of Sol. i. 14; iv. 13; the cyprus flower or henna.

Cā'nā (*reedy*). A town of Galilee, 7 mls. N. of Nazareth, John ii. 1-11; iv. 46; xxi. 2.

Cāph'ar (*hamlet*). Common Hebrew prefix.

Cāph'ār-sāl'a-ma. A battlefield, 1 Macc. vii. 31.

Cā-phēn'a-tha. A suburb of Jerusalem, 1 Macc. xii. 37.



The Golden Candlestick. (See p. 25.)

Cāph'tōr, **Cāph'tō-rīm**. Either Philistines or Copts of Egypt, Gen. x. 14; Deut. ii. 23; Jer. xlvii. 4; Am. ix. 7.

Cāp'pa-dō'cī-ā (*fine horses*). Largest Roman province in Asia Minor, with Caesarea as metropolis, Acts ii. 9; 1 Pet. i. 1.

Cāp'tain (*head*). Title for a leader of a band of ten, fifty, hundred or thousand, Deut. i. 15; Josh. x. 24; Judg. xi. 6, 11. Also a civic meaning, Isa. i. 10; iii. 3. Captain of the Guard," Acts xxviii. 16, was commander of the Prætorian troop of Rome. "Captain of the Temple," Acts iv. 1, was chief of the Temple watchmen.

Cāp'tive (*taken*). Captives in war treated with great cruelty in early times, Gen. xiv. 14; Judg. i. 7; 1 Sam. xi. 2; 2 Sam. viii. 2; 2 Kgs. xxv. 7. Later, treated as servants and slaves, 1 Kgs. xx. 31-34.

Cāp'tiv'ty. Six partial captivities mentioned in Judges. Israel had several, 2 Kgs. xv. 29; 1 Chr. v. 26, the final one being that by Shalmaneser, b. c. 721, 2 Kgs. xvii. 6. Judah was captive to Assyria b. c. 713 and finally to Nebuchadnezzar, b. c. 606-562. This captivity broken, Ez. i. 11. Last captivity was to Rome, A. D. 71.

Cār'būn-cle (*little coal*). A gem of deep red color, Isa. liv. 12. A stone in the high-priest's breastplate, Ex. xxviii. 17; xxxix. 10.

Cār'cas. A eunuch, Esth. i. 10.

Cār'ché-mish (*fortress of Chemosh*). A city on the Euphrates, Isa. x. 5-9; 2 Chr. xxxv. 20-23; Jer. xli. 2.

Cār-rē'ah (*bald*). Father of Johanan, 2 Kgs. xxv. 23. Kareah, elsewhere.

Cār'ri-ā. Southwest province of Asia Minor. Cnidus and Miletus were in it, Acts xx. 15; xxvii. 7.

Cār'mel (*fruitful*). (1) The promontory which forms the bay of Acre, 1 Kgs. xviii. 1; 2 Kgs. ii. 25; iv. 25; Isa. xxxiii. 9; xxxv. 2. (2) A city of Judah, 1 Sam. xv. 12; xxv. 2-44; 2 Chr. xxvi. 10.

Cār'mī (*vine dresser*). (1) Progenitor of the Carmites, Gen. xli. 9; Ex. vi. 14; Num. xxvi. 6; 1 Chr. v. 3. (2) Father of Achan, Josh. vii. 1, 18; 1 Chr. ii. 7.

Cār'nā-im. City in Manasseh, 1 Macc. v. 26-44.

Cār'pēn-tēr (*cart-wright*). Carpentry an early art, Gen. vi. 14-16; Ex. xxv. 23; xxvii. 1-15. David and Solomon employed foreign wood-workers, 2 Sam. v. 11; 1 Kgs. v. 6. Joseph a carpenter, Matt. xiii. 55; and Christ, Mark vi. 3.

Cār'pus (*fruit*). Paul's friend, 2 Tim. iv. 13.

Cār'riage (*car*). Baggage, Judg. xviii. 21; Isa. x. 28; xli. 1; Acts xxi. 15.

Cār-shē'nā (*distinguished*). A Persian, Esth. i. 14.

Cār't (*carry*). A two-wheeled vehicle usually drawn by oxen, 1 Sam. vi. 7-15; Amos ii. 13.

Cār'ving (*cutting*). Carving and engraving in much request, Ex. xxxi. 5; xxxv. 33; 1 Kgs. vi. 18; 2 Chr. ii. 7-14; Ps. lxxiv. 6; Zech. iii. 9.

Cāse'ment (*house-frame*). The latticed opening of the Kiosk, or summer house, of the East, Prov. vii. 6; S. of Sol. ii. 9; Judg. v. 28.

Cā-siph't-ā (*white*). An unknown place, Ez. viii. 17.

Cās'leu, 1 Macc. i. 54. [CHISLEU.]

Cās-lu'him (*fortified*). A Mizraite people, Gen. x. 14; 1 Chr. i. 12.

Cās'phor. City of Gilead, 1 Macc. v. 26.

Cās'pis, 2 Macc. xii. 13. [CASPHOR.]

Cās'sja (*that peels*). The cinnamon cassia in Ex. xxx. 24; Ezek. xxvii. 19. In Ps. xlv. 8, the shrub is unidentified.

Cās'tle (*fort*). The "Tower of Antonia," N. W. corner of the Temple at Jerusalem, Acts xxi. 34, 37; xxiii. 24; xxiii. 10, 16, 32.

Cās'tōr and **Pōl'lux**. Two mythologic heroes; figurehead and name of Paul's ship, Acts xxviii. 11.



Prætorian Guard.

Căt'ër-pil'lar (*hairy consumer*). The larva of the butterfly, 1 Kgs. viii. 37; 2 Chr. vi. 28; Ps. lxxviii. 46; Isa. xxxiii. 4; Joel i. 4.

Căts. Only in Baruch vi. 22.

Căt'tle (*capital*). Domestic bovine animals, as oxen, cows, bulls, and calves; also any live-stock, Gen. xiii. 2; Ex. xii. 29; xxxiv. 19; Num. xx. 19; xxxii. 16; Ps. i. 10; Job. i. 3. [BULL.]



Carpenter Shop, Nazareth. (See p. 26.)

Cău'dă, Claudia in R. V.

Caul (*kôl*) (*cap*). A net for a woman's hair, Isa. iii. 18. In Hos. xiii. 8, the membrane around the heart.

Căve (*hollow*). Used for storage houses, dwellings, hiding and burial places, Gen. xix. 30; Josh. x. 16; Judg. vi. 2; 1 Sam. xiii. 6; xxii. 1; xxiv. 3; 2 Sam. xxiii. 13; 1 Kgs. xviii. 4; Heb. xi. 38.

Că'dăr (*resinous*). A cone-bearing tree whose reddish fragrant wood was much prized, 1 Kgs. vii. 2; Ps. xcii. 12; S. of Sol. v. 15; Isa. ii. 13; Ezek. xxxi. 6.

Că'drôn (*turbid*). (1) A brook, Kedron or Kidron, below the eastern wall of Jerusalem, John xvi. i. 1.

Căi'lân. His sons returned, 1 Esdr. v. 15.

Căil'ing (*heavens*). Hebrew temple ceilings were generally of cedar, richly carved, 1 Kgs. vi. 9-15; vii. 3; 2 Chr. iii. 5-9.

Căn'chră-ă (*millet*). The eastern harbor of Corinth, Acts xviii. 18. Seat of a Christian church, Rom. xvi. 1.

Căn'dă-bē'us. A Syrian general, 1 Macc. xv. 38.

Căn'sēr (*set on fire*). A small portable vessel of copper, Num. xvi. 39; Lev. xvi. 12, or gold, 1 Kgs. vii. 50; Heb. ix. 4, for carrying the coals on which incense was burned.

Căn'sus (*asses*). Twelve different censuses noted in the O. T., Ex. xxxviii. 26; Num. i. 2; xxvi. 2; 2 Sam. xxiv. 9; 2 Chr. ii. 17, 18; 1 Kgs. xii. 21; 2 Chr. xiii. 3; xiv. 8; xvii. 14; xxv. 5, 6; xxvi. 13; Ez. ii. 64; viii. 1-14. The census in Luke ii. 1-3, was for taxation.

Căn-tă'ri-ôn (*hundred*). A Roman officer who had command of a hundred soldiers, Matt. viii. 5; Mark xv. 39; Luke vii. 1-10; Acts x. 1.

Căp'has (*stone*). Name given to Peter, John i. 42.

Că'ras, 1 Esdr. v. 29. [KEROS.]

Că'tab. A doubtful name, 1 Esdr. v. 30.

Că'h'bris. Ruler of Bethulia, Judith vi. 15.

Că'h'di-as. Her citizens returned, 1 Esdr. v. 20.

Chaff. Was separated from the grain by throwing all into the air from sheets, or forks, the wind carrying away the chaff, Ps. i. 4; Isa. xvii. 13; Hos. xiii. 3; Zeph. ii. 2.

Chains (*links*). Used for ornament on man and beast, and for fetters, Gen. xii. 42; Judg. viii. 21; xvi. 21; 2 Sam. iii. 34; 2 Kgs. xxv. 7; Isa. iii. 19; Acts xii. 6; xxi. 33; xxviii. 20.

Chăl'cē-dō'nŷ (*from Chalcedon*). A many-colored precious stone of the agate variety, Rev. xxi. 19.

Chăl'cōl, 1 Kgs. iv. 31. [CALCOL.]

Chăl-dē'ă, **Chăl-dē'ă** (*as demons*). The country lying along the Euphrates on both sides, and between it and the Tigris, for three or four hundred miles back from their mouths, Gen. x. 10; xi. 31; Job i. 17.

Chăl-dē'ăng, **Chăl'deeg**. The people of that country having Babylon for its capital, Dan. i. 4; v. 16; ix. 1.

Chăl'k-stōnes. Possibly burnt lime, Isa. xxvii. 9. **Chăm'bēr** (*vault, arched*). Sleeping apartment, Gen. xliii. 30; 2 Sam. xviii. 33; Ps. xix. 5; Dan. vi. 10; Acts ix. 37. Dining room, Mark xiv. 14; Luke xxii. 12.

Chăm'bēr-ing. Amorous intrigue, Rom. xiii. 13.

Chăm'bēr-lain (*man of the chamber*). Officer in charge of the king's chamber, 2 Kgs. xxiii. 11; Esth. i. 10, 12, 15; Dan. i. 8-11. A more dignified office, in Acts xii. 20; Rom. xvi. 23.

Chă-mē-lē-ôn (*ground lion*). A species of lizard, arboreal in habit. But the word thus translated implies a frog, Lev. xi. 30.

Chăm'ois (*sham-my*) (*buck*). The chamois not known in Palestine. A wild sheep, or goat, may be meant, Deut. xiv. 5.

Chă'năan. Greek spelling of Canaan, Acts vii. 11; xiii. 19; Judith v. 3.

Chăn'cēl-lōr (*usher of a law-court*). A keeper of the king's seal, Ez. iv. 8.

Chăp'i-ter (*head*). The ornamental head of a pillar, Ex. xxxvi. 38; xxxviii. 17; 1 Kgs. vii. 31, 38.

Chăp'man (*cheap-man*). A trader, 1 Kgs. x. 15; 2 Chr. ix. 14.

Chăr'ă-ăth'ă-lar, 1 Esdr. v. 36. [CHERUB.]

Chăr'ă-că. An obscure place, 2 Macc. xii. 17.

Chăr'ă-shim, **Valley of** (*ravine of craftsmen*). Where Joab's ancestors lived, 1 Chr. iv. 14.

Chăr'chē-mish, 2 Chr. xxiv. 20; **Chăr'chă-mis**, 1 Esdr. i. 25. [CARCHEMISH.]

Chăr'cus, 1 Esdr. v. 32. [BARKOS.]

Chăr'ger (*car*). A dish for receiving water and blood, and for presenting offerings of flour and oil, Num. vii. 13, 79; later, a large service plate, Matt. xiv. 8.

Chăr'tot (*car*). A two-wheeled vehicle, used for travel and war, Gen. xli. 43; xli. 29; 1 Kgs. xviii. 44; 2 Kgs. v. 9. In use by enemies of Israel, Josh. xi. 4; Judg. iv. 3; 1 Sam. xiii. 5. Adopted for war by David and Solomon, 2 Sam. viii. 4; 1 Kgs. ix. 19; x. 26; xxii. 34; 2 Kgs. ix. 16; Isa. xxxi. 1.

Chăr'mis. Ruler of Bethulia, Judith vi. 15.

Chăr'tan, Acts vii. 2-4. [HARAN.]

Chă'sē-ba, 1 Esdr. v. 31. [GAZERA.]

Chă'bār (*strength*). A river of Chaldea; seat of Ezekiel's visions, Ezek. i. 3; iii. 15, 23.

Chēd'ôr-lă-q-mēr (*handful of sheaves*). King of Elam, Gen. xiv. 1-24.

Chēse. The Hebrew words imply curds, or curdled milk, 1 Sam. xvii. 18; Job x. 10; 2 Sam. xvii. 29.

Chē'lāl (*perfect*). A returned captive, Ez. x. 30.

Chē'l'ci-as. Hilkiah, Bar. i. 7.

Chē'l'ph (*perfection*). A returned captive, Ez. x. 35.

Chē'l'us. A place west of Jordan, Judith i. 9.

Chē'lūb (*basket*). (1) A Judahite, 1 Chr. iv. 11. (2) Father of one of David's overseers, 1 Chr. xxvii. 26.

Chē-lū'bāl (*capable*). Caleb, 1 Chr. ii. 9.

Chēm'a-rims (*black ones*). Sun-worshippers, Zeph. i. 4.

Chēm'osh (*subduer*). National god of Moab, and Ammon, Num. xxi. 29; Judg. xi. 23, 24; 1 Kgs. xi. 7; 2 Kgs. xxiii. 13.

Chē-nā'ā-nah (*merchant*). (1) Father of Zedekiah, 1 Kgs. xxii. 11. (2) A Benjamite, 1 Chr. vii. 10.

Chēn'a-nī (*contraction of Chenaniah*). A Levite, Neh. ix. 4.



Roman Centurion. (See p. 27.)

Chēn'a-nī'ah (*made by God*). A Levite, 1 Chr. xv. 22.

Chē-phār-hā'm-mo-nāl. "Hamlet of the Ammonites," in Benjamin, Josh. xviii. 24.

Chē-phī'rah (*hamlet*). A Gibeonite city, Josh. ix. 17; Ez. ii. 25; Neh. vii. 29.

Chē'ran (*tyre*). A Horite, Gen. xxxvi. 26; 1 Chr. i. 41.

Chē'rē-as. A general, 2 Macc. x. 32-37.

Chēr'ēth-ims, Ezek. xxv. 16. [CHERETHITES.]

Chēr'ēth-ites (*executioners*). A portion of David's body guard, 2 Sam. viii. 18; xv. 18; xx. 7, 23; 1 Kgs. i. 38, 44; 1 Chr. xviii. 17.

Chēr'rīth (*cutting*). The place where Elijah was fed by ravens, 1 Kgs. xvii. 3-5.

Chē'rūb. A place in Babylonia, Ez. ii. 59; Neh. vii. 61.

Chēr'ub, **Chēr'u-bīm** (*terrible*). Guards of Paradise, Gen. iii. 24; and the mercy seat, Ex. xxv. 18. Wrought in gold or wood, Ex. xxxvi. 35; xxxvii. 7-9. Of immense size in Solomon's Temple, 1 Kgs. vi. 27. Four-winged and four-faced, Ezek. i. 6; x. 14; Rev. iv. 8.

Chēs'a-lon (*hopes*). A landmark of Judah, Josh. xv. 10.

Chēs'ed (*gain*). Fourth son of Nahor, Gen. xxii. 22.

Chē'sil (*foot*). A place in south Judah, Josh. xv. 30.

Chēst (*box*). A coffin, Gen. i. 26. Treasure chest, 2 Kgs. xii. 9; 2 Chr. xxiv. 8-11. Trunk or packing-case, Ezek. xxxvii. 24. In all other places, "Ark."

Chēst'nut-tree, Gen. xxx. 37; Ezek. xxxi. 8; the plane-tree is meant.

Chē-sūl'ōth (*loins*). Town of Issachar, Josh. xix. 18.

Chēt-ti'im, 1 Macc. i. 1. [CHITTIM.]

Chē'zīb (*lying*). Gen. xxxviii. 5. Probably Achzib.

Chī'don (*dart*). Spot where the accident befel the Ark, 1 Chr. xiii. 9-13. Nachon, 2 Sam. vi. 6.

Chief of Asia, Acts xix. 31. [ASIAARCH.]

Chief Priest. [HIGH PRIEST.]

Chil'dren. Children an honor, childlessness a misfortune, Gen. xvi. 2; Deut. vii. 14; 1 Sam. i. 6; 2 Sam. vi. 23; 2 Kgs. iv. 14; Ps. cxxvii. 3; Isa. xlvii. 9, Jer. xx. 15. Males circumcised on eighth day, Lev. xii. 3. Wearing an occasion of rejoicing, Gen. xxi. 8.

Chil'e-āb (*like the father*). Son of David, 2 Sam. iii. 3.

Chil'i-on (*sickly*). Husband of Ruth, Ruth i. 2.

Chil'mād (*closed*). A country on the Euphrates, Ezek. xxvii. 23.

Chim'ham (*longing*). A friend of David, 2 Sam. xix. 37, 38; Jer. xli. 17.

Chin'ne-rēth, **Chin'ne-rōth**. (1) A city on or near coast of Sea of Galilee, Josh. xi. 2. (2) Old name for the inland sea known as Lake Gennesareth, or Sea of Galilee, Num. xxxiv. 11; Deut. iii. 17; Josh. xiii. 27.

Chī-os (*open*). The island of Scio, Acts ix. 15.

Chīs'lēū. Ninth month of the Jewish sacred, and third of the civil, year, corresponding to parts of Nov. and Dec., Neh. i. 1.

Chīs'lon (*hope*). A Benjamite, Num. xxiv. 21.

Chīs'lōth-tā'bōr, Josh. xix. 12. [CHESULLOTH.]

Chīt'tim, **Kīt'tim** (*bruisers*). Descendants of Javan, and their country, supposedly Cyprus, Gen. x. 4; Num. xxiv. 24; 1 Chr. i. 7; Isa. xxiii. 1-12.

Chī'ūn. An Israelite idol, Am. v. 26. [REMPHAN.]

Chīō'ē (*green herb*). A Christian woman of Corinth, 1 Cor. i. 11.



Chameleon. (See p. 27.)

Chō'bā, Chō'bāl. A place in Bethulia, Judith vi. 4; xv. 4.

Chōr-ā'shan. A haunt of David, 1 Sam. xxx. 30.

Chō-rā'zin (*secret*). A city on the coast of the Sea of Galilee, Matt. xi. 21; Luke x. 13.

Chō'ze-bā. Descendants of Judah, 1 Chr. iv. 22.

Christ. The Anointed; the Messiah. A title of Jesus, the Saviour: at first with the article, "The Christ;" later, as part of a proper name, "Jesus Christ." [JESUS.]

Chris'tian. Follower of Christ. First so called at Antioch, Syria, A. D. 43, Acts xi. 26; xxvi. 28.

Chrōn'i-cles ("words of days," *annals*). Thirteenth and fourteenth of O. T. Books. Originally one book called Paraleipomena, "things omitted." A supplement to Kings, compiled, no doubt, by Ezra. The history covers a period of 3500 years.

Chrÿs'ō-lite (*gold stone*). Evidently the yellow topaz, Rev. xxi. 20.

Chrÿs'ō-prā'sus (*golden leak*). An apple-green variety of chalcedony, Rev. xxi. 20.

Chüb. Allies of Egypt, Ezek. xxx. 5.

Chün (*ready*). A city that supplied brass to Solomon, 2 Sam. viii. 8.

Chürch (*assembly*). A congregation of religious worshippers, Acts vii. 38; Matt. xvi. 18. Visible, Acts ii.; Col. i. 24. Invisible, Heb. xii. 23.

Chürn-ing. Prov. xxx. 33. The milk was enclosed in skin bags, which were shaken or trodden.

Chü'shan-rîsh/a-thā'im (*great conqueror*). A king of Mesopotamia, Judg. iii. 8-10.

Chü'si. A place, Judith vii. 18.

Chü'zā (*seer*). Steward of Herod, Luke viii. 3; xiv. 10.

Çi-lÿ'çia (*rolling*). A province of Asia Minor. Chief city, Tarsus, birthplace of Paul, Acts ix. 11, 30; xv. 41.

Çin'nā-mōn (*dried*). Inner bark of the cinnamon-tree, Ex. xxx. 23; Rev. xviii. 13. A perfume, Prov. vii. 17.

Çin'ne-rōth. A district of Naphtali, 1 Kgs. xv. 20. [CHINNERETH.]

Çir'a-mā. Returned Jews, 1 Esdr. v. 20.

Çir'cūm-ç'i'sion (*cutting around*). Cutting off the foreskin. A rite, performed on males on eighth day after birth, Gen. xvii.; Lev. xii. 3; Ex. xii. 44; John vi. 22. Antagonized by Christianity, Acts xv.; 1 Cor. vii. 18; Gal. v. 2.

Çis, Acts xiii. 21. [KISH.]

Çis'al, Esther xi. 12. [KISH.]

Çis'tern (*chest*). Common and necessary in the East. Sometimes synonymous with "wells," Num. xxi. 22, and "pits," Gen. xxxvii. 22; 2 Sam. xvii. 18; Eccl. xii. 6; Jer. xxxviii. 6.

Çit'ims, 1 Macc. viii. 5. [CHITIM.]

Çit'i-zēn-ship. Roman citizenship exempted from imprisonment or scourging without trial, and gave the right of appeal to the Emperor, Acts xvi. 37; xix. 28, 29; xxv. 11.

Çit'ÿ (*place for citizens*). Cain and Nimrod city-builders, Gen. iv. 17; x. 9-11. "Fenced cities," fortified cities, 2 Kgs. x. 2; Isa. xxvi. 1. "City of David," Jerusalem, Bethlehem, 1 Chr. xi. 5; Luke ii. 11. "City of God," Jerusalem, Ps. xli. 4; Neh. xi. 1. "Cities of Refuge," six in number, Deut. xix. 7-9; Num. xxxv. 6-15.

Clau'dā (*lamentable*). A small island near Crete, Acts xxvii. 16.

Clau'di-ā (*lame*). A female friend of Paul and Timothy, 2 Tim. iv. 21.

Clau'di-us (*lame*). Claudius Cæsar. Fifth Roman Emperor. Reign, A. D. 41-54. Banished the Jews from Rome, Acts xvii. 2.

Clau'di-us Lÿs't-as. [LYSIAS.]

Clāy. Used variously, Ps. xviii. 42; Isa. lvii. 20;

Jer. xxxviii. 6; John ix. 6; for making pottery, Isa. xli. 25; for brick-making, 2 Sam. xii. 31; for sealing, Job xxxviii. 14; for writing tablets.



Clay Tablets from Nineveh.

Clēan and Un'clean. Words applied to personal and ceremonial conditions, and to edibility of animals, Gen. vii. 2; Lev. xi.-xv.; Num. xix.; Ex. xxii. 31; xxiv. 15-26.

Clēm'ent (*mild*). A co-worker with Paul, Phil. iv. 3.

Clē'o-pas (*renowned father*). One of the two disciples to whom Christ appeared, Luke xxiv. 18.

Clē'o-phas (*renowned*). Husband of Mary, John xix. 25. Called also Alphaeus.

Clōth. Skins first supplied the place of cloth. Art of weaving cloth early known, Ex. xxxv. 25. Judg. v. 30.

Clō'thing. [DRESS.]

Clōud (*round mass*). A prominent feature in Oriental imagery, Prov. xvi. 15; Isa. xxv. 5; Job xxx. 15. A token of Divine presence and protection, Ex. xvi. 10; Num. xii. 5.

Clōut'ed. Worn out and patched, Josh. ix. 5.

Cni'dus (*nī'dus*) (*age*). The peninsula of Caria, and the city upon it, Acts xxvii. 7; 1 Macc. xv. 23.

Cōal (*glow*). The coal of scripture is charcoal, or embers, Prov. xxvi. 21; John xviii. 18; xxi. 9; heated stones, 1 Kgs. xxi. 6; Isa. vi. 6; metaphorical, 2 Sam. xxii. 9-13; Ps. xviii. 8, 12, 13; Rom. xii. 20.

Cōast (*rib*). Often used as border or boundary, Judg. xi. 20; 1 Sam. v. 6; Matt. xvi. 34.

Cōat (*coarse mantle*). [DRESS.]

Cōck. The crowing of the cock in Matt. xxvi. 34; Mark xiv. 30; Luke xxii. 34, indicated the third watch of the night, from midnight to daylight.

Cōck'a-trice (*crocodile like*). The basilisk, Jer. viii. 17; Isa. xl. 8; xiv. 29; lix. 5; in all which some species of hissing, venomous serpent is meant.

Cōck'le (*stinking*). A weed that grows among grain; doubtless the tare, identified as darnel, Job xxi. 40.

Çөл'e-Sÿr'i-ā and Çöl'o-Sÿr'i-ā (*hollow Syria*). That part of Syria lying between the Libanus and Anti-Libanus ranges, 1 Macc. x. 69.

Cōf'fer (*basket*). A movable box hanging from the side of a cart, 1 Sam. vi. 8, 11, 15.

Cōf'fin (*basket*). [BURIAL.]

Cō'hört (*company*). [ARMY.]

Cöl'hō'zeh (*all-seeing*). A man of Judah, Neh. iii. 15; xi. 5.

Cō'li-us, 1 Esdr. ix. 23. [KELIAH.]
Cō'l'lar. "Collars" in Judg. viii. 26, and "chains" in Isa. iii. 19, should be "ear-drops."
Cō'l'lēge (*collected*). That part of Jerusalem north of the old city, 2 Kgs. xxii. 14.
Cō'l'lops (*tender meat*). Slices of meat, Job xv. 27.
Cō'l'ny (*cultivated*). Philippi, colonized by Rome, Acts xvi. 12.



Dandel. (See Cockle, p. 29.)

Cō'l'ors (*tints*). Royal colors, purple, Judg. viii. 26; Esth. viii. 15; Luke xvi. 19; Rev. xvii. 4; blue, Ex. xxv. 4; Esth. i. 6. Vermilion used for beams, walls and ceilings, Jer. xxii. 14; Ezek. xxiii. 14.

Cō-lō's'sē (*punishment*). A city of Phrygia. Paul wrote to the church there, Col. i. 2; iv. 13.

Cō-lō's's'ans, *Epistle to*. Written by Paul from Rome, A. D. 61 or 62, and delivered by Tychicus, Acts xxviii. 16; Col. iv. 7, 8.

Cōlt (*young camel or ass*). The young of camels and asses, Gen. xxxii. 15; xlix. 11; Judg. x. 4; Job xi. 12; Matt. xxi. 2-7.

Cōm'fōrt-er (*brave together*). Defender and helper. Applied to the Holy Ghost, and Christ, John xiv. 16.

Cōm'merce (*buying together*). Limited among Hebrews, Gen. xiii. 2; xxiv. 22, 53. Outside enterprises a failure, 1 Kgs. xxii. 48-9. Used some foreign articles, Ez. iii. 7; Neh. xiii. 16; supplied some, 1 Kgs.

v. 11; Acts xii. 20. Temple commerce led to Christ's rebuke, Matt. xxi. 12; John ii. 14.

Cōm-mū'nion (*bound together*). Mutual love, confidence and fellowship, 1 Cor. x. 16; 2 Cor. xiii. 14; 1 John i. 3. The Lord's supper called the "holy communion."

Cōm'pass (*encircle*). To make a circuit, 2 Sam. v. 23; Acts xxviii. 13.

Cōn-a-nī'ah (*made by Jehovah*). A Levite, 2 Chr. xxxv. 9.

Cōn-c'ision (*cutting off*). A sarcastic use by Paul of the word circumcision, Phil. iii. 2.

Cōn-cū-bine (*lying with*). In the Jewish economy, a secondary wife, betrothed according to custom, Gen. xxi. 14; xxv. 6; Ex. xxi. 7; Deut. xxi. 10-14. Concubinage repudiated in N. T., Matt. xix. 4-9; 1 Cor. vii. 2-4.

Cōn'duit (*wit*) (*conductor*). A water pipe or aqueduct, 2 Kgs. xviii. 17; xx. 20; Isa. vii. 3; xxxvi. 2; ditch, Job xxxviii. 25.

Cō'nēy, **Cō'n'y** (*rabbit*). The small rabbit-like animal known as the *Hyrax Syriacus*, Lev. xi. 5; Deut. xiv. 7; Prov. xxx. 26.

Cōn'grē-gā'tion (*collected together*). Biblically, the Hebrew nationality, Num. xv. 15. Generally, collected Jewry, Ex. xii. 19. A popular assembly, Acts xix. 32, 39, 41. A religious assembly, or church, Acts vii. 38.

Cō-nī'ah. [JECONIAH.]

Cōn'ō-nī'ah (*the Lord's appointed*). Treasurer of tithes, 2 Chr. xxxi. 12, 13.

Cōn'sē-crāte (*together sacred*). The tribe of Levi consecrated to the priesthood, Ex. xxiii. 28, 29; Lev. vii. 37. Consecrate vessels, Josh. vi. 19; profits, Mic. iv. 13; fields, Lev. xxvii. 28; cattle, 2 Chr. xxix. 33; persons, Num. vi. 9-13; nations, Ex. xix. 6.

Cōn'vō-cā'tion (*called together*). The "congregation," when called in a purely religious capacity, Ex. xii. 16; Lev. xxiii. 2; Num. xxviii. 18.

Cook'ing. Done by both sexes, Gen. xviii. 6-8; later by servanthood, 1 Sam. viii. 13. Kids, lambs and calves furnished meat for guests, Gen. xviii. 7; Luke xv. 23.

Cō'ōs (*summit*), Acts xxi. 1. [Cos.]

Cō'ping. The top and projecting layer of a wall, 1 Kgs. vii. 9.

Cōp'per (*from Cyprus*). The "brass" of the Bible. Known to antediluvians, Gen. iv. 22. Used largely in the temple, 1 Chr. xxii. 3-14; and for vessels, ornaments and mirrors, Ex. xxxviii. 8; helmets and spears, 1 Sam. xvii. 5, 6; 2 Sam. xxi. 16.

Cōr. [HOMER.]

Cōr'al. Used by Hebrews for beads and ornaments. Ranked among precious stones, Job xxviii. 18; Ezek. xxvii. 16.

Cōr'ban (*offering*). The offering in fulfilment of a vow, Lev. xxvii. 1; Num. xxx. The plea of corban reprehended by Christ, Matt. xv. 3-9.

Cōr'be, 1 Esdr. v. 22. [ZACCAB.]

Cōrd (*string*). Various made and used, Isa. xix. 9; scourge, John ii. 15; ship-ropes, Acts xxvii. 32.

Cō'rē, Eccles. xiv. 18; Jude 11. [KORAH.]

Cō'r'i-ān'der (*smelling like a bed-bug*). A plant of the parsley family producing aromatic seeds. Ex. xvi. 31; Num. xi. 7.

Cōr'inth (*ornament*). Anciently Ephraim; capital of Achaia. Destroyed by Rome, b. c. 146. Rebuilt by Julius Cæsar, b. c. 46, as a Roman colony. Paul founded a church there, Acts xviii. 1; xx. 2, 3.

Cōr'inth'ians, *Epistles to*. I. written by Paul at Ephesus, 1 Cor. xvi. 8; treats of church organization, social practices, holy observances, and doctrinal affairs. II. written a few months afterwards, at suggestion of Titus; largely refers to Paul's right to preach and teach, 2 Cor. vii. 5; ix. 2.

Cōr'mō-rant (*sea raven*). A large, greedy water-

bird, pronounced "unclean." Lev. xi. 17; Deut. xiv. 17. Doubtless "pelican" in Isa. xxxiv. 11; Zeph. ii. 14.

Côrn (kernel). In a Bible sense, grain of all kinds, except our maize, or Indian corn. Used largely in figurative speech, Gen. xli. 22; Ex. ix. 32; Deut. xi. 14; xviii. 4; xxviii. 51; 2 Chr. ii. 15; Isa. xxviii. 25; Ezek. xxvii. 17; Matt. xii. 1.

Côrnê'ljus (of a horn). A Roman centurion and first Gentile convert, Acts x. 1-33.

Côrner (horned). Grain-field corners not allowed to be wholly reaped, Lev. xix. 9; xxiii. 22. "Legal corner," one sixtieth of the field. "Length and breadth" of a country, Num. xxiv. 17; Jer. xlviii. 45. "Corner-stone," chief stone in a foundation, Job xxxviii. 6. Figuratively in Isa. xxviii. 16; Matt. xxi. 42.

Côr'net (horn). The curved signal horn of the Jews, usually made of the horn of a ram, ox, chamois, or wild goat, Lev. xxv. 9; Ezek. xxxiii. 4, 5; 1 Chr. xv. 25.

Côs, Cō's (summit). A small island of the Grecian archipelago, Acts xxi. 1.

Cō'sam (diviner). One of Christ's ancestors, Luke iii. 28.

Côte (cot, den). A sheepfold, 2 Chr. xxxii. 28.

Côt'tage (cot). A rustic tent or shelter, Isa. xxiv. 20.

Côt'ton (wool-plant). Not known to Hebrews. Cotton garments mentioned on the Rosetta stone.

Côuch (placed). [BED.]

Côun'cil (called together). In N. T., (1) The Sanhedrim, Matt. xxvi. 59. (2) Lesser courts, Matt. x. 17; Mark xiii. 9. (3) A jury of councillors, Acts xxv. 12. [SANHEDRIM.]

Côurs'es (running). Priests divided into twenty-four classes, courses, or orders, 1 Chr. xxiv. [ABIA.]

Côurt (enclosure). The enclosed space within the limits of Oriental houses. The outer area of the tabernacle and temple, Ex. xxvii. 9; Lev. vi. 16; 2 Sam. xvii. 18; 1 Kgs. vi. 36; 2 Kgs. xxiii. 12; 2 Chr. xxxiii. 5.

Cou'tha. One of the returned, 1 Esdr. v. 32.

Côv'e-nant (coming together). Ratified by eat-



Egyptian Cups. (See p. 32.)

ing together, oaths, witnesses, gifts, pillars, Gen. ix. 15; xli. 30, 31; xxxi. 50-52. Covenant of the law through Moses, Ex. xx. 24; of the gospel through Christ, Gal. iii.; Heb. viii.

Côv'et (desire). Rightful desire, 1 Cor. xii. 31, good. Wrongful desire, sinful, Ex. xx. 17; xviii. 21; Prov. xxviii. 16; Luke xii. 15-34; 1 Tim. vi. 9, 10.

Cow. Cow and calf not to be killed on same day, Lev. xxii. 28. Symbol of plenty, Isa. vii. 21.

Côz (thorn). A Judahite, 1 Chr. iv. 8.

Côz'bî (liar). Daughter of Zur, Num. xxv. 15-18.

Cräck'n'els (that cracks). Hard brittle cakes, 1 Kgs. xiv. 3.

Crâne. A large, long-necked, heron-like bird, of gray plumage, noisy on the wing, Isa. xxxviii. 14; Jer. viii. 7.

Crâ'tes. Governor of Cyprus, 2 Macc. iv. 29. **Crê-â'te', Crê-â'tion (make, made).** To produce out of nothing by Almighty fiat, Gen. i.; ii. The universe.

Crês'cens (increasing). Assistant of Paul, 2 Tim. iv. 10.

Crête (carnal). Now Candia. One of the largest islands in the Grecian archipelago. Paul founded a church there in charge of Titus, Acts ii. 11; xvii. 1-12; Tit. i. 5-13.

Crêtes. Inhabitants of Crete, Acts ii. 11.

Crîb. A stall for cattle, and the manger or rack for hay or straw, Job xxxix. 9; Prov. xiv. 4; Isa. i. 3.

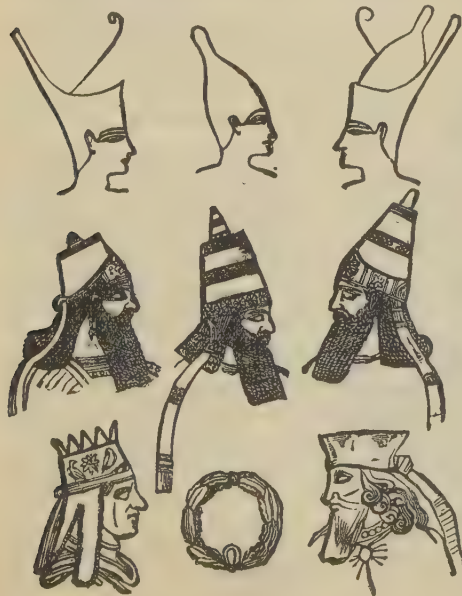
Crîm'son (carmine). A deep-red color; or a red tinged with blue, Jer. iv. 30.

Crîp'ing-pins (curling pins). Crimping pins, Isa. iii. 22.

Crîs'pus (curled). Chief ruler of the synagogue at Corinth, Acts xviii. 8. Baptized by Paul, 1 Cor. i. 14.

Crôss (across). A gibbet of wood of various forms, Deut. xxi. 23; John xix. 17; Gal. iii. 13. Now a sacred emblem.

Crown (curved). A head-dress, Ezek. xvi. 12. Head-dress of priests, kings, and queens, Ex. xxviii. 36-38; 2 Chr. xxiii. 11; Esth. ii. 17. Symbol of power, honor, and eternal life, Prov. xii. 4; Lam. v. 16; 1 Pet. v. 4.



Crowns of Ancient Kings.

Crū'ci-fix'ion (*fixing to the cross*). A method of death punishment by fixing to a cross, Gen. xi. 19; Esth. vii. 10. Limbs sometimes broken to hasten death, John xix. 31. Sepulture denied, Deut. xxi. 22, 23, but an exception allowed in Christ's case, Matt. xxvii. 58.

Crū'ci-fy. [CRUCIFIXION.]

Crūse (*pot*). A bottle, flask, or jug for holding liquids, 1 Sam. xxvi. 11; 1 Kgs. xvii. 12; xix. 6.

Crŷ's'tal (*frost*). A disputed original, variously translated crystal, Job xxviii. 17; frost, Gen. xxxi. 40; ice, Job xxxviii. 29.

Cū'bit (*elbow*). Distance from the elbow to end of the middle finger, or about 21.8 inches, Gen. vi. 15; 1 Sam. xvii. 4.

Cuck'oo (*crowder*). A mistranslation; and perhaps the storm-petrel is meant, Lev. xi. 16; Deut. xiv. 15.

Cū'cūm-ber (*cumberer*). Much used for food in the East, Num. xi. 5; Isa. i. 8.

Cūm'min. An annual of the parsley family, producing aromatic seeds, Isa. xxviii. 25; Matt. xxiii. 23.

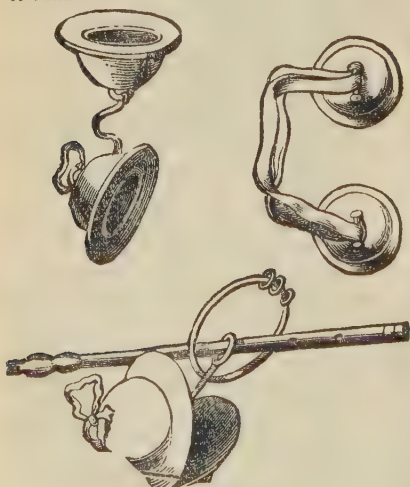
Cūn'ning (*test*). Skilful, Gen. xxv. 27; 1 Sam. xvi. 16.

Cūp (*coop, tub*). A drinking vessel of various designs, made of horn, clay, or metal, Gen. xiv. 2; 1 Sam. xvi. 13; 1 Kgs. vii. 26. Used figuratively in Ps. xxiii. 5; Isa. li. 17; Rev. xiv. 10; Matt. xx. 22; xxvi. 39.

Cūp'beār'er. [BUTLER.]

Cūsh (*black*). (1) Oldest son of Ham, Gen. x. 6, 8; 1 Chr. i. 8-10. (2) That indefinite country translated Ethiopia in Gen. ii. 13. (3) The country settled by Ham's descendants, Gen. x. 6-8; Isa. xviii. 1; Jer. xiii. 23; Dan. xi. 43. (4) A Benjamite, Ps. vii. title.

Cū'shan (*blackness*). Hab. iii. 7. Some refer it to Cūsh.



Cymbals.

Cū'shi (*Ethiopian*). (1) A foreigner in David's army, 2 Sam. xvii. 21-32. (2) An ancestor of Jehudi, Jer. xxxvi. 14. (3) Father of Zephaniah, Zeph. i. 1.

Cūth (*burning*). The land in Persia whence colo-



Cyrus the Great.

nists came into Samaria, 2 Kgs. xvii. 30. Cuthah in vs. 24.

Cū'thah, Cūth-ites, 2 Kgs. xvii. 24. [CUTH.]

Cū'tings, Of the flesh, forbidden by Levitical law, Lev. xix. 28; xxi. 5; Deut. xiv. 1.

Çŷ'a-mon. A place near Carmel, Judith vii. 3.

Çŷm'bal (*hollow of a vessel*). Metallic plates, slightly concave, used as musical instruments, by striking them together, 1 Chr. xiii. 8; xvi. 5; Ps. cl. 5; 1 Cor. xiii. 1.

Çŷ'press (*from Cyprus*). Not indigenous to Palestine. Juniper may be meant, Isa. xlv. 14.

Çŷp'ri-an. Dweller in Cyprus, 2 Macc. iv. 29.

Çŷ'prus (*fairness*). A large island in N. E. angle of the Mediterranean. Christianity introduced quite early, Acts xi. 19. Birthplace of Barnabas, Acts iv. 36. Paul visited it, Acts xiii. 4-13.

Çŷ-rē'nē (*wall*). Capital of Cyrenaica, in northern Africa, and corresponding to Tripoli. Simon was of Cyrene, Matt. xxvii. 32; Mark vi. 21. Cyreneans present at Pentecost, Acts ii. 10; vi. 9.

Çŷ-rē'nī-us (*of Cyrene*). Roman governor of Syria, B. C. 4-1, and A. D. 6-11; Luke ii. 2; Acts v. 37.

Çŷ'rus (*sun*). Founder of the Persian empire, Dan. vi. 28; xi. 13; 2 Chr. xxxvi. 22. United Media to Persia. Conquered Babylon, B. C. 538, and reigned over the consolidated empire till B. C. 529. A guardian and liberator of captive Jews, Isa. xlv. 28; xlv. 1-7. Daniel was his favorite minister. See Dan., also Ez. i. 1-4; iii. 7; iv. 3; v. 13-17; vi. 3.

D

Dāb'a-reh, Josh. xxi. 28. [DABERATH.]

Dāb'ba-shēth (*hump*). A boundary of Zebulun, Josh. xix. 11.

Dāb'e-rāth (*pasture*). A Levitical city, Josh. xix. 12.

Dāb-rī-ā. A swift scribe, 2 Esdr. xiv. 24.

Dā-cō'hī, 1 Esdr. v. 28. [AKKUB.]



Dagon.

Dād-dē'us, or **Sād-dē'us,** 1 Esdr. viii. 45, 46, [IDDO.]

Dā'gōn (*fish*). National male idol of the Philistines, 1 Chr. x. 10. Noted temples at Ashdod, 1 Sam. v. 1-7; Gaza, Judg. xvi. 23; Beth-dagon, Josh. xv. 41; and in Asher, Josh. xix. 27. Represented with human hands and face and a fish's body.

Dāi'san, 1 Esdr. v. 31. [REZIN.]

Dāl'a-ī'ah (*freed by God*). A Judahite, 1 Chr. iii. 24.

Dāle, the King's. A valley near Jerusalem, Gen. xiv. 17; 2 Sam. xviii. 18.

Dāl'mā-nū'thā. A town on Sea of Galilee, Mark viii. 10.

Dāl-mā'tī-ā (*she-a*) (*deceitful*). A province of Illyricum, 2 Tim. iv. 10; Rom. xv. 19.

Dāl'phon (*swift*). Son of Haman, Esth. ix. 7.

Dām'a-rīs (*heifer*). An Athenian woman converted by Paul, Acts xvii. 34.

Dā-mās'eus. A city of Asia, 133 miles N. E. of Jerusalem, Gen. xiv. 15; xv. 2. Adjacent region called "Syria of Damascus," 2 Sam. viii. 5. Taken by David, 2 Sam. viii. 6; and by Joab, 2 Kgs. xiv. 28. Scene of Paul's conversion, Acts ix. 1-27; xxii. 1-16.

Dām-nā'tion (*condemnation*). Consignment to everlasting perdition, Matt. xxiii. 33; Mark iii. 29; John v. 29; 2 Pet. ii. 3.

Dān (*judge*). (1) Fifth son of Jacob, Gen. xxx. 6; xlix. 16. Allotment, Josh. xix. 40-46. Portion of the tribe moved north, Josh. xix. 47, 48; Judg. xviii. (2) Changed name of Laish, or Leshem, Josh. xix. 47; Judg. xviii. 29. (3) A place in Arabia, Ezek. xxvii. 19.

Dān'ites. Members of the tribe of Dan, Judg. xiii. 2; 1 Chr. xii. 35.

Dān-jā'an (*Danite*). Probably the northern Danites, 2 Sam. xxiv. 6.

Dānce (*drag along*). (1) In Hebrew, "leaping for joy." Not a measured step, Ps. xxx. 11. Common on festal occasions, Ex. xv. 20, 21; Judg. xi. 34; 1 Sam. xviii. 6, 7; 2 Sam. vi. 14; Jer. xxxi. 4; Luke vi. 23; xv. 25; Acts iii. 8. (2) A musical instrument, Ps. cl. 3-5. "Pipe," in margin.

Dān'iel (*judgment of God*). (1) Fourth of the greater prophets. Carried captive to Babylon, B. C. 604; and named Belteshazzar, Dan. i, ii. Made a governor under Darius, Dan. vi. 2. Last vision on the Tigris in third year of Cyrus, B. C. 534, x. 1-4. (2) Second son of David, 1 Chr. iii. 1. (3) Son of Ithamar, Ez. viii. 2. (4) A co-covenanter, Neh. x. 6.

Dān'iel, Book of. First six chapters historic. Chapters vii.-xii. contain the earliest model of apocalyptic literature. Largely acknowledged in N. T., Matt. xxiv. 15; Luke i. 19, 26; Heb. xi. 33, 34. "The Song of the Three Holy Children," "History of Susanna," and "History of Bel and the Dragon," are apocryphal additions to Daniel's writings.

Dān'nah (*judging*). A city of Judah, Josh. xv. 49.

Dāph'ne (*bay-tree*). Sanctuary of Apollo, near Antioch, 2 Macc. iv. 33.

Dā'rā, 1 Chr. ii. 6. [DARDA.]

Dār'wā (*pearl of wisdom*). One of four famed for wisdom, 1 Kgs. iv. 31.

Dār'ic (*kingly*). A Persian coin of gold and silver; former worth about five dollars; latter fifty cents. "Dram," in 1 Chr. xxix. 7; Ez. ii. 69; Neh. vii. 70-72.

Dā-rī-us (*Persian* ["*dara*," *king*]). (1) Darius the Mede, Dan. v. 31; vi. ix. 1; xi. 1. Captured Babylon from Belshazzar, B. C. 538. (2) Darius Hystaspes, King of Persia, B. C. 521-486. He re-



Damascus.

stored the captive Jews, Ez. iv. 5, 24; vi. 14, 15; Hag. i. 1, 15; Zech. i. 1, 7; vii. 1. (3) Darius the Persian, Neh. xii. 22. Darius Codomanus, B. C. 336-330, last king of Persia.

Dār'ness (*blackness*). Absence of light, Gen. i. 2; 9th plague, Ex. x. 20-23; State of misery, Job xviii. 6; God's dwelling, Ex. xx. 21; 1 Kgs. viii. 12; typical of national convulsion, Acts ii. 19, 20; state of the fallen, Matt. viii. 12; ignorance, John i. 5; sympathetic, Luke xxiii. 44.

Dār'kon (*scatterer*). His children returned, Ez. li. 66; Neh. vii. 68.

Dāte (*like a finger*). Fruit of the date-palm, 2 Chr. xxxi. 5, marg. [PALM.]



Date-palm and Fruit.

Dā'than (*of a spring*). A Reubenite chief and conspirator, Num. xvi. 1, xxvi. 9; Deut. xi. 6.

Dāth'ē-ma. Ramoth-gilead, 1 Macc. v. 9.

Dāugh'ter (*milk*). Daughter or one of female descendant, Gen. xxiv. 48; female inhabitant, Gen. vi. 2; Isa. x. 32; xxiii. 12; Luke xxiii. 28; singing birds, Eccl. xii. 4.

Dā'vid (*well-beloved*). Youngest son of Jesse, 1 Sam. xvi. 8-12, born at Bethlehem. Anointed king by Samuel, 1 Sam. xvi. 13. Re-anointed at Hebron, 2 Sam. ii. 4. United his kingdom and raised it to great strength and splendor. Died at the age of 70, B. C. 1015, after a reign of seven and a half years over Judah and thirty-three years over the entire kingdom of Israel. History told in 1 Sam. xvi. to 1 Kgs. ii.

Dā'vid, City of. [JERUSALEM.]

Dāy (*shining*). Natural Hebrew day from sunset to sunset, Gen. i. 5; Ex. xii. 13. Sabbath the only day named; others numbered, Lev. xxiii. 32. Morning, noon, and evening divisions, Ps. lv. 17. Hours introduced, Dan. iii. 6; John ii. 9. Indefinite time, Gen. ii. 4; of birth, Job iii. 1; of ruin, Hos. i. 11; of judgment, Joel i. 15; of Christ's kingdom, John vii. 56.

Dāys'man. Umpire or moderator, Job ix. 33.

Dāy'spring. Dawn, Job xxxviii. 12; Luke i. 78.

Dāy'star. Morning star, 2 Pet. i. 19.

Dēacon (*servant*). A subordinate minister or officer in early Christian Church, Acts vi. 1-6. Qualifications in 1 Tim. iii. 8-12.

Dēacōn-ess. A female officer in early Church, Rom. xvi. 1; 1 Tim. v. 10.

Dead Sea. Not so called until the second century. In O. T. "Salt Sea" and "Sea of the Plain." [SALT SEA.]

Dēarth. [FAMINE.]

Dē'bīr (*oracle*). (1) A Levitical city of Judah, Josh. xxi. 15; Kirjath-sepher, Josh. xv. 15; Kirjath-sannah, xv. 49. (2) A northern boundary of Judah, Josh. xv. 7. (3) A boundary of Gad, Josh. xiii. 26. (4) A king of Egion, Josh. x. 3-26.

Dēb'o-rah (*bee*). (1) Nurse of Rebekah, Gen. xxxv. 8; Judg. vii. 59. (2) Prophetess and Judge, Judg. iv. 5-14; v. (3) Grandmother of Tobit, Tob. i. 8.

Dēbt'ōr (*ower*). Lands or the person might be taken for debt, and held till the year of jubilee, Ex. xxi. 2; Lev. xxv. 29-34; 2 Kgs. iv. 1; Neh. v. 3-5.

Dē-cāp'ō-lis (*ten cities*). A Roman province embracing parts of Syria and Palestine, Matt. iv. 25; Mark v. 20; vii. 31.

De-gi'sion, Valley of. Joel iii. 14. "Valley of Jehoshaphat," "or judgment," as in verses 2 and 12.

Dē'dan (*low*). (1) Grandson of Cush, Gen. x. 7. (2) Son of Jokshan, Gen. xxv. 3. Both founders of Arabian or Idumean tribes, Isa. xxi. 13; Ezek. xxxviii. 13.

Ded'a-nīm. Descendants of Dedan, Isa. xxi. 13.

Dēd'i-cā'tion (*declaration*). Devoting person, place or thing to holy use, Ex. xl. 1; Num. vii. 2; 2 Sam. viii. 11; 1 Kgs. viii. 12; Ez. vi. 1; Neh. xii. 27; "Feast of Dedication" commemorated the purging of the temple, John x. 22; 1 Macc. iv. 52-59.

Dēep. Abyss, or abode, of lost spirits, Luke viii. 31; Rom. x. 7. "Bottomless pit," Rev. ix. 1, 2, 11; xi. 7.

Dēer (*wild*), Deut. xiv. 5; 1 Kgs. iv. 23. [FALLOW-DEER.]

Dē-grēe' (*step or grade down*). Rank or station, Ps. lxxi. 9; 1 Tim. iii. 13. "Song of Degrees," title to Ps. cxx.-cxxxiv.

Dē-hā'vites. Colonists planted in Samaria, Ez. iv. 9.

Dē'kār (*lancer*). Father of one of Solomon's commissaries, 1 Kgs. iv. 9.

Del'a-iah (*freed by God*). (1) Leader of the 23d priestly course, 1 Chr. xxiv. 18. (2) Returned Jew, Ez. ii. 60; Neh. vii. 62. (3) Father of Shemaiah, Neh. vi. 10. (4) A courtier, Jer. xxxvi. 12.

Dē-li'lah (*longing*). A woman of Sorek, employed to discover the secret of Samson's strength, Judg. xiv. 4-20.

Dē'luge (*washing away*). The usual modern word for Noah's flood, Gen. vi.-viii.

Dē'lus (*suddenly visible*). Smallest of the Cyclades islands, 1 Macc. xv. 23.

Dē'mas (*popular*). A friend of Paul at Rome, Col. iv. 14; 2 Tim. iv. 10.

Dē-mē'tri-us (*belonging to Ceres*). (1) A silver-smith at Ephesus, Acts xix. 24-30. (2) A disciple, 3 John, 12. (3) Demetrius (I.) Scer, of Syria, 1 Macc. x. 48-50. (4) Demetrius (II.) Nicator, 1 Macc. x.

Dē-nā'rī-us (*ten asses*). A Roman silver coin worth about 15 cents. The "penny" of N. T., Matt. xx. 2.

Dēp'ū-tŷ (*selected*). In N. T., a proconsul, or governor, Acts xiii. 7, 8, 12.

Dēr'bē (*string*). A city of Lycaonia in Asia Minor, Acts xiv. 20; xx. 4.

Dēs'ert (*deserted*). An arid sandy plain, or wild mountainous waste, Ex. xxiii. 31; Deut. xl. 24; Ps. lxxv. 12.

Dēs'sā-ū. A village, 2 Macc. xiv. 16.

Dē'u'el (*knowledge of God*). Father of Eliasaph, Num. i. 14. Reuel in ii. 14.

Dē'u'te-rō-nō-mŷ. So called because it "repeats the law." Fifth book of O. T. and last of the Pentateuch. Authorship ascribed to Moses, except last chapter. Chapters i.-iv. 40 rehearse the wanderings; v.-xxvi. recapitulate the law; the others deliver the law into keeping of the Levites, and describe the death of Moses.

Dēv'il (*slanderer*). The Hebrew Satan, "adver-

sary," Matt. xvi. 23; Mark viii. 33; Luke xxii. 3; Rev. xx. 2. The devil of bodily possession was rather the polluting power of disease—dumbness, Matt. ix. 32; blindness, xli. 22; epilepsy, Mark ix. 17-27; insanity, Matt. xlii. 28; murderous antipathy, John vii. 20.

Dew. Source of fertility, Gen. xxvii. 28; Judg. vi. 37-40; object of rich imagery, Deut. xxxii. 2; Job xxx. 19; Ps. cxxxiii. 3.

Dī'al (*daily*). An instrument for telling the time of day, 2 Kgs. xx. 11; Isa. xxxviii. 8.

Dī'a-mōnd (*adamant*). Pure crystallized carbon. Third stone in second row of high-priest's breast-plate, Ex. xxviii. 18; Ezek. xxviii. 13.

Dī-ān'ā (*safely*). A Roman goddess. The Artemis of the Greeks. Her temple at Ephesus regarded as one of the seven wonders of the world, Acts xix. 24-28.

Dīb'lā-īm (*two cakes*). Mother-in-law of Hosea, Hos. i. 3.

Dīb'lāth. Unidentified place, Ezek. vi. 14.

Dīb'ōn (*wasting*). (1) A town of Gad, Num. xxxii. 3, 34. Dibon-gad, Num. xxxiii. 45, 46. Accounted to Reuben, Josh. xiii. 9, 17. Now Dhiban, within the gateway of which the famous Moabite stone was found in 1868. (2) A town in south Judah, Neh. xi. 25.

Dī'bon-gād. [DIBON, 1.]

Dīb'rī (*orator*). A Danite, Lev. xxiv. 11.

Dīd'y-mus (*twain*). Surname of Thomas, John xi. 16; xx. 24; xxi. 2.

Dik'lāh (*palm*). A son of Joktan, Gen. x. 27; 1 Chr. i. 21.

Dil'ē-an (*cucumber*). A lowland city of Judah, Josh. xv. 38.

Dīm'nah (*dring*). A Levitical city, Josh. xxi. 35.

Dī'mon (*reddish*). A stream of Moab, Isa. xv. 9.

Dī-mō'nah (*dunghill*). A city in south Judah, Josh. xv. 22.

Dī'nah (*judged*). First daughter of Jacob and Leah, Gen. xxx. 21; xxxiv.

Dī'nā-ites. Cuthean colonists in Samaria, Ez. iv. 9.

Dīn'hā-bah. A capital of Edom, Gen. xxxvi. 32; 1 Chr. i. 43.

Dī'ō-nys'tus (*devotee of Dionysos, or Bacchus*). A member of the court of Areopagus at Athens, Acts xvii. 34.

Dī'ō-nys'sus (*Bacchus*). Bacchus, 2 Macc. xiv. 33.

Dī'os-cōr-in'thi-us (*Corinthian Jove*). A month in the Cretan calendar, 2 Macc. xi. 21.

Dī-ot'rē-phēs (*nourished by Jupiter*). A Christian, 3 John 9.

Dīs-g'iple (*learner*). Follower of Christ, Matt. x. 24; of John, Matt. ix. 14. Applied specially to the twelve, Matt. x. 1; xi. 1; xx. 17.

Dīs'cus (*round plate*). The quoit, 2 Macc. iv. 14.

Dīs-cov'er (*uncovery*). Uncovering, making bare, Ps. xix. 9; Isa. xxii. 8; Mic. i. 6.

Dīs-eas'eg (*uneasy*). Visitations of plagues and pestilences frequent in Bible lands, Gen. vii. viii.; Ex. xii. 21-29; 2 Kgs. xix. 35; 1 Chr. xii. 12; Acts xii. 23. Principal bodily diseases were, ophthalmia, leprosy, brain and malarial fevers, lung disorders.



Diana.

Dī'shan (*antelope*). Youngest son of Seir, Gen. xxxvi. 21.

Dī'shon (*antelope*). Sons of Seir, Gen. xxxvi. 21-30.

Dīs'pōn-sā'tion (*weighing out*), 1 Cor. ix. 17; Eph. i. 10; iii. 2; Col. i. 25. In these instances, authority to preach and teach.

Dīs-pēr'sion (*scattering*). The breaking up of the Jewish kingdoms and scattering of the tribes by conquest, James i. 1; 1 Pet. i. 1.

Dīs'taff (*flax-staff*). The staff around which flax was prepared for spinning, Prov. xxxi. 19.

Dī'vēg (*rich*). A popular name for the rich man in Luke xvi. 19-31.

Dī'vī-nā'tion (*belonging to a god*). In Scripture, the false use of means to discover the divine will; by rods, Hos. iv. 12; arrows, Ezek. xxi. 21; cups, Gen. xli. 5; the liver, Ezek. xxi. 21; dreams, Deut. xiii. 3; Zech. x. 2; consulting oracles, Isa. xli. 21-24; xlv. 7. Faith in divination forbidden, Lev. xix. 26.

Dī-vōr'ce (*turning asunder*). Allowed by Mosaic law, Deut. xxiv. 1-4, yet forbidden in certain cases, xxii. 19, 29. Christ regarded adultery as an only cause for divorce, Matt. v. 31, 32; xix. 9; Mark x. 11; Luke xvi. 18.

Dīz'g-hāb (*gold region*). Scene of one of Moses' adventures, Deut. i. 1.

Dōc'tor (*teacher*). A teacher of the Law of Moses, Luke ii. 46; v. 17. Teacher of the Christian faith, 1 Cor. xii. 28.

Dō'cus. Springs near Jericho, 1 Macc. xvi. 15.

Dōd'g-ī (*loving*). Leader of David's second military course, 1 Chr. xxvii. 4.

Dōd'a-nīm (*leaders*). Descendants of Javan, Gen. x. 4; 1 Chr. i. 7.

Dōd'g-vah. Father of Eliezer, 2 Chr. xx. 37.

Dō'dō (*loving*). (1) Father of one of David's captains, 2 Sam. xxii. 24. (2) Father of Eleazar, 2 Sam. xxiii. 9; 1 Chr. xi. 12. (3) Grandfather of Tola, Judg. x. 1.

Dō'eg (*fearful*). An overseer of Saul's herds, 1 Sam. xxi. 7; xxii. 9-22.

Dōg. An unclean animal, Ex. xi. 7; xxii. 31; Deut. xxiii. 18; regarded with contempt, 1 Sam. xvii. 43; xxiv. 14; 2 Sam. ix. 8; 2 Kgs. viii. 13; Matt. vii. 6; Rev. xxii. 15; guards, Isa. lvi. 10; Job xxx. 1; scavengers, 1 Kgs. xiv. 11; xxi. 19-23; xxii. 38; enemies, Ps. xxii. 16-20.

Dōr (*through*). [GATE.]

Dōph'kah (*drovers*). A desert station of the Israelites, Num. xxxiii. 12.

Dōr (*dwelling*). A city on the coast north of Cæsarea, Josh. xi. 2; xii. 23; xvii. 11; Judg. i. 27; 1 Kgs. iv. 11.

Dō'rā, 1 Macc. xv. 11. [DOR.]

Dōr'eas (*gazelle*). The woman of Joppa whom Peter raised from the dead, Acts ix. 36-42. [TABITHA.]

Dō-rēm'ē-nēs. Father of Ptolemy Macaron, 1 Macc. iii. 38.

Dō-s'ith-ē-us. (1) A Jewish captain, 2 Macc. xii. 19-35. (2) A priest, Esth. xi. 1, 2.

Dō'thā-īm, Judith iv. 6. [DOTHAN.]

Dō'than (*two wells*). The place where Joseph was sold, Gen. xxxvii. 17; 2 Kgs. vi. 13.

Do You To Wit. To make known, 2 Cor. viii. 1.

Dove (*diver*). Clean by the law and offered as a sacrifice by the poor, Gen. xv. 9; Lev. v. 7; xii. 6-8; Luke ii. 24; symbol of innocence, Matt. x. 16; harbinger of God, Gen. viii.; emblem of Holy Spirit, Matt. iii. 16.

Dove's Dung. Eaten as a last resort, in time of famine, 2 Kgs. vi. 25.

Dow'r'y (*gift*). The consideration paid the father

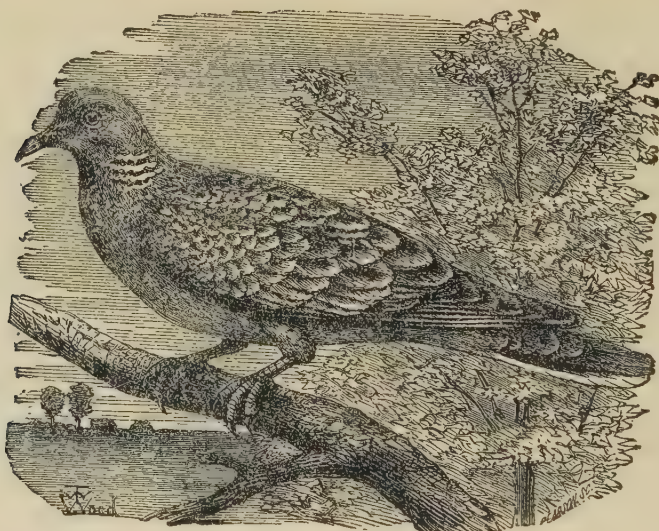
of the bride by the bridegroom, Gen. xxix. 18; xxxiv. 12; 1 Sam. xviii. 25; Hos. iii. 2.

Dräch'má, Drächm (*handful*). A silver coin of Greece, corresponding to the Roman denarius, and worth about fifteen and a half cents. A piece of silver, Luke xv. 8, 9.

the two-humped, or Bactrian, camel, 1 Kgs. iv. 28; Isa. lx. 6; Jer. ii. 23; Mic. i. 13.

Dru-sil'á (*watered by dew*). Daughter of Herod Agrippa I., Acts xii. 1-4, 20-23; xxiv. 24.

Duke (*leader*). Hereditary chief or sheikh of Edom, Gen. xxxvi. 15-43.



Turtle Dove. (See p. 35.)

Drä'g'on (*serpent*). An animal of the lizard species. Evidently a wild beast, as a jackal, in Job xxx. 29; Isa. xxxiv. 13; Ps. xlv. 19; Jer. ix. 11; Mic. i. 8; sea-serpent, Gen. i. 21; land-serpent, Ex. vii. 9-12; Deut. xxxii. 33; devil, Rev. xii. 3-17.

Drä'g'on Well. Possibly Gihon, Neh. ii. 13.

Dräm (*handful*). 1 Chr. xxix. 7; Ez. ii. 69; Neh. vii. 70-72. [DABIC.]

Dräught House. Cesspool, 2 Kgs. x. 27; Matt. xv. 17.

Drëam (*phantom*). Seriously regarded by ancients, Gen. xl. Divine method of approach, Gen. xx. 3-7; 1 Sam. xxviii. 6; Acts xxvii. 22-25. Interpretation of an exceptional gift, Gen. xl. 5-23; xli. 14-45; Dan. iv. 19-27.

Dress (*keeping straight*). Of leaves, Gen. iii. 7; skins, iii. 21; woollens, xxxviii. 12; Ex. xxv. 4; Lev. xlii. 47; linen, 1 Chr. iv. 21; silk, Rev. xviii. 12; mixed materials forbidden, Lev. xix. 19; colors rich, Ex. xxxv. 25; Luke xvi. 19: no sexual interchanges, Deut. xxii. 5; common inner dresses, armless shirt, second tunic, linen wrapper, Mark xiv. 51; outer, for men, woollen wrap, 2 Sam. xv. 30; Esth. vi. 12; for women, a long shawl, Ruth iii. 15; Isa. ii. 22-24; Jer. xlii. 22; girdled, Matt. xxiv. 18; Acts xii. 8; 1 Kgs. xviii. 46; poor man's bedclothes, Ex. xlii. 26, 27.

Drink offering. The pouring of a small quantity of wine on the daily morning and evening sacrificial lamb, Ex. xxix. 40; Lev. xliii. 18.

Drink, Strong. Use of, not uncommon among Hebrews, Gen. ix. 21; xix. 34, 35; Ps. cvii. 27; Isa. xxiv. 20; xlix. 26 li. 17-22; John ii. 1-11; but under prohibitions, Prov. xx. 1; Isa. v. 11.

Dron'e-dä-ry (*running*). Post camel of the East, usually the one-humped species, as distinguished from

Dül'ci-mer (*sweet song*). The bagpipe and not the strung dulcimer is meant, Dan. iii. 5-15.

Du'mah (*silence*). (1) A son of Ishmael, Gen. xxv. 14; 1 Chr. i. 30. (2) A town in Judah, Josh. xv. 52. (3) A region, Isa. xxi. 11.

Düng (*excrement*). Dung of cattle used for fuel, Ezek. iv. 12. Manure made from straw, Isa. xxv. 10. A fertilizer, Luke xiii. 8.



Flying Dragon.

Dūn'geon (*tower, keep*). [PRISON.]
Du'rā (*circle*). A plain of Babylon, Dan. iii. 1.
Dūst (*storm breath*). Symbol of mourning, Josh. vii. 6; Isa. xlvii. 1; feebleness, Gen. xviii. 27; Job xxx. 19; countless numbers, Gen. xiii. 16; low condition, 1 Sam. ii. 8; rage, 2 Sam. xvi. 13; Acts xxii. 23; renunciation, Matt. x. 14; Mark vi. 11; Acts xlii. 51. A sand storm, Deut. xxviii. 24.
Dwēll'ings. [HOUSES.]

E

Ea'gle (*dark-colored*). The eagle of Scripture is probably the griffon vulture, Mic. i. 16; Matt. xxiv. 28; Luke xvii. 37; unclean, Lev. xi. 13; Deut. xiv. 12; noted for height and rapidity of flight, Prov. xxiii. 5; 2 Sam. i. 23; Job i. 26; Deut. xxviii. 49; Jer. iv. 13; great age, Ps. ciii. 5; care of young, Ex. xix. 4; Deut. xxxii. 11, 12; Isa. xl. 31.



Eagle.

E'a-nēs. A returned captive, 1 Esdr. ix. 21.
Ea'ring (*plowing*). Earing time was plowing time, Gen. xiv. 6; Ex. xxxiv. 21; Deut. xxi. 4; 1 Sam. viii. 12.
Earn'est (*pledge*). Pledge, Gen. xxxviii. 17; surety, Prov. xvii. 18; hostage, 2 Kgs. xiv. 14; deposit or advance, 2 Cor. i. 22; Eph. i. 14.
Ea'r'ings. Included "nose-rings;" worn by both sexes; Gen. xxv. 4; Ex. xxxii. 2; Judg. viii. 24; Job xlii. 11; offerings, Num. xxx. 50.
Earth (*producer*). The world, Gen. i. 1; dry land, i. 10; the soil, ii. 7.
Earth'en-wāre. [POTTERY.]
Earth'quāke (*earth-shaking*). A natural and historic phenomenon, in Am. i. 1; Zech. xiv. 5; 1 Kgs. xix. 11, 12; Matt. xxvii. 51. Token of God's

wrath, Judg. v. 4; 2 Sam. xxii. 8; Ps. lxxvii. 18; xviii. 4; civ. 32; Am. viii. 8; Hab. iii. 10.

Ea'st (*dawn*). The Hebrew idea was "before" "in front of," "to the East," Gen. xxix. 1; Num. xxiii. 7; Job i. 3; Ezek. xlvii. 8; Matt. ii. 1.

Ea'st'er (*Eastre, Saxon goddess*). The day commemorative of Christ's resurrection. Wrongly associated with the Saxon Eastre festival, and the Jewish Passover feast, but corrected in R. V., Acts xii. 4.

Ea'st Sea. Ezek. xlvii. 18; Joel ii. 20. The Dead Sea.

Ea't. Offensive to eat or drink outside of certain limits, Gen. xliii. 32; Matt. ix. 11; John iv. 9.

E'bal (*stone*). (1) Son of Shobal, Gen. xxxv. 23. (2) Son of Joktan, 1 Chr. i. 22. Obal, Gen. x. 23.

E'bal, Mount. The mount of curses in Samaria, Deut. xi. 29; Josh. viii. 30-35.

E'bed (*servant*). (1) Father of Gaal, Judg. ix. 26-35. (2) One of the returned, Ez. viii. 6.

E'bēd-mē'lēch (*king's servant*). An Ethiopian, Jer. xxxviii. 12; xxxix. 15-18.

E'b'en-e'zēr (*stone of help*). A memorial stone, 1 Sam. iv. 1-5; vii. 12.

E'bēr (*beyond*). (1) Great-grandson of Shem, Gen. x. 24; 1 Chr. i. 19. (2) A Benjamite, 1 Chr. viii. 12. (3) A priest, Neh. xii. 20.

E-b'ā-sāph (*father that adds*). A Levite, 1 Chr. vi. 23, 37.

E'bō-nŷ (*stone-like*). A hard, heavy, dark wood, used for ornamental work and musical instruments, Ezek. xxvii. 15.

E-brō'nah (*gateway*). A desert encampment, Num. xxxiii. 34.

E-cā'nus. A swift scribe, 2 Esdr. xiv. 24.

Ec-bāt'a-nā (*egress*). Greek for Achmetha, Ez. vi. 2, marg.

Ec-clē'gi-ās'tēs (*preacher*). Twenty-first book of O. T. Authorship ascribed to Solomon. An old man's confession of the vanities of life.

Ec-clē'ēi-ās'ti-cus (*of the assembly*). The Latin name of the "Wisdom of Jesus, Son of Sirach," seventh of the Apocryphal books.

Ed (*witness*). A word, Josh. xxii.

E'dār (*flock*). A tower, Gen. xxiv. 21.

E'd-dī'as, 1 Esdr. ix. 26. [JEZIAH.]

E'dēn (*pleasure*). (1) First residence of man, Gen. ii. 15. Paradise. Site not fixed. (2) A mart of Mesopotamia, 2 Kgs. xix. 12; Isa. xxxvii. 12. (3) Beth-eden, Am. i. 5. (4) A Levite, 2 Chr. xxix. 12. (5) Another Levite, 2 Chr. xxxi. 15.

E'dēr (*flock*). (1) A town of Judah, Josh. xv. 21. (2) A Levite, 1 Chr. xliii. 23; xxiv. 30.

E'dēs, 1 Esdr. ix. 35. [JADDUA.]

E'd'nā. Wife of Raguel, Tob. vii. 2-16.

E'dom (*red*). Called also Idumea and Mount Seir. Name given to Esau, his country and people, Gen. xxxii. 3-19; xxxiii. 1-16. It lay to the south of Palestine and Moab.

E'd're-i (*fortress*). (1) A capital of Bashan, Num. xxi. 33; Deut. iii. 10; Josh. xii. 4. (2) Town of northern Palestine, Josh. xix. 37.

Eg'tah (*heifer*). A wife of David, 2 Sam. iii. 5; 1 Chr. iii. 3.

Eg'ta-īm (*ponds*). A place in Moab, Isa. xv. 8.

Eg'lōn (*calf-like*). (1) A King of Moab, Judg. iii. 12-23. (2) A lowland town of Judah, Josh. x. 3-5; xv. 39.

E'gypt (*Coptic land*). Northeastern country of Africa; the Hebrew "Mizraim," Gen. x. 6, and

"Land of Ham," Ps. cv. 23, 27. Bondage place of Israelites, Ex. i.-xiv. Noted for Nile river, rich soil and gigantic ruins. Ancient religion monotheistic, with sun as central object; and attributes of nature in form of trinities. Vast temples and numerous priests. Kings called Pharaohs, who perpetuated their reigns in obelisks, temples, sculptures, sphinxes, pyramids, etc. In intimate commerce with Hebrews, 1 Kgs. iii. 1. Conquered Judea, 1 Kgs. xiv. 25, 26. Frequently mentioned in Scripture.



Sphinx. (See Egypt.)

Ē'hī, Gen. xli. 21. [AHIRAM.]
Ē'hūd (*united*). (1) Son of Bilhan, 1 Chr. vii. 10. (2) A judge of Israel, Judg. iii. 15-21.

Ē'kēr (*tearing up*). A Judahite, 1 Chr. ii. 27.
Ē'k'rē-bel. A place in Esdraelon, Judith vii. 18.
Ē'k'rōn (*migration*). One of the five Philistine cities, Josh. xiii. 3; xv. 45; xix. 43; 1 Sam. v. 10.
Ē'k'rōn-ites. Inhabitants of Ekron, Josh. xiii. 3.

Ē'lā, 1 Esdr. ix. 27. [ELAM.]
Ē'lā-dah (*eternity of God*). An Ephraimite, 1 Chr. vii. 20.

Ē'lah (*oak*). (1) Son and successor of Baasha on the throne of Israel, b. c. 928-27, 1 Kgs. xvi. 8-10. (2) Father of Hosea, 2 Kgs. xv. 30; xvii. 1. (3) A duke of Edom, Gen. xxxvi. 41. (4) Father of Solomon's commissary, 1 Kgs. iv. 18. (5) Son of Caleb, 1 Chr. iv. 15. (6) A chief of Benjamin, 1 Chr. ix. 8. (7) The valley in which David slew Goliath, 1 Sam. xvii. 2-19.

Ē'lām (*age*). (1) Son of Shem, Gen. x. 22, and his count'y, xiv. 1-9; Dan. viii. 2, in Mesopotamia. (2) A chief of Benjamin, 1 Chr. vii. 24. (3) A Korhite Levite, 1 Chr. xxvi. 3. (4) Persons whose children returned, Ez. ii. 7, 31; Neh. vii. 12, 34. (5) A priest, Neh. x. 14.

Ē'lām-ites. Inhabitants of Elam, Ez. iv. 9.
Ē'lā-sah (*whom God made*). (1) A priest, Ez. x. 22. (2) Son of Shaphan, Jer. xxix. 3.

Ē'lāth, **Ē'lōth** (*oaks*). A city of Edom, Deut. ii. 8; Seat of Solomon's navy, 1 Kgs. ix. 26; 2 Chr. viii. 17.

Ē'l-bēth=el (*God of Bethel*). Place where God appeared to Jacob, Gen. xxxv. 7.

Ē'l'cī-ā. Progenitor of Judith, Judith viii. 1.
Ē'l'da-ah (*called of God*). Last son of Midian, Gen. xxv. 4; 1 Chr. i. 33.

Ē'l'dād (*loved of God*). One of the seventy assistants of Moses, Num. i. 16, 26-29.

Ē'l'dēr (*old man*). Highest in tribal authority,

Gen. xxiv. 2; i. 7; Ex. iii. 16; iv. 29; Num. xxii. 7. One of the 70 justiciars, Num. xi. 25, or Sanhedrin, Judg. ii. 7; 2 Sam. xvii. 4; Jer. xxix. 1. An official in early Christian church, like presbyter or bishop, Acts xx. 17, 28.

Ē'lē-ād (*praised of God*). An Ephraimite, 1 Chr. vii. 21.

Ē'lē-ā'leh (*ascent of God*). A Moabite town, assigned to Reuben, Num. xxxii. 3, 37; Isa. xv. 4; Jer. xlviii. 34.

Ē'lē-ā-sā. A place near Ashdod, 1 Macc. ix. 5-18.

Ē'lē-ā-sah (*made by God*). (1) A Judahite, 1 Chr. ii. 39. (2) A descendant of Saul, 1 Chr. viii. 37; ix. 43.

Ē'lē-ā'zar (*help of God*). (1) Third son of Aaron, Ex. vi. 23. Chief of the Levites, Num. iii. 32; and high priest, Num. xx. 28. (2) Son of Abinadab, 1 Sam. vii. 1. (3) One of David's mighty men, 2 Sam. xxiii. 9; 1 Chr. xi. 12. (4) A Levite, 1 Chr. xxiii. 21. (5) A priest, Neh. xii. 42. (6) Son of Phinehas, Ez. viii. 33. (7) Son of Parosh, Ez. x. 25. (8) Surnamed Avaran, 1 Macc. vi. 43. (9) A scribe, 2 Macc. vi. 18. (10) Father of Jason, 1 Macc. viii. 17. (11) Son of Eliud, Matt. i. 15.

Ē'lē-ā-zū'rus, 1 Esdr. ix. 24. [ELIASHIE.]

Ē'lē-ct (*chosen out*). One called to everlasting life; the saved collectively, Matt. xxiv. 22; Mark xiii. 27; Luke xviii. 7; Rom. viii. 33; Tit. i. 1. The "elect lady," 2 John i. 1, probably refers to the Christian church.

Ē'lē-lō'lē-ī's-ra-el (*strength of the God of Israel*). Name of Jacob's altar, Gen. xxxiii. 19, 20.

Ē'leph (*ox*). A town of Benjamin, Josh. xviii. 28.

Ē'le-phānt (*ox*). The Hebrew *eleph* means an ox, 1 Kgs. x. 22; 2 Chr. ix. 21; Job xl. 15, margins.

Ē'leu'thē-rus. A Syrian river, 1 Macc. xi. 7.

Ē'l-hā'nan (*grace of God*). (1) A noted Hebrew



Pyramids of Gizeh. (See Egypt.)

warrior, 2 Sam. xxi. 19; 1 Chr. xx. 5. (2) One of David's body-guard, 2 Sam. xxiii. 24.

Ē'lī (*going up*). A descendant of Aaron, Lev. x. 12. First of a line of high priests, 1 Sam. i. 9-17; ii. 22-36; iii. 1-14; and Judge of Israel for 40 years, iv. 14-18. Line extinguished, 1 Kgs. i. 26, 27.

Ē'lī, **Ē'lī**, **lā'mā sā-bāch-thā'nī**. The Lord's cry upon the cross, Matt. xxvii. 46; Mark xv. 34, "My God, my God, why hast thou forsaken me?" Ps. xxii. 1.

Ē'l-ī'ab (*God is father*). (1) A Chief of Zebulun,

Num. i. 9. (2) A Reubenite, Num. xxvi. 8, 9. (3) A Levite musician, 1 Chr. xv. 18-20. (4) Eldest brother of David, 1 Chr. ii. 13. (5) A Gadite leader, 1 Chr. xii. 9. (6) An ancestor of Samuel, 1 Chr. vi. 27. (7) Son of Nathaniel, Judith viii. 1.

Ē-lī'a-dā (*known of God*). (1) A younger son of David, 2 Sam. v. 16; 1 Chr. iii. 8. (2) A Benjamite general, 2 Chr. xvii. 17.

Ē-lī'a-dah. Father of Rezon, 1 Kgs. xi. 23-25.

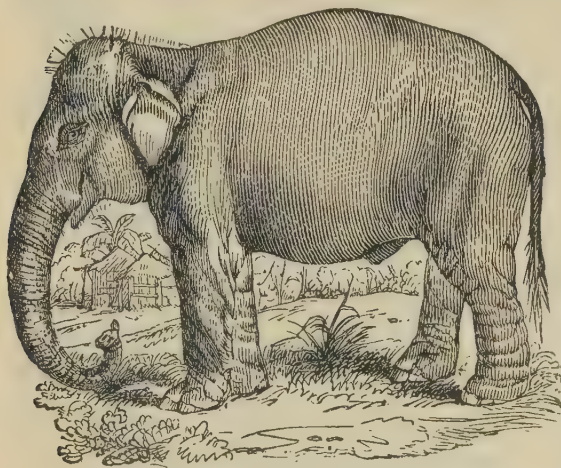
Ē-lī'ah (*God the Lord*). (1) A Benjamite chief, 1 Chr. viii. 27. (2) One of the returned, Ez. x. 26.

Ē-lī'ah-bā (*hidden by God*). One of David's guard, 2 Sam. xxiii. 32; 1 Chr. xi. 33.

Ē-lī'a-kīm (*raised of God*). (1) Master of Hezekiah's household, 2 Kgs. xviii. 18-37; Isa. xxxvi. 3. (2) Original name of King Jehoiahiakim, 2 Kgs. xxiii. 34; 2 Chr. xxxvi. 4. (3) A priest, Neh. xii. 41. (4) Forefather of Joseph, Matt. i. 13. (5) Father of Jonan, Luke iii. 30, 31.

Ē-lī'a-lī, 1 Esdr. ix. 34. [BINNUL]

Ē-lī'am (*God's people*). (1) Father of Bathsheba, 2 Sam. xi. 3. (2) One of David's warriors, 2 Sam. xxiii. 34.



Elephant. (See p. 38.)

Ē-lī'as. N. T. form of Elijah. [ELIJAH.]

Ē-lī'a-sāph (*God increaseth*). (1) Chief of Dan, Num. i. 14; ii. 14; vii. 42; x. 20. (2) A Levite chief, Num. iii. 24.

Ē-lī'a-shib (*restored of God*). (1) Eleventh priest of "order of governors," 1 Chr. xxiv. 12. (2) A Judahite, 1 Chr. iii. 24. (3) High priest, Neh. iii. 1-21. (4) Three of the returned, Ez. x. 24, 27, 36.

Ē-lī'a-thah (*to whom God comes*). Leader of the twentieth temple course, 1 Chr. xxv. 4, 27.

Ē-lī'dad (*beloved of God*). A Benjamite, Num. xxiv. 21.

Ē-lī'el (*God, my God*). (1) A chief of Manasseh, 1 Chr. v. 24. (2) A forefather of Samuel, 1 Chr. vi. 34. (3, 4) Two chiefs of Benjamin, 1 Chr. xii. 20, 22. (5, 6) Two heroes of David's guard, 1 Chr. xi. 46, 47. (7) A Gadite, 1 Chr. xii. 11. (8) A Levite, 1 Chr. xv. 9-11. (9) Overseer of Temple offerings, 2 Chr. xxxi. 13.

Ē-lī'ē-nā-ī (*eyes toward God*). A chief of Benjamin, 1 Chr. viii. 20.

Ē-lī'ē-zēr (*help of God*). Servant of Abraham, Gen. xv. 2, 3. (2) Second son of Moses, Ex. xviii. 4; 1 Chr. xxiii. 15-17; xxvi. 25. (3) A chief of Benja-

min, 1 Chr. vii. 8. (4) A priest, 1 Chr. xv. 24. (5) A Reubenite chief, 1 Chr. xxvii. 16. (6) A prophet, 2 Chr. xx. 37. (7) Messenger of Ezra, Ez. viii. 16. (8, 9, 10) Returned Jews, Ez. x. 18, 23, 31. (11) Ancestor of Christ, Luke iii. 29.

Ē-lī'ē-nā-ī (*eyes toward God*). A returned leader, Ez. viii. 4.

Ē-lī'ē-hō'reph (*God his reward*). A scribe, 1 Kgs. iv. 3.

Ē-lī'hū (*God is his*). (1) A forefather of Samuel, 1 Sam. i. 1. (2) Eldest brother of David, 1 Chr. xxvii. 18. (3) A captain of Manasseh, 1 Chr. xii. 20. (4) A Levite door-keeper, 1 Chr. xxvi. 7. (5) One of Job's friends, Job xxxii. 2.

Ē-lī'jah (*God is God*). (1) The prophet; Elias in N. T., Matt. xvii. 3. A Tishbite of Gilead; appears suddenly; is fed by ravens; restores the widow's son, 1 Kgs. xvii. 1-24; invokes fire on the prophets of Baal, xviii. 17-40; aunts Hazael, Jehu, and Elisha, xix.; denounces Ahab and Jezebel, xxi. 17-24; is translated in a chariot of fire, 2 Kgs. ii.; reappears on the mount of Transfiguration, Luke ix. 28-35. (2) A son of Harim, Ez. x. 21.

Ē-lī-kā (*rejected of God*). One of David's guards, 2 Sam. xxiii. 25.

Ē-līm (*oaks*). Second encampment of the Israelites after crossing the Red Sea, Ex. xv. 27; Num. xxxiii. 9.

Ē-līm'ē-lech (*my God is king*). Husband of Naomi, Ruth i. 1-3.

Ē-lī'ī-ō-ē-nā-ī (*eyes toward God*). (1) A descendant of David, 1 Chr. iii. 23, 24. (2) A Simeonite, 1 Chr. iv. 36. (3) A Levite door-keeper, 1 Chr. xxvi. 3. (4) A Benjamite, 1 Chr. vii. 8. (5) Two priests, Ez. x. 22, 27.

Ē-lī-ō'nas, 1 Esdr. ix. 22-32.

[ELIENAL.]

Ē-lī-phal (*judged of God*). Son of Ur, 1 Chr. xi. 35. Eliphelet, 2 Sam. xxiii. 34.

Ē-līph'a-lēt (*God of deliverance*). A son of David, 2 Sam. v. 16; 1 Chr. xiv. 7.

Ē-lī-phāz (*God his strength*). (1) A son of Esau, Gen. xxxvi. 4; 1 Chr. i. 35, 36. (2) One of Job's friends, Job iv., v., xv., xxii.

Ē-līph'e-leh (*who exalts God*). A harper, 1 Chr. xv. 18-21.

Ē-līph'e-lēt (*God of deliverance*). (1) One of David's warriors, 2 Sam. xxiii. 34.

(2) Name of two sons of David, 1 Chr. iii. 6, 8. (3) A descendant of Saul, 1 Chr. viii. 39. (4) Two of the returned, Ez. viii. 13; x. 33.

Ē-lī'sā-bēth (*oath of God*). Wife of Zecharias, Luke i. 36-38.

Ē-lī'sē-us. Greek form of Elisha, Luke iv. 27.

Ē-lī'shā (*God his salvation*). Anointed prophet by Elijah, 1 Kgs. xix. 16-21. Prophesied in reigns of Jehoram, Jehu, Jehoahaz and Joash, a period of sixty years. Life and works in 2 Kgs. ii.-ix.; xiii. 14-21.

Ē-lī'shah (*God sones*). Eldest son of Javan, Gen. x. 4; Ezek. xxvii. 7.

Ē-līsh'a-mā (*whom God hears*). (1) Grandfather of Joshua, Num. i. 10. (2) Two sons of David, 2 Sam. v. 16; 1 Chr. iii. 6, 8. (3) A priest, 2 Chr. xvii. 8. (4) A Judahite, 1 Chr. ii. 41. (5) Grandfather of Ishmael, 2 Kgs. xxv. 25. (6) A scribe, Jer. xxxvi. 12, 20-21. (7) A priest, 2 Chr. xvii. 8.

Ē-līsh'a-phāt (*whom God judges*). Captain of a hundred, 2 Chr. xxiii. 1.

Ē-līsh'ē-bā (*God her oath*). Wife of Aaron, Ex. vi. 23.

Ēl'ī-shū'ā. A son of David, 2 Sam. v. 15; 1 Chr. xiv. 5. Elishama, 1 Chr. iii. 6-8.

Ē-lis'ī-mus, 1 Esdr. ix. 28. [ELIASHIB.]

Ē-lī'ū. A forefather of Judith, Judith viii. 1.

Ē-lī'ūd (God my praise). Ancestor of Joseph, Matt. i. 15.

Ē-liz'ā-phan (protected of God). (1) A Levite chief, Num. iii. 30; 1 Chr. xv. 8. Elzaphan, Ex. vi. 22; Lev. x. 4. (2) A chief of Zebulun, Num. xxxiv. 25.

Ē-lī'zūr (God his rock). A prince of Reuben, Num. i. 5; ii. 10.

Ēl'kā-nah, Ēl'kō-nah (provided of God). (1) Grandson of Korah, Ex. vi. 24; 1 Chr. vi. 23. (2) Another descendant of Korah, 1 Chr. vi. 26, 35. (3) Another Levite, 1 Chr. vi. 27, 34; 1 Sam. i. 1-23; ii. 11, 20. (4) A Levite, 1 Chr. ix. 16. (5) A Korhite, 1 Chr. xii. 6. (6) An officer under Ahaz, 2 Chr. xxviii. 7.

Ēl'kosh (my bow is of God). Modern Alkush on the Tigris, Nahum i. 1.

Ēl'ī'a-sār (oak). City of King Arioch, Gen. xiv. 1-9.

Ēlm, Hosea iv. 13; elsewhere translated "oak."

Ēl-mō'dām (measure). Son of Er. Elmadam in R. V., Luke iii. 28.

Ēl'na-am (God his delight). Father of two of David's guard, 1 Chr. xi. 45.

Ēl'na-than (gift of God). (1) Grandfather of Jehoiachin, 2 Kgs. xxiv. 8; Jer. xxvi. 22. (2) Names of three Levites, Ez. viii. 16.

Ē-lō'ī, Ē-lō'hī, Ē-lō'hīm. God. Eloī is also Aramaic form of Elias, or Elijah, Mark xv. 34.

Ēl'on (oak). (1) A Hittite, Gen. xxvi. 34; xxxvi. 2. (2) A son of Zebulun, Gen. xvi. 14; Num. xxvi. 26. (3) A Zebulunite, Judg. xii. 11, 12. (4) A town of Dan, Josh. xix. 43.

Ēl'on-bēth-hā'nān (oak of house of grace). Part of one of Solomon's commissary districts, 1 Kgs. iv. 9.

Ēlōn-ites, Num. xxvi. 26. [ELON, 2.]

Ēlōth, 1 Kgs. ix. 26; 2 Chr. viii. 17; xxvi. 2. [ELATH.]

Ēl'pā-al (wages of God). A Benjamite, 1 Chr. viii. 11, 12.

Ēl'pa-let, 1 Chr. xiv. 5. [ELIPELET, 2.]

Ēl-pā'ran. Oak of Paran, Gen. xiv. 6. [PARAN.]

Ēl'te-keh (fear of God). A city of Dan, Josh. xix. 44; xxi. 23.

Ēl'te-kon (founded by God). A town in Judah, Josh. xv. 59.

Ēl'to-lād (kindred of God). A city of Judah, and Simeon, Josh. xv. 30; xix. 4; Tolad, 1 Chr. iv. 29.

Ē'lūl (vine). Twelfth month of Hebrew civil, and sixth of sacred year, corresponding to parts of September and October. Neh. vi. 15.

Ē-lū'za-ī (God my praise). A Benjamite warrior, 1 Chr. xii. 5.

Ēl'ī-mā'ans, Judith i. 6. [ELAMITES.]

Ēl'ī-mās (wise). Arabic name of Bar-jesus, Acts xiii. 6-12.

Ēl'za-bād (gift of God). (1) A Gadite, 1 Chr. xii. 12. (2) A Korhite Levite, 1 Chr. xxvi. 7.

Ēl'za-phān (protected by God). Second son of Uzziel, Ex. vi. 22; Lev. x. 4; 2 Chr. xxix. 13. Elzaphan in Num. iii. 30; 1 Chr. xv. 8.



Embroidered Robe.

Ēm-bālm' (to put in balsam). Embalming carried to great perfection by the Egyptians, whom the Jews feebly imitated, Gen. l. 2-26.

Ēm-brōi'der (to work a border) Ex. xxviii. 39; xxxv. 35; xxxviii. 23. Possibly nothing beyond the common weaver's art is meant. "Cunning work," Ex. xxvi. 1, implies embroidery.

Ēm'ēr āld. A bright green variety of beryl. The emerald of Ex. xxviii. 18; xxxix. 11; Ezek. xxviii. 16; xxviii. 13; Rev. iv. 3; xxi. 19, is supposedly the carbuncle, a fiery garnet.

Ēm'ē-rōds (flowing with blood). Hemorrhoids or piles, Deut. xxviii. 27; 1 Sam. v. 6-12; vi. 4-11.

Ē'mims (terrors). A race of Anakim east of Dead Sea, Gen. xiv. 5; Deut. ii. 10, 11.

Ēm-mān'ū-el, Matt. i. 23. [IMMANUEL.]

Ēm'ma-us (warm springs). A village of Palestine, 7½ m.s. from Jerusalem, Luke xxiv. 13-33.

Ēm'mer, 1 Esdr. ix. 21. [IMMER.]

Ēm'mōr (ass), Acts vii. 16. [HAMOR.]

Ēn. A fountain. Used in compounds.

Ēn-ā'bled. Qualified, 1 Tim. i. 12.

Ē'nam (two fountains). A city of Judah, Josh. xv. 34.

Ē'nan (eyes). A prince of Naphtali, Num. i. 15; ii. 29; vii. 78, 83; x. 27.

Ē-nās'ī-bus, 1 Esdr. ix. 34. [ELIASHIB.]

Ēn-cāmp'ment (field). Halting place of army or caravan, Ex. xiv. 19; xvi. 13; Num. ii., iii.; Josh. x. 5.

Ēn-chānt'ment (song-spell). Enchantments unlawful, Lev. xix. 26; Deut. xviii. 10-12; as Egyptian trickery, Ex. vii. 11-22; viii. 7; Balaam's omens, Num. xxiv. 1; muttered spells, 2 Kgs. ix. 22; Mic. v. 12; Nah. iii. 4; serpent charming, Eccl. x. 11; magical spells, Isa. xlvi. 9-12; auguries, Jer. xxvii. 9. [DIVINATION.]

Ēn'ē-dōr (fountain of Dor). A village of Manasseh, Josh. xvii. 11; Ps. lxxxiii. 9, 10; 1 Sam. xxviii.

Ēn-eg'la'im (fountain of two calves). An unknown place, Ezek. xlvii. 10.

Ēn'ē-mēs'sār. Shalmaneser, Tob. i. 2, 15.

Ē-nē'nī-us. A returned leader, 1 Esdr. v. 8.

Ēn-gād'dī, Eccles. xxiv. 14. [ENGEDI.]

Ēn-gān'nīm (fount of the garden). (1) A city of Judah, Josh. xv. 34. (2) A Levitical city, Josh. xix. 21; xxi. 29.

Ēn-gē'dī (fount of the kid). A town on west shore of Dead Sea, Josh. xv. 62; Ezek. xlvii. 10; 1 Sam. xxiv. 1-7; S. of Sol. i. 14. Hazezon-tamar, Gen. xiv. 7; 2 Chr. xx. 2.

Ēn'gīne (skilled product). The ballista for throwing spears, arrows, stones, 2 Chr. xxvi. 15; the catapult, Ezek. xxvi. 9; battering ram, Ezek. iv. 2; xxi. 22.

Ēn-grā'vēr (digger in). The commandments were engraved, Ex. xxxii. 16; also stones and signets, Ex. xxviii. 11, 21, 36; Job xix. 24; Acts xvii. 29. Graven images were objects of idolatry, Ex. xx. 4; xxxii. 4.

Ēn-hād'dah (fountain). A city of Issachar, Josh. xxi. 21.

Ēn-hak'kō-rē (fount of the caller). Samson's fountain, Judg. xv. 19.

Ēn-hā'zōr (fount of Hazor). A fenced city in Naphtali, Josh. xiv. 37.



Mummy.

Ēn-mish'pat (*fount of judgment*). Gen. xiv. 7. [KADESH.]

Ē'nōch (*dedicated*). (1) A son of Cain, Gen. iv. 17. (2) Father of Methuselah, Gen. v. 18-24; Heb. xi. 5-13; Jude 14. (3) "Behemoth," 2 Esdr. vi. 49-51.

Ē'non (*springs*). John i. 28; iii. 23. [ÆNON.]

Ē'nos (*mortal*). Son of Seth, Gen. iv. 26; v. 6-11; Luke iii. 38. Enosh, 1 Chr. i. 1.

Ē'nosh, 1 Chr. i. 1. [ENOS.]

Ēn-rim'mon (*fount of the pomegranate*). A settlement of returned Jews, Neh. xi. 29.

Ēn-rō'zel (*fuller's fount*). A celebrated spring, Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17; 1 Kgs. i. 9.

Ēn-shē'mesh (*fount of the sun*). A spring, Josh. xv. 7; xviii. 17.

Ēn'sign (*mark upon*). A simple device, elevated on a pole, bearing some emblem to distinguish the tribes and army divisions, Num. i. 52; 8. of Sol. ii. 4; Isa. xiii. 2; xvi. 3.

Ruth ii. 17; Num. v. 15. (5) A Hebrew liquid measure equal to $1\frac{1}{2}$ gallons.

Ē'phāi (*gloomy*). His sons were captains left behind in Judah, Jer. xl. 8.

Ē'pher (*calf*). (1) A son of Midian, Gen. xxv. 4; 1 Kgs. iv. 10. (2) A son of Ezra, 1 Chr. iv. 17. A chief of Manasseh, 1 Chr. v. 24.

Ē'phes-dam'mim (*border of blood*). A Philistine encampment, 1 Sam. xvii. 1. Pasdammim, 1 Chr. xi. 13. [ELAH.]

Ē-phē'sians. (1) Inhabitants of Ephesus, Acts xix. 28. (2) Epistle to, written by Paul to the Christians at Ephesus, about A. D. 61 or 62, and while he was a prisoner at Rome. Forwarded by Tychicus, Eph. vi. 21. Of general import.

Ēph'ē-sūs (*desirable*). Capital of Ionia, on the Aegean Sea. Noted for its commerce, learning, and architecture. Paul visited it, Acts xviii. 1-20, and founded a church there, to which he addressed one of his best epistles, Acts xix. 1-10; xx. 17-38.

Ēph'tāl (*judgment*). A Judahite, 1 Chr. ii. 37.

Ēph'ōd (*clothe*). (1) A sleeveless linen garment for priests, covering breast and back, Ex. xxviii. 4-35; 1 Sam. xxii. 18, with onyx clasp at shoulder, and breastplate at breast, crossing. Worn 1 ter by other than priests, 1 Chr. xv. 27. [BREASTPLATE.] (2) A Manassite, Num. xxxiv. 23.

Ēph'phā-thā (*be opened*). Christ's utterance in Mark vii. 34.

Ē'phrā'im (*doubly fruitful*). (1) Second son of Joseph, Gen. xli. 52. Obtained Jacob's blessing, Gen. xlviii. 8-20. Tribe numerous, Num. i. 33; xxvi. 37. Allotment as in Josh. xvi. 1-10. (2) Site of Absalom's sheep-farm, 2 Sam. xiii. 23. (3) Place to which Christ retired, John xi. 54. (4) A gate of Jerusalem, 2 Kgs. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16; xii. 39. (5) "Mount of," in Ephraim, 1 Sam. i. 1. (6) "The wood of," east of Jordan, 2 Sam. xviii. 6.

Ē'phrā'im-ites. Members of the tribe of Ephraim, Judg. xii. 5. Sometimes Ephrathites.

Ē'phrā'in (*doubly fruitful*). A city of Israel, 2 Chr. xiii. 19.

Ēph'ra-tah, **Ēph'rath** (*fruitful*). (1) Second wife of Caleb, 1 Chr. ii. 19, 50. (2) Ancient name of Bethlehem-judah, Gen. xxxv. 16, 19; xlviii. 7.

Ēph'rath-ites. (1) Inhabitants of Bethlehem, or Ephrath, Ruth i. 2. (2) Ephraimites, Judg. xii. 5; 1 Sam. i. 1; 1 Kgs. xi. 26.

Ēph'ron (*fawn-like*). (1) A Hittite who sold Machpelah to Abraham, Gen. xlviii. 8-20; xlix. 29; i. 13. (2) Landmarks of Judah, Josh. xv. 9. (3) A city east of Jordan, 1 Macc. v. 46-52.

Ēp'i-cū-rē'ang (*followers of Epicurus*). A sect of pleasure-loving philosophers at Athens, Acts xvii. 18.

Ē-pīph'a-nēs, 1 Macc. i. 10. [ANTIOCHUS, 4.]

Ēpis'tle (*sending to*). In O. T. a letter, 2 Sam. xi. 14; 2 Kgs. v. 5, 6; 2 Chr. xxi. 12; Ez. iv. 6-11. In N. T., a formal tract containing Christian doctrine and salutary advice.

Ēr (*watchman*). (1) First-born of Judah, Gen. xxxviii. 3-7; Num. xxvi. 19. (2) A descendant of Shelah, 1 Chr. iv. 21. (3) Son of Jose, Luke iii. 28.

Ē'rān (*watchful*). Founder of the Erantites, Num. xxvi. 36.

Ē-rās'tūs (*beloved*). (1) A friend of Paul at Ephesus, Acts xix. 22; 2 Tim. iv. 20. (2) A Corinthian convert, Rom. xvi. 23.



Roman Standard Bearer.

Ēn-sūe'. Pursue, 1 Pet. iii. 11.

Ēn-tāp'pu-ah (*fount of the apple*). Tappuah in Manasseh, Josh. xvii. 7.

Ēp'a-phrās (*lovely*). A Roman friend of Paul, Col. i. 7; iv. 12.

Ē-pen'ē-tus (*praised*). A Christian at Rome, Rom. xvi. 5.

Ē-pāph'ro-dī'tus (*lovely*). Probably Epaphras, Phil. ii. 25; iv. 18.

Ē'phah (*gloomy*). (1) First son of Midian, Gen. xxv. 4; 1 Chr. i. 33; Isa. ix. 6. (2) Caleb's concubine, 1 Chr. ii. 46. (3) A Judahite, 1 Chr. ii. 47. (4) A Hebrew dry measure, estimated at $2\frac{1}{2}$ to $3\frac{1}{2}$ pecks,

Ē'rēch (*healthy*). A city of Shinar, Gen. x. 10.
Ē'rī (*watching*). A son of Gad, Gen. xvi. 16, and founder of the Erites, Num. xvi. 16.
Ē-sā'las. N. T. name of Isaiah, Matt. iii. 3.
Ē'sar-hād'don (*conqueror*). A king of Assyria, 2 Kgs. xix. 37; 2 Chr. xxxiii. 11. He united Babylon to Assyria and reigned over both B. C. 680-667.
Ē'sau (*hairy*). Eldest son of Isaac and twin brother of Jacob, Gen. xxv. 25. Called also Edom. Sold his birthright to Jacob, Gen. xxv. 26-34; xxxvi. 1-10. Gave his name, Edom, to a country and to his descendants, Gen. xxvi., xxxvi. [EDOM.]
Ē'say, Ecclus. xlviii. 20-22. [ISAIAH.]
Ēs'/dra-ō'lon. Greek for Jezreel, Judith iii. 9; iv. 6.
Ēg'dras. (1) A scribe in 1 and 2 Esdras. (2) First and second books of the Apocrypha. First a supplement to Ezra; second a series of visions.
Ē'sēk (*strife*). A well in Gerar, Gen. xxvi. 20.
Ēsh-bā'al (*Baal's man*). Ishbosheth, Saul's fourth son, 1 Chr. viii. 33; ix. 39.
Ēsh'bān (*wise man*). Son of Dishon, Gen. xxxvi. 26; 1 Chr. i. 41.
Ēsh'cōl (*bunch of grapes*). (1) Brother of Mamre, Gen. xiv. 13-24. (2) A valley or brook near Hebron, Num. xiii. 22-27; xxii. 9; Deut. i. 24.
Ēshē-an (*slope*). A city of Judah, Josh. xv. 52.
Ēshēk (*oppression*). A descendant of Saul, 1 Chr. viii. 39.
Ēsh'ka-lōn-ites', Josh. xiii. 3. [ASHKELON.]
Ēsh'tā-ōl (*a way*). Town in Judah and Dan, Josh. xv. 33; xix. 41; burial place of Samson, Judg. xiii. 25; xvi. 31; xviii. 2-11.
Ēsh'tā-ul-ites'. Families of Kirjath-jearim, 1 Chr. ii. 53.
Ēsh'te-mō'ā, **Ēsh'te-mōh** (*bosom of a woman*). A Levitical town of Judah, Josh. xv. 50; xxi. 14; 1 Sam. xxv. 28.
Ēsh'ton (*weak*). A Judahite, 1 Chr. iv. 11, 12.
Ē'sī (*reserved*). Ancestor of Joseph, Luke iii. 25.
Ē-sō'rā. Hazor or Zorah, Judith iv. 4.
Ēs-pouge' (*promise*). [BETHOTH.]
Ēs'rom, Matt. i. 3; Luke iii. 33. [HEZRON.]
Ēs-sēne' (*priest*). Member of a Jewish ascetic sect, the Essenes.
Ēs-tāte' (*standing*). In Mark vi. 21, a class or order representing the government. The "estate of the elders," Acts xxii. 5, was a body of advisers co-operating with the Sanhedrim.
Ēs'thēr (*star*). Persian name of Hadassah, Mordecai's cousin, who married King Ahasuerus, and saved the lives of her countrymen. Her book, seventeenth of O. T., tells her story.
Ē'tam (*lair*). (1) A village in Simeon, 1 Chr. iv. 32. (2) Favorite resort of Solomon, 2 Chr. ix. 6; Judg. xv. 8-19. (3) A doubtful name, 1 Chr. iv. 3.
Ē'tham (*sea bound*). An Israelite encampment, Ex. xiii. 20; Num. xxxiii. 6-8.
Ē'than (*strong*). (1) One noted for wisdom, 1 Kgs. iv. 31; 1 Chr. ii. 6; title to Ps. lxxxix. (2) A Levite singer, 1 Chr. vi. 44; xv. 17-19. (3) An ancestor of Asaph, 1 Chr. vi. 42.
Ēth'a-nīm (*flowing*). Seventh month (Tisri) of Jewish sacred, and first of civil, year; corresponding to parts of Sept. and Oct., 1 Kgs. viii. 2.
Ēth'bā-al (*favoured of Baal*). King of Sidon, 1 Kgs. xvi. 31.
Ēth'ēr (*plenty*). Town in Judah and Simeon, Josh. xv. 42; xix. 7.
Ē'thī-ō'pī-ā (*burnt faces*). Greek and Roman for Hebrew "Cush." The unbounded country south of Egypt, Ezek. xxix. 10; settled by Hamites, Gen. x. 6; merchants, Isa. xlv. 14; Jer. xlii. 23; Job

xxviii. 19; wealthy, Acts viii. 27-37; strongly military, 2 Chr. xii. 3; xiv. 9-12; 2 Kgs. xvii. 4.
Ē'thī-ō'pī-ang. Dwellers in Ethiopia; Cushites, Num. xii. 1; 2 Chr. xiv. 9; Jer. xxxviii. 7; xxxix. 16; Acts viii. 27-37.
Ēth'nān (*hire*). A Judahite, 1 Chr. iv. 5-7.
Ēth'nī (*liberal*). A Levite, 1 Chr. vi. 41.
Ēu-bū'lus (*prudent*). A Roman Christian, 2 Tim. iv. 21.
Ēu-ēr'gē-tēs (*benefactor*). A common Grecian surname, and title of honor; applied especially to the Ptolemies.
Ēu'nā-tan, 1 Esdr. viii. 44. [ELNATHAN.]
Ēu'niqe' (*good victory*). Mother of Timothy, Acts xv. 1; 2 Tim. i. 5.
Ēu'nūch (*couch guardian*). A castrated male. Eunuchs became court officials, 2 Kgs. ix. 32; Esth. ii. 3; Acts viii. 27; could not enter the congregation, Deut. xxiii. 1. A celibate, Matt. xiv. 12.
Ēu-ō'di-as (*fragrant*). Euodia in R. V.; a Christian woman of Philippi, Phil. iv. 2.
Ēu-phrā'tēs (*fructifying*). A great river of western Asia, rising in Armenia and emptying into the Persian Gulf. Boundary of Eden, Gen. ii. 14; "great river," Gen. xv. 18; Deut. i. 7; eastern boundary of the promised land, Deut. xi. 24; Josh. i. 4; 1 Chr. v. 9; and of David's conquests, 2 Sam. viii. 3; 1 Chr. xviii. 3. See also, Jer. xli. 4-7; xlv. 2-10; ii. 63; Ps. cxxxvii. 1; Rev. ix. 14; xvi. 12.
Ēu-ō'pī'e-mus. An envoy, 1 Macc. xvii. 17.
Ēu-rō'e'l'y-don. A stormy northeast wind of the Levant, Acts xxvii. 14.
Ēu'ty-chus (*fortunate*). A sleepy youth of Troas, Acts xx. 6-12.
Ē-vāng'ēl-ist (*publisher of glad tidings*). One of the four writers of the gospels Matthew, Mark, Luke and John. A preacher of the gospel inferior in authority to the Apostles, Acts viii. 14-19, and apparently to the prophets, Eph. iv. 11, yet superior to the pastor and teacher, Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5. A travelling and corresponding missionary, Acts xx. 4, 5.
Ēve (*life*). The first woman; made of man and for him, Gen. ii. 18-25; iii.-iv.
Ēve'ning (*decline of day*). Two evenings recognized, one before, the other after, sunset, Gen. xxi. 63; Ex. xii. 6; Num. ix. 3; xxviii. 4.
Ē'vī (*desire*). A King of Midian, Num. xxxi. 8; Josh. xiii. 21.
Ē'vil-mēr-ō'dach (*fool of Merodach*). King of Babylon, B. C. 561-559, 2 Kgs. xxv. 27; Jer. lii. 31-34.
Ē'vīm-cōm-mū' nī-cā'tion (*putting out of the community*). Threefold in Jewry. (1) Temporary suspension. (2) Further temporary suspension. (3) Final cutting off. Now rests on Matt. xvi. 19; xviii. 17; 1 Cor. v. 11; 2 Cor. ii. 5-11; 1 Cor. i. 20; Tit. iii. 10.
Ē'vī-cū'tion-ēr (*a follower out*). In O. T. a position of dignity, Gen. xxvii. 36, marg.; 1 Kgs. ii. 25, 34. Even in Mark vi. 27, the executioner belonged to the king's body-guard.
Ē'vō-dus (*going out*). Second Book of the Bible and Pentateuch. Written by Moses. Historic from i. to xviii. 27; legislative from xix. to end. Its history covers the period (about 142 years) of Jewish preparation to leave Egypt, the departure, the desert wanderings and the arrival at Sinai. Its legislation comprises the giving of the law at Sinai, directions for the priesthood, the establishment of the tabernacle and its service.
Ē'vōr-cists (*swearers out*). Those who pretended to drive out evil spirits by prayers and conjurations, Matt. xii. 27; Mark ix. 38; Acts xix. 13.
Ē'vī-ā'tion, Feast of. [ATONEMENT.]
Ēye. Putting out the eye a warfare custom, especially with dangerous prisoners. Judg. xvi. 21; 1 Sam.

xi. 2; 2 Kgs. xxv. 7. Painting the eyelids a fashion, 2 Kgs. ix. 30; Jer. iv. 30; Ezek. xxiii. 40. "Eye-service," reluctant service, Col. iii. 22; Eph. vi. 6.

Ē'zār, 1 Chr. i. 38. [EZER, 1.]

Ēz-bā-i (*shining*). Father of one of David's mighty men, 1 Chr. xi. 37.

Ēz-bōn (*bright*). (1) A son of Gad, Gen. xlv. 16; Ozni in Num. xxvi. 16. (2) A Benjamite, 1 Chr. vii. 7.

Ēz-ē-chī'as, 2 Esdr. vii. 40. [HEZEKIAH.]

Ēz-ē-qi'as, 1 Esdr. ix. 43. [HILKIAH.]

Ēz-ē-ki'as, 2 Macc. xv. 22; Matt. i. 9, 10. [HEZEKIAH.]

Ēz-ē-kī-ēl (*strength of God*). One of the four greater prophets; carried captive to Babylon B. C. 598; entered the prophetic calling in fifth year of his captivity, Ezek. i. 1-3. Chapters i.-xxiv. of his book contain predictions before the fall of Jerusalem, and xxv.-xlvi. predictions after that event. The visions of the Temple, xl.-xlvi., are a unique feature of the book.

Ēz-ēl (*going away*). Scene of the parting of David and Jonathan, 1 Sam. xx. 19.

Ēzēm (*bone*). A town of Simeon, 1 Chr. iv. 29; Azem in Josh. xix. 3.

Ēzēr (*help*). (1) A Horite duke, Gen. xxxvi. 21, 27, 30; 1 Chr. iv. 4. (2) An Ephraimite, 1 Chr. vii. 21. (3) A Gadite, 1 Chr. xii. 9. (4) A Levite, Neh. iii. 19. (5) A priest, Neh. xii. 42.

Ēz'ē-ri'as, **Ē-zī'as**, 1 Esdr. viii. 1, 2. [AZARIAH.]

Ēzī-on-gā'bēr, or **gē'bēr** (*backbone of a giant*). An Israelite encampment, Num. xxxiii. 35, 36; Deut. ii. 8. Compare 1 Kgs. ix. 26; 2 Chr. vii. 17; 1 Kgs. xxii. 48.

Ēz'nīte, 2 Sam. xxiii. 8, for Tachmonite in same verse and Hachmonite in 1 Chr. xi. 11.

Ēz'rā (*help*). The famous scribe and priest, resident at Babylon, who returned to Jerusalem with his countrymen, B. C. 458, where he began instant reforms. He collected and revised the previous O. T. writings and largely settled the O. T. canon. His book, 15th of O. T., tells the story of the return and the establishment of a new order of things at Jerusalem and in Judea.

Ēz'ra-hite'. A title applied to Ethan and Heman, 1 Kgs. iv. 31; Ps. lxxxviii. title; lxxxix. title.

Ēz'ri (*my help*). A superintendent of David's farm laborers, 1 Chr. xxvii. 26.

F

Fā'ble (*spoken*). A narrative in which inanimate things are personalized, Judg. ix. 8-15; 2 Kgs. xiv. 9.

Fair Hā'vens. A harbor of Crete, Acts xxvii. 8-13.

Fairs (*holidays*). Wares, Ezek. xxvii. 12-33.

Fā'lōw-deer (*yellowish brown*). The bubalis or African deer, Deut. xiv. 5; 1 Kgs. iv. 23. Some say the Arabian wild ox.

Fā'lōw (*yellow*). Plowed land left to mellow. Tillage, Prov. xiii. 23. Figurative, Jer. iv. 3; Hos. x. 12. The Sabbatical, or fallow year; year of land-rest, Lev. xxv. 1-7; Deut. xxxi. 9-14.

Fām'tine (*hunger*). Generally foretold and regarded as a judgment, Gen. xii. 10; xxvi. 1; xli. 54-56; 2 Kgs. vii.

Fān (*winnow*). Winnowing shovel or fork used to throw chaff up into the wind, to separate it from the kernels, Isa. xxx. 24; Matt. iii. 12.

Fār'thing. Two Roman bronze coins. One, Matt. v. 26; Mark xii. 42, worth $\frac{1}{2}$ of a cent; the other, Matt. x. 29; Luke xii. 6, worth $\frac{1}{4}$ cents.

Fāsts (*keep*). One legal fast, the Atonement, kept by Jews, Lev. xvi. 29-34; Deut. ix. 9; Jonah

iii. 5; Zech. vii. 1-7. Special fasts observed, 1 Sam. vii. 6; Jer. xxxvi. 6-10; Esth. iv. 16; Matt. ix. 14; Mark ii. 18; Luke v. 33; Acts x. 30; xiii. 3.

Fāt (*fed*). Forbidden food, as belonging to God, Lev. iii. 3-17; vii. 3, 23; Num. viii. 10; yet fattened cattle enjoyed, 1 Kgs. iv. 23; Luke xv. 23. Vat is meant in Joel ii. 24; iii. 13; Hag. ii. 16.

Fā'ther (*stir*). Source of authority, Gen. iii. 16; 1 Cor. xi. 3. Disrespect of, condemned, Ex. xxi. 15-17; xxii. 17; Lev. xx. 9; 1 Tim. i. 9. Parental obedience bears a promise, Ex. xx. 12. Father also a priest, Gen. viii. 20. Any ancestor, Deut. i. 11; Matt. xxiii. 30. A title, Judg. xvii. 10; 1 Sam. x. 12; Acts vii. 2. Protector, Ps. lxxviii. 5. Author and founder, Gen. iv. 21; Rom. iv. 12. Divine appellation, Deut. xxxii. 6; Matt. vi. 4; Rom. i. 7.

Fāth'om (*embrace*). Space to which a man can extend his arms; about 6 feet, Acts xxvii. 28.

Fēasts (*joyful*). Observed for joyous events, Gen. xxi. 8; xxix. 22; xl. 20; Mark vi. 21, 22. Numerous religious feasts, Ex. xii. 16; Lev. xxiii. 21-24; Jude 12.

Fēet. To wash, a sign of hospitality, Gen. xviii. 4; 1 Sam. xxv. 41; John xii. 5, 6. To remove shoes, a reverence, Ex. iii. 5; sign of mourning, Ezek. xxiv. 17.

Fē'lix (*happy*). A procurator of Judea, Acts xxiii. 26.

Fēnced Cities (*defenced*). Walled or palisaded cities. [CITY.]

Fēr'ret (*thief*). A domesticated animal of the weasel family used for catching rats, Lev. xi. 30.

Fēs'tūs. Procurator, Acts xxiv. 27.

Fēt'ters (*shackles*). Instruments of brass or iron for fastening feet of prisoners, Ps. cv. 18; cxlix. 8.

Fiēld. Open area beyond the enclosed gardens or vineyards, Gen. iv. 8; xxv. 63; Deut. xxii. 25. Landmarks, sacred, Deut. xix. 14; Job xxiv. 2; Prov. xxii. 28.

Fig, **Fig-tree**. Common in Palestine, Deut. viii. 8; Isa. xxxiv. 4; 1 Kgs. iv. 25. Pressed figs, 1 Sam. xxv. 18. Fruit appears before leaves, Matt. xxi. 19.



Figs.

Fīr. A tree of the pine family, 2 Sam. vi. 5; 1 Kgs. v. 8; S. of Sol. i. 17.

Fire. Symbol of God's presence, Gen. iv. 4, 5; xv. 17; Ex. xiii. 2; Judg. xiii. 19, 20. Worshipped, 2 Kgs. xvii. 17; punishment, Lev. xx. 14; xxi. 9. Christ comes in, 2 Thess. i. 8. World destroyed by, 2 Pet. iii. 7.

Fire-pan. The censer and snuff-dish of the temple, Ex. xxv. 38; xxvii. 3; xxxvii. 23; xxxviii. 3; 2 Kgs. xxv. 15.

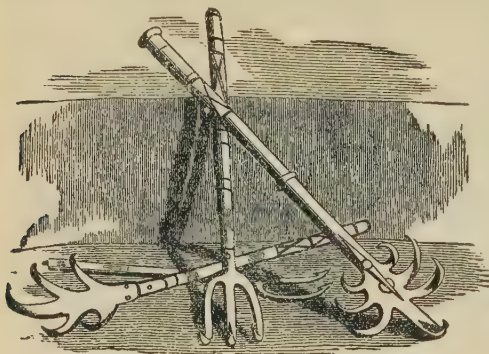
Fir'kin (*fourth*). A Greek measure equal to Hebrew bath, 4 to 6 gals., John ii. 6.

Firm'a-ment (*made firm*). Overhead expanse, Gen. i. 17; solid, Ex. xxiv. 10; with windows and doors, Gen. vii. 11; Isa. xxiv. 18; Ps. lxxviii. 23.

First-born. Consecrated to God, Ex. xiii. 2;

received a double portion, Deut. xxi. 17. Paid redemption money after the priesthood started, Num. iii. 12, 13; xviii. 15, 16.

First-fruits were offerings and priest's perquisites, Ex. xxii. 29; xxiii. 19; xxiv. 26; Lev. ii. 12; xxiii. 10-12; Num. xviii. 12; Deut. xviii. 3, 4.



Flesh-hooks.

Fish, Fish-ing. Grand division of animal kingdom, Gen. i. 21, 22. Without scales, unclean, Lev. xi. 9-12. Plenty in waters of Palestine, Luke v. 5. Worship of, prohibited, Deut. iv. 18. Caught with nets, hooks, and spears, Hab. i. 15; Luke v. 5-7; Job xli. 7.

Fish-gate. A Jerusalem gate, 2 Chr. xxxiii. 14.

Fish-hooks. [FISH.]

Fish-pools. Should read "pools," S. of Sol. vii. 4.

Fitch'es (vetches). "Spelt," Ezek. iv. 9. "Fennel," or black cummin, Isa. xxviii. 25-27.

Fläg (fluttering). Embraces many water plants, Ex. ii. 3-5; Isa. xix. 6.

Fläg'on (flask). Small vessel for liquids, Isa. xxii. 24; 2 Sam. vi. 19; 1 Chr. xvi. 3; S. of Sol. ii. 5.

Fläx (flexible). Grown and used largely in East, Ex. ix. 31; Josh. ii. 6; Isa. xix. 9. For lamp wicks, Isa. xlii. 3; Matt. xii. 20. Spinning honorable, Prov. xxxi. 13, 19, 24.

Flēa. Pests throughout the East, 1 Sam. xxiv. 14; xxvi. 20.

Flesh. Everything living, Gen. vi. 13-19; mankind, vi. 12; the body, Col. ii. 5; 1 Pet. iv. 6; seat of appetites, Rom. viii. 1, 5, 9; Gal. v. 17-19; Eph. ii. 3. Used much figuratively.

Flesh-hooks. Three-tined hooks for taking meat from a boiling vessel, Ex. xxxviii. 3; 1 Sam. ii. 13, 14.

Flint. Quartz; abounds in Palestine, Ps. cxiv. 8. Types abundance, Deut. xxxii. 13; firmness, Isa. i. 7; Ezek. iii. 9.

Flōats. Rafts for floating timber, 1 Kgs. v. 9; 2 Chr. ii. 16.

Flōck. [SHEEP.]

Flood (flow). The Noachian deluge; "the flood," Gen. vi.-viii; Matt. xiv. 37; 2 Pet. ii. 5; iii. 6. [NOAH.]

Flōor. [AGRICULTURE.]

Flōur. [BREAD.]

Flüte (blow, flow). Flute or "pipe," made of reeds or copper, and similar to those of to-day, Dan. iii. 5-15; 1 Kgs. i. 40.

Flūx (flow). Violent dysentery, Acts xxviii. 8.

Fly. Of many varieties in East, and very noisome, Ex. viii. 21-31; Ps. lxxviii. 45; Eccl. x. 1; Isa. vii. 18.

Food (feed). Vegetable foods, soups, eggs, curds, honey, bread, etc., preferred by Hebrews to animal food, Lev. xvi. 26; Ps. cv. 16; Ezek. iv. 16. Animal food a feature of entertainments, Gen. xviii. 7; 1 Sam. xvi. 20; Luke xv. 23. Fish used, Num. xi. 5; Matt. xiii. 47, 48; xv. 34.

Foot. Used in pumping water from Nile, Deut. xi. 10.

Foot'men. Swift runners, couriers, 1 Sam. xxii. 17; 1 Kgs. xiv. 28; 2 Kgs. xi. 4.

Foot'stool. Kings used them, 2 Chr. ix. 18. God's footstool, 1 Chr. xxviii. 2; Ps. xcix. 5.

Fōr'hēad. Unveiled women "hard of forehead," Gen. xxiv. 65; Ezek. iii. 7-9; Jer. iii. 3. Mark of beast on forehead, Rev. xiii. 16; God's name there, Rev. xxii. 4.

Fōr'eign-er (out of doors). One not of Hebrew stock, Ex. xii. 45; Eph. ii. 12.

Fōr-knowl'edge. God's knowledge of the future, Acts ii. 23; xv. 18; 1 Pet. i. 2.

Fōr-rūn'ner. Preparer of the way "within the veil," Heb. vi. 19, 20.

Fōr'est. Woodland and waste land, 1 Sam. xxii. 5. "House of the Forest" was built of cedars thereof, 1 Kgs. vii. 2.

Fōrks, 1 Sam. xiii. 21. [FLESH-HOOKS.]

Fōr'ni-cā'tion (crime under the arch). Crime of impurity between unmarried persons. Figuratively, infidelity to God, Ezek. xvi. 2; Jer. ii. 20; Matt. v. 32.

Fōr'tū'nā'tus (fortunate). A Corinthian friend of Paul, 1 Cor. xvi. 17, and postscrip.

Fōun'tain (font). Springs of Palestine many



Frankincense. (See p. 45.)

but uncertain, Deut. viii. 7. They furnish many figures of speech, Ps. xxxv. 8, 9; Isa. xlix. 10; Jer. ii. 13; John iv. 10; Rev. vii. 17.

Fowl (*flying*). The Hebrew original embraces birds in general, Gen. i. 20; 1 Kgs. iv. 23. The Greek provides the domestic limitation, Luke xii. 24.

Fōx (*hairy*). The jackal meant, as it is gregarious and feeds on carcasses, Judg. xv. 4; Ps. lxxiii. 10; S. of Sol. ii. 15; Ezek. xlii. 4; Luke ix. 58.

Frānk'in-cense (*free burning*). The yellowish gum used in sacrificial fumigation, Ex. xxx. 7-9; Lev. xvi. 12, 13; Rev. viii. 3. A mixture of gums and spices in Ex. xxx. 34-38.

Frin'ges (*fibres*). The ornamental hem of the outer garment. Wearing enjoined, Num. xv. 37-40; Deut. xxii. 12; Matt. ix. 20; xiv. 36.

Frōg. The Egyptian species akin to our own. Source of one of the plagues, Ex. viii. 2-14. Elsewhere only in Ps. lxxviii. 45; cv. 30; Rev. xvi. 13.



Egyptian Frogs.

Frōnt'lets (*little foreheads*). Phylacteries in Greek. Parchment strips inscribed with texts, Ex. xiii. 2-17; Deut. vi. 4-22; enclosed in calf-skin case, worn at prayers on forehead or left arm, Matt. xxiii. 5; Mark vii. 3, 4; Luke v. 33.

Fu'ller (*trampler on*). Fuller's art used for cleaning clothes. They were placed in vessels of water impregnated with natron or soap and trodden with the feet, Prov. xxv. 20; Jer. ii. 22; Mal. iii. 2. Chalk and fuller's earth used for bleaching, 2 Kgs. xviii. 17; Isa. vii. 3; xxxvi. 2.

Fū'nēr-al. [BURIAL.]

Fūr'long (*furrow long*). In N. T. for Greek stadium, 600 feet long, Luke xxiv. 13.

Fūr'nace (*oven*). Oven in Gen. xv. 17; Neh. iii. 11. Smelting furnace or lime-kiln in Gen. xix. 28; Ex. ix. 8; Isa. xxxiii. 12. Refining furnace in Prov. xvii. 3. Furnace like a brick-kiln in Dan. iii. 15-27.

Fūr'nī-ture (*provided*). Oriental furniture

scanty, 2 Kgs. iv. 10-13. Camel's trappings in Gen. xxxi. 34. [BED.]

Fūr'row (*ridge*). Usual meaning, except in Hos. x. 10, where it means transgressions.

G

Gā'al (*contempt*). Son of Ebed, Judg. ix. 26-41.

Gā'āsh (*earthquake*). The hill on which Joshua was buried, Josh. xxiv. 30; 2 Sam. xxiii. 30.

Gā'bā, Josh. xviii. 24; Ez. ii. 26. [GEB.]

Gāb'ā-el. Ancestor of Tobit, Tob. i. 1, 14.

Gāb'ba-i (*gatherer*). A Benjamite family, Neh. xi. 8.

Gāb'ba-thā (*elevated*). The pavement on which Christ was sentenced, John xix. 13.

Gāb'dēs, 1 Esdr. v. 20. [GEB.]

Gāb'ri-as. Brother of Tobit, Tob. i. 14; iv. 20.

Gāb'ri-el (*man of God*). The announcing angel, Luke i. 11, 19, 26, 38; Dan. viii. 16; ix. 21.

Gād (*troop*). (1) Jacob's seventh son, Gen. xxx. 11-13; xlix. 19; Num. i. 24, 25. Tribe settled east of Jordan, and became a fierce, warlike people. Carried captive by Tiglath-pileser, 1 Chr. v. 26. (2) A prophet and David's seer, 1 Sam. xxii. 5; 1 Chr. xxi. 9-19; xxix. 29; 2 Chr. xxx. 25.

Gād'a-rā (*walled*). A city six miles S. E. of Sea of Galilee. Now Um-keis.

Gād'a-rēnes, **Gērgē-sēnes**, **Gēr'a-sēnes**. A people east of the Sea of Galilee, Matt. viii. 28-34; Mark v. 1-20; Luke viii. 26-40.

Gād'di (*fortunate*). One of the spies, Num. xiii. 11.

Gād'diel (*fortune of God*). Another of the spies, Num. xiii. 10.

Gā'di (*of Gad*). Father of King Menahem, 2 Kgs. xv. 15, 17.

Gā'hām (*browned*). Son of Nahor, Gen. xxii. 24.

Gā'hār (*hiding place*). His sons returned, Ez. ii. 47.

Gā'ius, **Cā'ius** (*lord*). (1) Of Macedonia, a friend of Paul, Acts xix. 29. (2) Of Derbe, co-worker with Paul, Acts xx. 4. (3) Of Corinth, baptized by Paul, Rom. xvi. 23; 1 Cor. i. 14. (4) John's third epistle addressed to Gaius.

Gā'la-ad. Greek form of Gilead.

Gā'lāl (*prominence*). Three Levites, 1 Chr. ix. 15, 16; Neh. xi. 17.

Gā-lā'tiā (*land of the Galli, Gauls*). A central province of Asia Minor, and part of Paul's missionary field, Acts xvi. 6; xviii. 23; 2 Tim. iv. 10.

Gā-lā'tiang, *Epistle to*. Written by Paul to people of Galatia, A. D. 56 or 57, to strengthen their faith in the divinity of his mission, unfold his doctrine of justification by faith, and urge persistency in Christian work.

Gāl-bā'num (*fat*). A gum-resin of yellowish color, and pungent, disagreeable odor when burning, Ex. xxx. 34.

Gāl'ēed (*heap of witness*). Memorial heap of Jacob, Gen. xxxi. 47, 48.

Gāl'gā-lā, 1 Macc. ix. 1. [GILGAL.]

Gāl'i-lēe (*circle*). Originally the circuit containing the 20 towns given by Solomon to Hiram, Josh. xx. 7; 1 Kgs. ix. 11; 2 Kgs. xv. 29. In time of Christ, one of the largest provinces of Palestine, in which he spent the greater part of his life and ministry. Luke xiii. 1; xxiii. 6; John i. 43-47; Acts i. 11.

Gāl'i-lee, *Sea of*. [GENNESARET.]

Gall (*yellow, bitter*). The fluid secreted by the liver. Bitter, Job xvi. 13; poison, xx. 14, 25; Deut. xxxii. 33; "hemlock" in Hos. x. 4; probably myrrh, in Matt. xxvii. 34; as in Mark xv. 23; great troubles, Jer. viii. 14; Acts viii. 23.

Gāl'tēr-y (*show*). An eastern veranda or portico; but panel work in S. o. Sol. i. 17; or pillared walk, Ezek. xli. 15.

Gāl'ley, Isa. xxxiii. 21. [SHIP.]

Gāl'tim (*heaps*). A village of Benjamin, 1 Sam. xxv. 44; Isa. x. 30.

Gāl'ti-ō (*who lives on milk*). Roman proconsul of Achaia, A. D. 53, Acts xviii. 12-17.

Gāl'tōws. [PUNISHMENT]

Gām'ā-el, 1 Esdr. viii. 29. [DANIEL.]

Gā-mā'il-el (*recompense of God*). (1) A prince of Manasseh, Num. i. 10; ii. 20; vii. 54; x. 23. (2) A learned president of the Sanhedrim, and Paul's legal preceptor, Acts v. 34; xxii. 3.

Gāmes (*sports*). Simple among Hebrews. Falconry, Job xli. 5; foot-racing, Ps. xix. 5; Eccl. ix. 11; bow and sling contests, 1 Sam. xx. 20; Judg. xx. 16; 1 Chr. xii. 2; dancing, Matt. xi. 16, 17; joking, Prov. xxvi. 19; Jer. xv. 17.

Gām'mā-dims (*dwarfs*). Perhaps watchmen, Ezek. xxvii. 11.

Gā'mūl (*weaned*). Leader of the 22d priestly course, 1 Chr. xxiv. 17.

Gār. Sons of, in 1 Esdr. v. 34.

Gār'den (*yard*). In Hebrew sense, enclosures for fruits, etc., well watered, Gen. ii. 10; xiii. 10; xxi. 33; Num. xxiv. 6; Job viii. 16; hedged, Isa. v. 5; walled, Prov. xxiv. 31; protected, Isa. i. 8; Job xxvii. 18; Mark xii. i.

Gār'ēb (*scab*). (1) One of David's warriors, 2 Sam. xxiii. 38; 1 Chr. xi. 40. (2) A hill near Jerusalem, Jer. xxxi. 39.

Gār'i-zim, 2 Macc. v. 23. [GERIZIM.]

Gār'lic (*spear leek*). A bulbous plant similar to an onion and leek, Num. xi. 5.

Gār'ment. [DRESS.]

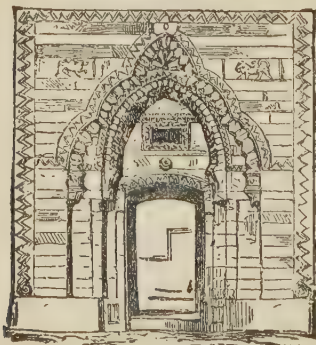
Gār'mite. A Judahite, 1 Chr. iv. 19.

Gār'ri-sōn (*warning*). In Hebrew sense, a place manned, provisioned, and fortified, 1 Sam. xiii. 23; 2 Sam. xxiii. 14; 1 Chr. xi. 16; guards in 2 Chr. xvii. 2; 1 Chr. xviii. 13.

Gāsh'mū, Neh. vi. 6. [GESHEM.]

Gā'tam (*burnt valley*). A duke of Edom, Gen. xxvi. 11, 16.

Gate (*opening*). Those of walled cities made of wood, iron, or brass, Judg. xvi. 3; Deut. iii. 5; Ps. cvii. 16; Acts xii. 10; flanked by towers, 2 Sam. xviii. 24, 33; market and judgment places near, 2 Sam. xv. 2; 2 Kgs. vii. 1; Job xxix. 7; Deut. xvii. 5; xxv. 7; Am. v. 10; Ruth iv. 1-12; symbol of power, Gen. xxii. 17; Isa. xxiv. 12; Matt. xvi. 18; the city itself, Deut. xii. 12.



Old Gate at Sidon.

Gāth (*wine press*). A city of Philistia, Josh. xiii. 3; 1 Sam. vi. 17; home of Goliath, 1 Sam. xvii. 4; refuge of David, 1 Sam. xxi. 10.

Gāth-hē'phēr, **Gīt'tah-hē'phēr** (*wine press of Hephher*). A town in Zebulun, now el Meshed, Josh. xix. 13; 2 Kgs. xiv. 25.

Gāth-rim'mon (*high wine press*). (1) A Levitical city of Dan, Josh. xxi. 24; 1 Chr. vi. 69. (2) A Levite town of Manasseh, Josh. xxi. 25. Bileam, 1 Chr. vi. 70.



Gaza.

Gā'zā (*strong*). Hebrew Azzah, now Ghuzzeah. A city of Philistia, Gen. x. 19; assigned to Judah, Josh. x. 41; xv. 47; Judg. i. 18; scene of Samson's exploits, Judg. xvi. 1; 1 Kgs. iv. 24; Acts viii. 26.

Gāz'a-rā, 1 Macc. ix. 52. [GEZER.]

Gā'zāth-ites. Inhabitants of Gaza, Josh. xiii. 3.

Gā'zēr, 2 Sam. v. 25; 1 Chr. xiv. 16. [GEZER.]

Gāz'ē-rā. (1) 1 Macc. iv. 15. [GEZER.] (2) His sons returned, 1 Esdr. v. 31.

Gā'zērā (*shearer*). Son of Caleb, 1 Chr. ii. 46.

Gā'zites. Inhabitants of Gaza, Judg. xvi. 2.

Gāz'zam (*consuming*). His descendants returned, Ez. ii. 48; Neh. vii. 51.

Gē'bā (*hill*). Gaba in Josh. xviii. 24; now Jeba, 6 miles N. of Jerusalem. A Levitical city of Benjamin, Josh. xxi. 17; 1 Chr. vi. 60; 1 Sam. xiii. 3; 1 Kgs. xv. 22; 2 Kgs. xxiii. 8; Isa. x. 29.

Gē'bal (*mountain*). A maritime town of Phoenicia, near Tyre, Ezek. xxvii. 9. Inhabitants called Gē'bites, Josh. xiii. 5.

Gē'bēr (*man*). Two of Solomon's commissaries, 1 Kgs. iv. 13, 19.

Gē'bim (*ditches*). A place near Jerusalem, Isa. x. 31.

Gē'ko. The fan-footed lizard of Palestine. "Ferret," in A. V., Lev. xi. 30; "Gecko" in R. V.

Gēd'g-lī'ah (*God my greatness*). (1) A governor of Judea, 2 Kgs. xxv. 22; and friend of Jeremiah, Jer. xl. 5, 6; xli. 2. (2) A Levite harpist, 1 Chr. xxv. 3. (3) A priest, Ez. x. 18. (4) A persecutor of Jeremiah, Jer. xxxviii. 1. (5) Grandfather of Zephaniah, Zeph. i. 1.

Gēd'dur, 1 Esdr. v. 30. [GAHAR.]

Gēd'g-on. Greek form of Gideon, Heb. xi. 32.

Gē'dēr (*wall*). Its king was conquered by Joshua, Josh. xii. 13.

Gē-dē'rah (*sheepfold*). A town in lowlands of Judah, Josh. xv. 36.

Gēd'ē-rāth-ite. Inhabitant of Gederah, 1 Chr. xii. 4.

Gēd'ē-rīte. Inhabitant of Geder, 1 Chr. xxvii. 28.

Gē-dē-rōth (*sheepfolds*). A city in lowlands of Judah, Josh. xv. 41; 2 Chr. xxviii. 18.

Gēd'ē-rōth-ā'im (*two sheepfolds*). A town in lowlands of Judah, Josh. xv. 36.

Gē-dōr (*wall*). (1) A hill town of Judah, Josh. xv. 58. (2) A town of Benjamin, 1 Chr. xii. 7. (3) 1 Chr. iv. 39, probably Gerar. (4) An ancestor of Saul, 1 Chr. viii. 31.

Gē-hā'zī (*valley of vision*). Messenger of Elisha, 2 Kgs. iv. 12-37; v. 20-27; viii. 4.

Gē-hēn'nā. [HINNOM.]

Gē'lī-1ōth (*circuit*). A landmark of Benjamin, Josh. xviii. 17.

Gē-mā'lī (*camel driver*). Father of Ammiel, Num. xiii. 12.

Gēm'a-rī'ah (*perfected by God*). (1) Son of Shaphan, Jer. xxxvi. 10-27. (2) Messenger of King Hezekiah, Jer. xxx. 3, 4.

Gēms. [STONES, PRECIOUS.]

Gēm'ē-ā'lō-gy (*birth record*). In Hebrew, "book of generations," Gen. v.; x.; 1 Chr. i-viii.; ix. 1; Matt. i. 1-17; Luke iii. 23-38.

Gēm'ēr-ā'tion (*begotten*). In plural, the genealogical register, Gen. ii. 4; v. 1; Matt. i. 1; family history, Gen. vi. 9; xxv. 12; men of the existing age, Lev. iii. 17; Isa. liii. 8; Matt. xxiv. 34; Acts ii. 40.

Gēm'ē-sis (*beginning*). First book of the Bible and Pentateuch. Chapters i-xi. give history of Creation, Adam, Deluge, Noah, first inhabitants, Babel. Balance devoted to history of the patriarchs Abraham, Isaac, Jacob and Joseph. Covers a period of nearly 2500 years. Authorship attributed to Moses.

Gēm-nēs'a-rēt (*garden of the prince*). (1) Land of the small crescent country N. W. of Sea of Galilee, Mt. it. xiv. 34; Mark vi. 53. (2) Lake of, "Sea of Chinnereth," in O. T., Num. xxxiv. 11; Josh. xii. 3; and "Sea of Galilee," in N. T.; enlargement of Jordan river; 13 miles long, 6 wide, 700 below bed of ocean. "Lake of Gennesaret," Luke v. 1; "Sea of Tiberias," John vi. 1; "the sea," Matt. iv. 15.

Gēm-nēs'a-rēth. [GENNESARET.]

Gēm-nē'us. Father of Apollonius, 2 Macc. xii. 2.

Gēm'tiles (*nations*). In O. T. sense, all peoples not Jewish, Gen. x. 5; xv. 1; Neh. v. 8. In N. T., Greeks and Romans seem to type Gentiles, Luke ii. 32; Acts xxvi. 17-20; Rom. i. 14-16; ix. 24. "Isles of the Gentiles," Gen. x. 5, supposed to embrace Asia Minor and Europe.

Gē-nū'bāth (*theft*). An Edomite, 1 Kgs. xi. 20.

Gē'on, Eccles. xxiv. 27. [GIRON.]

Gē'rā (*grain*). (1) A Benjamite, Gen. xvi. 21; 1 Chr. vii. 3-7. (2) Father of Ehud, Judg. iii. 15. (3) Father of Shimei, 2 Sam. xvi. 5; xix. 16; 1 Kgs. ii. 8.

Gē'rah. One twentieth of a shekel; about 3 cents, Ex. xxx. 13.

Gē'rār (*halting place*). A town of Philistia, Gen. x. 19; xx. 1; xxvi. 26; 2 Chr. xiv. 13, 14.

Gēr'ā-sēneg'. For Gadarenes in Luke viii. 26, R. V.

Gēr'ē-sēneg, Matt. viii. 28. [GADARENES, GERASENES.]

Gēr'i-zim (*cutters*). The mountain of blessings in Ephraim, Deut. xl. 29; xxvii. 12-26; xxviii.

Gēr-rhē'nī-ang. Of Gerar, 2 Macc. xiii. 24.

Gēr'shōm (*exile*). (1) Son of Moses, Ex. ii. 22; xviii. 3. (2) A priest, Ez. viii. 2.

Gēr'shōn (*exile*). Eldest son of Levi, Gen. xvi. 11; Ex. vi. 16; 1 Chr. vi. 1. Founder of the Gershonites. Given thirteen cities in Canaan, Josh. xxi. 6. Gershon in 1 Chr. vi. 62-71.

Gēr'zites. Dwellers south of Palestine, 1 Sam. xxvii. 8 marg.

Gē'sem, Judith i. 9. [GOSHEN.]

Gē'shām (*filthy*). A descendant of Caleb, 1 Chr. ii. 47.

Gē'shem, Gāsh'mū (*rain*). A scoffing Arabian, Neh. ii. 19; vi. 1, 2.

Gē'shūr (*bridge*). A province of Syria peopled by Gashuri or Geshurites, Deut. iii. 14; Josh. xiii. 11; 2 Sam. iii. 3; xv. 8; 1 Chr. ii. 23.

Gē'shū'rī, Deut. iii. 14; Josh. xiii. 2. [GESHUR.]

Gēsh'u-rītes. Besides above, a people of Arabia and Philistia, Josh. xiii. 11; 1 Sam. xxvii. 8.

Gē'thēr (*fear*). Son of Aram, Gen. x. 23; 1 Chr. i. 17.

Gēth-sēm'a-nē (*oil press*). Scene of Christ's agony and betrayal, at the foot of Olivet, near Jerusalem, Matt. xxvi. 30-56; Mark xiv. 26-52; Luke xxii. 39-49; John xviii. 1-13.

Gē'ū'el (*majesty of God*). The Gadite spy, Num. xiii. 15.

Gē'zēr (*steep*). Gazer, Gazara, Gazera, and Gad. A Levitical city, Josh. x. 33; xii. 12; xvi. 3; xxi. 21; whose native people remained, Judg. i. 29.

Gēz'rītes. [GERZITES.]

Ghōst (*that terrifies*). The spirit, Matt. xxvii. 50.

Gī'ah (*waterfall*). A hill near Ammah, 2 Sam. ii. 24.

Gī'ants (*sons of Gaea*). Huge men — Nephilim, Gibborim, Gen. vi. 4; Rephaim, xiv. 5; Erim, Anakim, Zuzim, etc., Num. xiii. 28-33; Deut. iii. 11; 1 Sam. xvii. 4.

Gīb'bar (*huge*). His children returned, Ez. ii. 20.

Gīb'be-thon (*high*). A Levitical town of Dan, Josh. xix. 44; xxi. 23; 1 Kgs. xv. 27; xvi. 17.

Gīb'e-ā (*hill*). A Judahite, 1 Chr. ii. 47.

Gīb'e-ah (*hill*). (1) A town of Judah, Josh. xv. 57. (2) Place where the ark was left, 2 Sam. vi. 3, 4. (3) A place in Benjamin, Judg. xix. 12-15; xx. 19-25; 1 Sam. xiii. 2. (4) Saul's birthplace, 1 Sam. x. 26; xi. 4; xv. 34; xxi. 6; xxiii. 19; Isa. x. 20. (5) Probably Geba, Judg. xx. 31.

Gīb'e-ath, Josh. xviii. 28. [GIBEAH, 3.]

Gīb'e-on (*lofty hill*). A Hivite city of Canaan, given to Levites, Josh. ix. 3-15; x. 12, 13; xxi. 17; 2 Sam. ii. 12-24; xx. 8-10. Tabernacle set up there, 1 Chr. xvi. 39; 1 Kgs. iii. 4, 5; ix. 2; 2 Chr. i. 3, 13; Jer. xii. 12-16.

Gīb'e-on-ites'. Inhabitants of Gibeon, 2 Sam. xxi. 1-9.

Gīb'tites, Josh. xiii. 5. [GIBLAT.]

Gīd-dāl'ti (*trained up*). Son of Heman, and leader of 22d musical course, 1 Chr. xxv. 4.

Gīd'del (*great*). His children returned, Ez. ii. 47, 56.

Gīd'e-on (*destroyer*). The powerful warrior of Manasseh, and judge of Israel for 40 years, Judges vi.-viii.

Gīd'e-ō'nī (*destroyer*). A Benjamite, Num. i. 11.

Gī'dom (*desolation*). A place near Rimmon, Judg. xx. 45.

Gier (*jer*) **Eagle** (*sacred eagle*). An unclean bird of prey; probably the Egyptian vulture, Lev. xi. 18; Deut. xiv. 17.

Gift (*given*). A common way of showing esteem and confidence and securing favors, Gen. xxxii. 13-15; xiv. 22, 23. Kings were donees, 1 Kgs. iv. 21; 2 Chr. xvii. 5. Not to give, a mark of contempt, 1 Sam. x. 27. Cattle given, Gen. xxxii. 13; garments, 2 Kgs. v. 23; money, 2 Sam. xviii. 11; perfumes, Matt. ii. 11.

Gī'hon (*stream*). (1) Second river of Paradise, Gen. ii. 13. (2) A spot, or pool, near Jerusalem, 1 Kgs. i. 33-38; 2 Chr. xxxii. 30; xxxiii. 14.

Gī'ā-lāi (*weighty*). A musician, Neh. xii. 36.

Gīl-bō'ā (*fountain*). The mountain range east of Esdraelon and overlooking Jezreel, 1 Sam. xxviii. 4; xxxi. 1; 2 Sam. i. 6.

Gil'e-ád (rocky). (1) Mount and Land of Gilead, east of Jordan, Gen. xxxi. 21-25; Num. xxxii. 1; Josh. xvii. 6. (2) A mountain near Jezreel, Judg. vii. 3. (3) Grandson of Manasseh, Num. xxvi. 23, 30. (4) Father of Jephthah, Judg. xi. 1, 2.

Gil'e-ád-ites'. Manassites of Gilead, Num. xxvi. 29.



Mountain of Gilboa. (See p. 47.)

Gil'gál (rolling). (1) First encampment of Israelites west of Jordan, Josh. iv. 19, 20; v. 9, 10. Became a city and headquarters, Josh. ix. 6; xv. 7. Saul crowned there, 1 Sam. vii. 16; x. 8; xi. 14, 15. (2) Another Gilgal in Sharon plain, Josh. xii. 23. (3) Another near Bethel, 2 Kgs. iv. 38.

Gil'loh (exile). A town of Judah, Josh. xv. 51; 2 Sam. xv. 12.

Gil'o-nite. Inhabitant of Giloh, 2 Sam. xv. 12; xxiii. 34.

Gim'zō (producing sycamores). Now Jimzu, a village $2\frac{1}{2}$ miles from Lydda, 2 Chr. xxviii. 18.

Gin (engine). A bird-trap, Isa. viii. 14; Am. iii. 5.

Gin'ath (protection). Father of Tibni, 1 Kgs. xvi. 21, 22.

Gin'nē-thō (gardener). A priest, Neh. xii. 4.

Gin'nē-thon (gardener). A priest, Neh. x. 6; xii. 16.

Gir'dle (gird). Worn by men and women to hold the looser garments. Made of leather, 2 Kgs. i. 8; Matt. iii. 4; of linen, Jer. xiii. 1; Ezek. xvi. 10; embroidered, Dan. x. 5; Rev. i. 13; used for carrying swords and daggers, Judg. iii. 16; 2 Sam. xx. 8.

Gir'ga-site, Gir'ga-shites. An original tribe of Canaan, Gen. x. 16; xv. 21; Deut. vii. 1.

Gis'pá (fondle). An overseer, Neh. xi. 21.

Git'tah-hē'phēr, Josh. xix. 13. [GATH-HEPHER.]

Git'ta-īm (two wine presses). An unknown place, 2 Sam. iv. 3.

Git'tites. Gathite followers of David, 2 Sam. xv. 18, 19. [GATH.]

Git'tith. A musical instrument or melody, Ps. viii., lxxxi., lxxxiv., titles.

Gir'zō-nite. Hashem, 1 Chr. xi. 34.

Glāss. Only once in O. T. as "crystal," Job xxviii. 17; N. T. "glass" mirrors were metal, 1 Cor. xiii. 12; 2 Cor. iii. 18; James i. 23; Rev. iv. 6.

Glean'ing (handful). Field-gleanings were reserved for the poor, Lev. xix. 9, 10; Ruth ii. 2. [CORNER.]

Glōde (glide). An unclean bird of prey, Deut. xiv. 13. The European kite; but vulture in Lev. xi. 14.

Gnāt. A small insect; figuratively mentioned in Matt. xxiii. 24.

Gōad (gad, strike). A rod spiked at the end for driving oxen, Judg. iii. 31; and iron-shod at the other end for cleaning plows, or even for plowing, 1 Sam. xiii. 21.

Gōat. Several varieties in Palestine, both wild and tame. An important source of food, clothing, and wealth, Gen. xxvii. 9; 1 Sam. xxiv. 2; xxv. 2; Job xxxix. 1. "Scape-goat," one of the two offered on Day of Atonement, over which the priest confessed the sins of Israel, and then let it escape to the wilderness, Lev. xvi. 7-26.

Gō'ath (lowing). An unknown place, Jer. xxxi. 39.

Gōb (cistern). A battlefield, 2 Sam. xxi. 18, 19. Gezer in 1 Chr. xx. 4.

Gōb'let (little cask). A wine cup.

God (good). In Hebrew, Jehovah, "the self-existent and eternal," and especially the covenant God. Generally rendered Lord. The ineffable name, not pronounced by the Jews, who substituted for it Adonai, "my Lord;" or Elchim—God, the creator and moral governor—when Adonai was written with Jehovah.

God/head. The Supreme Being in all his nature and attributes, Acts xvii. 29; Rom. i. 20; Col. ii. 9.

Gōg (roof). (1) A Reubenite, 1 Chr. v. 4. (2) [MAGOG.]

Gō'lan (circuit). A refuge city in Bashan, Deut. iv. 43; Josh. xx. 8; xxi. 27.

Gōld (yellow). Known early to Hebrews, Gen. ii. 11; used for ornaments, Gen. xxiv. 22; money, temple furniture and utensils, Ex. xxxvi. 34-38; 1 Kgs. vii. 48-50; emblem of purity and nobility, Job xxiii. 10; Lam. iv. 1. Obtained chiefly from Ophir, Job xxviii. 16; Parvaim, 2 Chr. iii. 6; Sheba and Raamah, Ezek. xxvii. 22.

Gōl'gō-thá (skull). Hebrew name of the spot where Christ was crucified, Matt. xxvii. 33; Mark xv. 22; John xix. 17. [CALVARY.]

Gō-l'ath (splendor). The Philistine giant who defied the army of Israel, 1 Sam. xvii. 4-54. Another Goliath in 2 Sam. xxi. 19-22.

Gō'mer (complete). (1) Eldest son of Japheth, Gen. x. 2, 3; 1 Chr. i. 5, 6. (2) Wife of Hosea, Hos. i. 3.

Gō-mōr'rah (submersion). Gomorrah in N. T. A city of the plain destroyed by fire, Gen. xiv. 1-11; xviii. 20; xix. 24-28; Deut. xxix. 23; xxxii. 32; Matt. x. 15; Mark vi. 11.



Goat of Sinai.

Gō'pher. The unknown wood of Noah's ark, Gen. vi. 14.

Gōr'gi-as (*frightful*). A Syrian general, 1 Macc. iii. 38.

Gōr-tŷ'na. Capital of Crete, 1 Macc. xv. 23.



Cup of the Ptolemies. (See Goblet, p. 48.)

Gō'shen (*drawing near*). (1) The extreme province of Egypt, northward toward Palestine; assigned to the Jews, Gen. xlv. 5-10; xlv. 28-34; xlvii. 1-6; 1. 8. (2) An undefined part of southern Palestine, Josh. x. 41; xi. 16. (3) A city of Judah, Josh. xv. 51.

Gōs'pels (*good tidings*). The four initial books of N. T., containing the biographies of Christ.

Gōth'ō-lī'as. One who returned, 1 Esdr. viii. 33.

Gō-thōn'el. Father of Chabris, Judith vi. 15.

Gōurd (*cucumber*). A large plant family, covering the melon, pumpkin, squash, calabash, etc., Jon. iv. 6-10. A poisonous apple or cucumber, 2 Kgs. iv. 39-41.

Gōv'ēr-nōr (*director*). Often captain, chief, or civic official; but generally the political officer in charge of a province, Gen. xlii. 6; 1 Kgs. x. 15; Ez. viii. 36; Neh. ii. 9; Matt. xxvii. 2.

Gō'zan. Place or river in Mesopotamia, 2 Kgs. xvii. 6; xviii. 11; 1 Chr. v. 26.

Grā'bā, 1 Esdr. v. 29. [HAGABA.]

Grāpe (*hook, grab*). Grapes of Palestine noted for size and flavor, Gen. xlix. 11; Num. xiii. 24. Used for wine and food, 1 Sam. xxv. 18; xxx. 12; 2 Sam. xvi. 1; 1 Chr. xii. 40.

Grāss (*for gnawing*). Large figurative use, Ps. xc. 5, 6; Isa. xl. 6, 8; James i. 10, 11; 1 Pet. i. 24; sometimes herbage in general, Isa. xv. 6; a fuel, Matt. vi. 30; Luke xii. 28.

Grāss/hop-per. An insect of the locust species, often translated locust, 2 Chr. vii. 13. A clean animal, Lev. xi. 22; timid, Job xxxix. 20; gregarious and destructive, Judg. vi. 5; vii. 12; Eccl. xii. 5; Jer. xlv. 23; type of insignificance, Num. xiii. 33; Isa. xl. 22.

Grāve. [BURIAL.] [ENGRAVER.]

Grēaves (*shins*). Armor, metallic or leathern, to protect the shins from foot to knee, 1 Sam. xvii. 6.

Grēce, Grēeks, Grē'cians. The well known country in S. E. of Europe, called also Hellas. Javan in O. T., Gen. x. 2-5; Isa. lxvi. 19; Ezek. xxvii. 13,

19; but direct in Dan. viii. 21; x. 20; xi. 2; Joel iii. 6; Acts xx. 2. Greek the original N. T. language.

Greyhound, Prov. xxx. 31. The original implies a "wrestler," not a quadruped.

Grinding. [MILL.]

Grōve. Except in Gen. xxi. 33, the Hebrew original means an idol; primitively set up and worshipped in groves, 1 Kgs. xviii. 19; 2 Kgs. xiii. 6.

Gūd'go-dah, Deut. x. 7. [HOR-HAGID-GAD.]

Guēst. [HOSPITALITY.]

Gū'nī (*painted*). (1) Son of Naphtali and founder of the Gunites, Gen. xlv. 24; Num. xxvi. 48; 1 Chr. vii. 13. (2) A son of Gad, 1 Chr. v. 15.

Gūr (*whelp*). Spot where King Ahaziah was slain, 2 Kgs. ix. 27.

Gūr=bā'al (*abode of Baal*). A district south of Palestine, 2 Chr. xxvi. 7.

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Hā'a-hāsh'ta-rī (*runner*). Son of Ashur, 1 Chr. iv. 6.

Hā-bā'lah (*God hides*). His children returned, Ez. ii. 61.

Hā-bāk'kūk (*embrace*). A minor prophet during reigns of Jehoiakim and Josiah. His book, thirteenth of the prophetic, denounces Chaldaea, and concludes with a striking poem and prayer.

Hāb'a-zī-nī'ah (*God's light*). A Rechabite, Jer. xxxv. 3.

Hāb'ba-cuc, B. and D. 33-39. [HABAK-KUK.]

Hāb'ēr-geon (*neck protector*). Coat of mail for neck and breast, Ez. xxviii. 32.

Hā'bōr (*fertile*). A tributary of the Euphrates, 2 Kgs. xvii. 6; 1 Chr. v. 26.

Hāch'a-lī'ah (*whowait*). Father of Nehemiah, Neh. i. 1.

Hāch'i-lah (*dark hill*). A hill in Ziph, 1 Sam. xxiii. 19.

Hāch'mō-nī (*wise*). A Hachmonite, 1 Chr. xl. 11; xxvii. 32.

Hā'dād (*brave*). (1) An Ishmaelite, 1 Chr. i. 30; Hadar, Gen. xxv. 15. (2) A king of Edom, Gen. xxxvi. 35; 1 Chr. i. 46. (3) Another king of Edom, 1 Chr. i. 50; Hadar, Gen. xxxvi. 39. (4) An Edomite, 1 Kgs. xi. 14-25.

Hād'ād-ē-zēr, 2 Sam. viii. 3-12. [HADAREZER.]

Hād'dē-rīm'mon. From two Syrian idola. Spot of mourning for Josiah, Zech. xii. 11.

Hād'ar, Gen. xxv. 15; xxxvi. 39. [HADAD.]

Hād'ār-ē-zēr (*Hadad's help*). A king of Zoba, 2 Sam. viii. 3; x. 16; 1 Chr. xviii. 7; xix. 16-19.

Hād'a-shah (*new*). Town of Judah, Josh. xv. 37.

Hā-dās'sah (*myrtle*). Hebrew name of Esther, Esth. ii. 7.

Hā-dāt'tah (*new*). Town of Judah, Josh. xv. 25.

Hā'des. Place of departed spirits. Greek equivalent of Hebrew "sheol," unseen world. Hell in A. V.; Hades in R. V., Matt. xi. 23; xvi. 18; Acts ii. 31; Rev. i. 18.

Hā'dīd (*sharp*). Place named in Ez. ii. 33; Neh. vii. 37.

Hād'la-i (*restful*). An Ephraimite, 2 Chr. xxviii. 12.

Hād'dō'ram (*power*). (1) Son of Joktan, Gen. x. 27. (2) An ambassador to David, 1 Chr. xviii. 10. (3) 2 Chr. x. 18. [ADONIRAM.]

Hā'drāch (*dwelling*). A Syrian country, Zech. ix. 1.

Hā'gāb (*locust*). His sons returned, Ez. ii. 48.

Häg'-q-bä, Neh. vii. 48. Hagabah, Ez. ii. 45. [HAGAB.]

Hä'gar (*flight*). Abraham's concubine, Gen. xvi. 3; mother of Ishmael, xxi. 9-21. Type of law and bondage, Gal. iv. 24, 25.

Hä'gar-ites, **Hä'gar-ëneg**. Ishmaelites, 1 Chr. v. 10-20; xxvii. 31; Ps. lxxxiii. 6.

Häg'-gä-i (*festive*). A minor prophet. His book, fifteen of the prophetic, exhorts the Jews to crown the work of Zerubbabel.

Häg'-gö'ri (*vanderer*), 1 Chr. xi. 38. [BAN.]

Häg'-gi (*festive*). Son of Gad, Gen. xli. 16.

Häg'-g'ah (*Lord's feast*). A Levite, 1 Chr. vi. 30.

Häg'-gites. Of Haggi, Num. xxvi. 15.

Häg'-gith (*dancer*). A wife of David, 2 Sam. iii. 4; 1 Kgs. i. 5.

Häg'-gi-ä, 1 Esdr. v. 34. [HATTIL.]

Hä'i. Ancient form of Ai, Gen. xii. 8; xliii. 3.

Häil. The seventh plague, Ex. ix. 18-29. God's weapon, Josh. x. 11; Rev. xvi. 21.

Häir. Worn short with elderly men, long with young men, vowed men and women, Num. vi. 5-9; 2 Sam. xiv. 26; Luke vii. 38. Lepers shorn, Lev. xiv. 8, 9.

Häk'-ka-tän (*little*). Father of Johanan, Ez. viii. 12.

Häk'-kōz (*thorn*). Priest of 7th course, 1 Chr. xxiv. 10.

Hä-kū'phä (*beet*). His children returned, Ez. ii. 51.

Hä'lah. Probably Habor, 2 Kgs. xvii. 6.

Hä'läh (*smooth*). An unlocated mountain, Josh. xi. 17; xii. 7.

Hä'li (*necklace*). Border of Asher, Josh. xix. 25.

Häl'/i-cär-näs'sus. City of Caria, 1 Macc. xv. 23.

Häll. Court of a high priest's house, Luke xxii. 55; Matt. xxvii. 27.

Häl'/le-lü'jah (*ya*). [ALLELUIA.]

Häl'-lö'hesh (*enchanter*). Co-covenanter with Nehemiah, Neh. x. 24.

Hä'-lö'hesh (*enchanter*). A builder of the wall, Neh. iii. 12.

Häm (*hot*). Third son of Noah, Gen. v. 32; ix. 22. Father of the Hamitic races, x. 6, etc.

Hä'man (*famed*). Prime minister of Ahasuerus, Esth.

Hä'math (*fortress*). Chief city of upper Syria, Gen. x. 18; Num. xxxiv. 8. Became part of Solomon's kingdom, 1 Kgs. viii. 65; 2 Chr. viii. 3, 4. Now Hamah.

Häm'mäth (*hot springs*). A town near Tiberias, Josh. xix. 35. Hammoth-Dor, Josh. xxi. 32. Hammon, 1 Chr. vi. 76.

Häm-mäd'a-thä (*double*). Father of Haman, Esth. iii. 1.

Häm'me-lëch (*king*). Hardly a proper name, Jer. xxxvi. 26; xxxviii. 6.

Häm'mër. Same as now, Judg. iv. 21; Isa. xlv. 12. Mighty force, Jer. xxiii. 29; i. 23.

Häm-mö'fe-këth (*queen*). Sister of Gilead, 1 Chr. vii. 17, 18.

Häm'môn (*warm springs*). (1) City in Asher, Josh. xix. 28. (2) Levitical city in Naphtali, 1 Chr. vi. 76.

Häm'moth=dôr, Josh. xxi. 32. [HAMMATH.]

Hä-mō'nah (*multitude*). Unknown city, Ezek. xxxix. 16.

Hä'mon=gög (*multitude of Gog*). Unlocated valley, Ezek. xxxix. 11-15.

Hä'mor (*ass*). Father of Shechem, Gen. xxxiii. 19; xxxiv. 26. Emmor, Acts vii. 16.

Hä-mū'el (*wrath*). A Simeonite, 1 Chr. iv. 26.

Hä'mūl (*pity*). Son of Pharez, and founder of Hamulites, Gen. xli. 12.

Hä'mül-ites, Num. xxvi. 21. [HAMUL.]

Hä-mū'tal (*like dew*). A wife of Josiah, 2 Kgs. xxiii. 31; Jer. lii. 1.

Hä-näm'e-el (*given of God*). Jeremiah's cousin, Jer. xxxii. 6-12.

Hä'nän (*merciful*). (1) A Benjamite, 1 Chr. viii. 23. (2) Descendant of Saul, 1 Chr. viii. 38. (3) One of David's guard, 1 Chr. xi. 43. (4) His sons returned, Ez. ii. 46. (5, 6, 7) Co-covenanters with Nehemiah, Neh. x. 10, 22, 26. (8) A tithe-keeper, Neh. xiii. 13. (9) One who had temple rooms, Jer. xxxv. 4.

Hä-nän'e-el (*given of God*). A tower on wall of Jerusalem, Neh. iii. 1; xii. 39; Jer. xxxi. 38.

Hä-nä'nî (*gracious*). (1) Head of the 18th temple course, 1 Chr. xxv. 4, 25. (2) A seer, 2 Chr. xvi. 7-10. (3) A priest, Ez. x. 20. (4) Brother of Nehemiah, Neh. i. 2; vii. 2.

Hän'a-ni'ah (*given of God*). (1) Leader of 16th temple course, 1 Chr. xxv. 4, 5, 23. (2) A general, 2 Chr. xxvi. 11. (3) Father of Zedekiah, Jer. xxxvi. 12. (4) A false prophet, Jer. xxviii. (5) Grandfather of Irijah, Jer. xxxvii. 13. (6) Hebrew name of Shadrach, Dan. i. 3-19. (7) Son of Zerubbabel, 1 Chr. iii. 19. Joanna in Luke. (8) A Benjamite, 1 Chr. viii. 24. (9) One of the returned, Ez. x. 23. (10) Others, Neh. iii. 8; vii. 2, 3; x. 23; xii. 12.

Händ. Conspicuous in Hebrew ceremonial and



Greek Generals. (See Greece, p. 49.)

Häle. Haul, Luke xii. 58; Acts viii. 3.

Häl'hül (*trembling*). Town of Judah, Josh. xv. 56.

other customs, Gen. xiv. 22; Deut. xxi. 6, 7; Matt. xxvii. 24; Job xxxi. 27; Isa. lxx. 2.

Händ/breadth. Palm width; about four inches, Ex. xxv. 25.

Händ'i-craft. Though not noted for artisan-ship, Hebrew boys were taught trades, and reference is made to smiths, Gen. iv. 22; carpenters, Isa. xlv. 14; Matt. xiii. 55; masons, 1 Kgs. v. 18; ship-build- ing, 1 Kgs. ix. 26; apothecaries, Ex. xxx. 25, 35; weavers, Ex. xxxv. 25, 26; dyers, Josh. ii. 18; barbers, Num. vi. 5-19; tent-makers, Acts xviii. 3; potters, Jer. xviii. 2-6; bakers, xxxvii. 21; engravers, Ex. xxviii. 9-11; tanners, Acts ix. 43.

Händ'kêr-chiefs. These, and napkins and aprons, signify about same as to-day, Luke xix. 20; John xi. 44; Acts xix. 12.

Händ'stäves. Javelins, Ezek. xxxix. 9.

Hä'nēs. A city in Egypt, Isa. xxx. iv.

Här'a-dah (*fear*). An Israelite encampment, Num. xxxiii. 24, 25.

Hä'ran (*mountainous*). (1) Brother of Abraham, Gen. xi. 26-31. (2) A Levite, 1 Chr. xxiii. 9. (3) Son of Caleb, 1 Chr. ii. 46. (4) The spot in Mesopo- tania where Abraham located after leaving Ur, Gen. xi. 31, 32; xxiv. 10; xxvii. 43. Charran, Acts vii. 2-4.

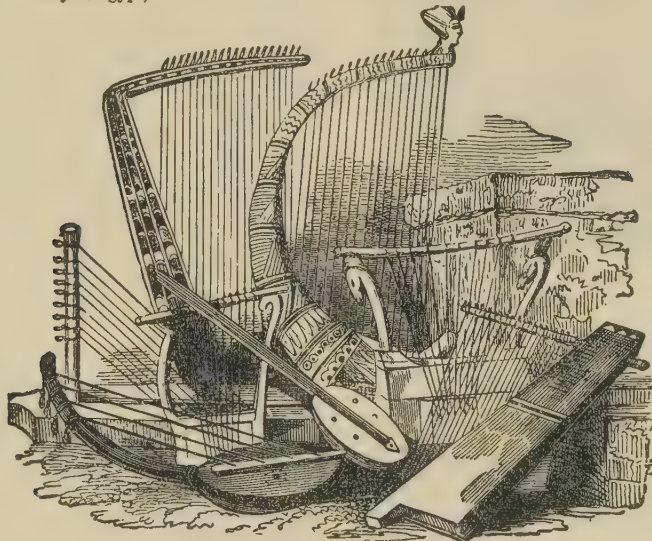
Hä'ra-rite. Three of David's guard so called, 2 Sam. xxiii. 11, 33.

Här-bō'nā (*ass driver*). A chamberlain, Esth. i. 10. Harbonah in vii. 9.

Häre (*leaper*). A species of rabbit, wrongly thought to chew the cud, Lev. xi. 6; Deut. xiv. 7.

Häreph (*plucking*). Son of Caleb, 1 Chr. ii. 51.

Häreth (*thicket*). A forest of Judah, 1 Sam. xxii. 5.



Stringed Instruments. (See Harp, p. 52.)

Häng'ing, Häng'ings. In strict law, culprits were strangled first, then hung, Num. xxv. 4; Deut. xxi. 22, 23. Hangings for doors and tabernacle use, quite the same as modern tapestries, Ex. xxvi. 9, 36; Num. iii. 26.

Hän'tel (*grace of God*). An Asherite, 1 Chr. vii. 39.

Hän'nah (*grace*). Mother of Samuel, 1 Sam. i., ii.

Hän'ng-thon (*gracious*). A city of Zebulun, Josh. xix. 14.

Hän'ni-el (*grace of God*). A prince of Manas- seh, Num. xxxiv. 23.

Hä'noch (*dedicated*). (1) Son of Midian, Gen. xxv. 4; Henoch, 1 Chr. i. 33. (2) A son of Reuben, and founder of Hanochites, Gen. xlv. 9; Num. xxvi. 5.

Hä'nün (*gracious*). (1) A king of Ammon, 2 Sam. x. 1-6. (2) Two architects, Neh. iii. 13, 30.

Ääph-rā'im (*pits*). A city of Issachar, Josh. xix. 19.

Hä'rā (*hill*). No doubt Haran, 1 Chr. v. 26.

Här'hā-i'ah (*God's anger*). Father of Uzziel, Neh. iii. 8.

Här'has (*poor*). Ancestor of Shallum, 2 Kgs. xxii. 14.

Här'hûr (*inflamed*). His children returned, Neh. vii. 63.

Hä'rim (*flint-nosed*). (1) Priestly head of third course, 1 Chr. xxiv. 8. (2) Name of several who re- turned, Ez. ii. 32, 39; x. 21; Neh. iii. 11; vii. 35, 42; x. 27; xii. 15.

Hä'riph (*plucking*). His children returned, Neh. vii. 24; x. 19.

Här'lot (*vagabond*). An abandoned woman, Gen. xxxviii. 15. Harlotry forbidden, Lev. xix. 29. Type of idolatry, Isa. i. 21; Ezek. xvi. Classed with pub- licans, Matt. xxi. 32.

Här'ma-gēd'don. R. V. for Armageddon.

Här'ne-phër (*panting*). An Asherite, 1 Chr. vii. 36.

Hä'rod (*fear*). A spring near Jezreel, Judg. vii. 1.

Hä'rod-ite. Two of David's guard, so called, 2 Sam. xxiii. 25.

Hār'ō-eh (*seer*). Son of Shobal, 1 Chr. ii. 52.

Hār'ō'sheth (*handicraft*). A city of Naphtali, Judg. iv. 2-16.

Hārṣ (*sickle shaped*). Prominent Jewish musical instrument, invented by Jubal, Gen. iv. 21; of various shapes and sizes; different number of strings; played with fingers or plectrum (quill).

Hār'row (*rake*). "Threshing-machine," 2 Sam. xii. 31; 1 Chr. xx. 3. Pulverizer of ground, Isa. xxviii. 24; Job xxxix. 10, and elsewhere.

Hār'shā (*deaf*). His children returned, Ez. ii. 52; Neh. vii. 54.



The Hart.

Hārt. Male of the red deer, Deut. xii. 15; xiv. 5; 1 Kgs. iv. 23; S. of Sol. ii. 9.

Hār'rum (*high*). A Judahite, 1 Chr. iv. 8.

Hār'ru'maph (*slit-nosed*). Father of Jedalah, Neh. iii. 10.

Hār'ū-phīte, **The**. A friend of David, 1 Chr. xii. 5.

Hār'ruz (*careful*). Amon's grandfather Kgs. xxi. 19.

Hār'vest. [AGRICULTURE.]

Hās'g-d'ā'ah (*loved of God*). One of David's line, 1 Chr. iii. 20.

Hās'e-nū'ah (*hated*). A Benjamite, 1 Chr. ix. 7.

Hāsh'a-bī'ah (*regarded*). (1) Two Levites, 1 Chr. vi. 45; ix. 14. (2) Leader of twelfth course, 1 Chr. xxv. 3, 19. (3) A Hebronite, 1 Chr. xxvi. 30.

(4) Other Levites, 1 Chr. xxvii. 17; 2 Chr. xxxv. 9; Ez. viii. 19, 24; Neh. iii. 17; x. 11; xi. 15, 22; xii. 24.

Hā-shā'nah (*regarded*). A co-covenanter with Nehemiah, Neh. x. 25.

Hāsh'āb-nī'ah (*regarded*). (1) His son repaired the wall, Neh. iii. 10. (2) A Levite, Neh. ix. 5.

Hāsh-bād'g-nā (*judge*). Assistant to Ezra, Neh. viii. 4.

Hā'shem (*fat*). His sons were of David's guard, 1 Chr. xi. 34.

Hāsh-mō'nah (*fatness*). A desert station, Num. xxxiii. 29.

Hā'shub (*informed*). (1) Hasshub, a Levite, 1 Chr. ix. 14. (2) Other Levites and builders, Neh. iii. 11, 23; x. 23.

Hā-shū'bah (*informed*). One of David's line, 1 Chr. iii. 20.

Hā'shum (*rich*). (1) His children returned, Ez. ii. 19. (2) Assistant to Ezra, Neh. viii. 4.

Hā-shū'phā (*stripped*). His children returned, Ez. ii. 43; Neh. vii. 46.

Hās'rah, 2 Chr. xxxiv. 22. [HARHAS.]

Hās'/'se-nā'ah (*thorny*). His sons built the fish-gate, Neh. iii. 3.

Hās'shub. [HASHUB.]

Hā-sū'phā. [HASHUPHA.]

Hā'thā. Chamberlain of Ahasuerus, Esth. iv. 5-10.

Hā'thāth (*fear*). Son of Othniel, 1 Chr. iv. 13.

Hā't-phā (*captivity*). His sons returned, Ez. ii. 54.

Hā't-tā (*searching*). Returned porters, Ez. ii. 42.

Hā't'til (*doubtful*). His sons returned, Ez. ii. 57.

Hāt'tūsh (*gathered*). (1) A Judahite, 1 Chr. iii. 22; Ez. viii. 2. (2) Others of the returned, Neh. iii. 10; x. 4; xii. 2.

Hau'ran (*caves*). Present Hauran, S. of Syria in Bashan, Ezek. xlvii. 16-18.

Hāv't-lah (*circle*). (1) Son of Cush, Gen. x. 7. (2) Son of Joktan, x. 29. (3) An unlocated region, Gen. ii. 11; xxv. 18; 1 Sam. xv. 7.

Hā'voth=ā'ir (*villages of Jair*). Villages in Gilead or Bashan, Num. xxxii. 41; Deut. iii. 14.

Hāwk (*havoc*). An unclean bird; species of falcon, Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26.

Hāy (*cut*). Grass; but hardly cut and dried grass, Prov. xvii. 25; Ps. lxxii. 6; Isa. xv. 6.

Hāz'a-el (*God sees*). A Syrian king, 1 Kgs. xix. 15; 2 Kgs. viii. 7-16; x. 32; xiii. 24.

Hā-zā'lah (*whom God sees*). A Judahite, Neh. xi. 5.

Hā'zar. [HAZER.]

Hā'zar=ād'dar. [HAZER.]

Hā'zar=mā'veth. Son of Joktan, Gen. x. 26.

Hā'zel. The almond doubtless meant, Gen. xxx. 37.

Hāz'e-lēl-pō'nī (*coming shadows*). Sister of Judahites, 1 Chr. iv. 3.

Hā'zer (*village*). In composition. (1) Hazar-addar, a landmark of Israel, Num. xxxiv. 4; Adar, Josh. xv. 3. (2) Hazar-enan, a boundary of Israel, Num. xxxiv. 9, 10. (3) Hazar-gaddah, a town of Judah, Josh. xv. 27. (4) Hazar-shual, in southern Judah, Josh. xv. 28. (5) Hazar-susah, in Judah, Josh. xix. 5; Hazar-susim, 1 Chr. iv. 31. (6) Hazar-batticon, Ezek. xlvii. 16.

Hā-zē'rīm, Deut. ii. 23. Villagers. [HAZER.]

Hā-zē'roth (*villages*). An Israelite encampment, Num. xi. 35; Deut. i. 1.

Hāz'e-zon=tā'mar (*falling of palms*). Old name of Engedi, Gen. xiv. 7. Hazazon-tamar, 2 Chr. xx. 2.

Hā'zī-el (*vision*). A Levite, 1 Chr. xxiii. 9.

Hā'zō (*vision*). Son of Nahor, Gen. xxii. 22.

Hā'zōr (*court*). (1) City of Naphtali, Josh. xi. 10; 1 Kgs. ix. 15; 2 Kgs. xv. 29. (2) Town of Judah, Josh. xv. 23-25. (3) Place in Benjamin, Neh. xi. 33.

Heād'dress. Sacerdotal and ornamental, Ex. xxviii. 40. Mantle or veil the usual head-dress.

Heārth (*ground*). Hot stones, Gen. xviii. 6. Pan or brazier, Jer. xxxvi. 23.

Heath (*country*). No heath in Palestine. Evidently a desert scrub, Jer. xvii. 6; xlviii. 6.

Hea'then (*dwellers on the heath*). All except Jews, Ps. li. 1. Non-believer, Matt. xviii. 17.

Heāv'en (*heaved*). Firmament, Gen. i. 1; Matt. v. 18. Abode of God, 1 Kgs. viii. 30; Dan. ii. 28; Matt. v. 45. Paradise, Luke xxii. 43.

He'bēr (*alliance*). Eber, Luke iii. 35. Others in Gen. xlv. 17; Num. xxvi. 45; Judg. iv. 17; 1 Chr. iv. 18; v. 13; vii. 31; viii. 17, 22.

He'bews. "Abram the Hebrew," Gen. xiv. 13, that is, *eber*, the one who had "passed over" the Euphrates westward. Hence, "seed" or descendants of Abraham. Among themselves, preferably,

Israelites, from Gen. xxxi. 28. Jews, *i. e.* Judahites, Judeans, after the captivity.

Hebrews, Epistle to. Written probably by Paul, from Rome, A. D. 62 or 63, to overcome Hebrew favoritism for the old law.

Hēbron (*friendship*). (1) Son of Kohath, Ex. vi. 18; Num. iii. 19, 27. (2) Person or place, 1 Chr. ii. 42. (3) Ancient city of Judah, 20 mls. S. of Jerusalem, Gen. xiii. 18; Num. xiii. 22; Arba in Josh. xxi. 11; Judg. i. 10.

Hēbron-ites. Kohathite Levites, Num. iii. 27; xvi. 58.

Hēdge (*haw*). In Hebrew sense, anything that encloses—wall, fence, or thorn bushes, Num. xxii 24; Prov. xxiv. 31; Hos. ii. 6.

Hēg'a-i, Hēgē. Chamberlain of Ahasuerus, Esth. ii. 3, 8, 15.

Hēif'ēr (*high-bullock*). Red heifers sacrificial, Num. xix. 10. Frequent source of metaphor, Judg. xiv. 18; Isa. xv. 5; Jer. xli. 20; Hos. iv. 16.

Heir (*inheritor*). Eldest son became head of tribe or family with largest share of paternal estate; sons of concubines given presents; daughters, a marriage portion, Gen. xxi. 10, 14; xxiv. 36; xxv. 6; xxxi. 14; Judg. xi. 2, etc. Real estate apportioned as in Deut. xxi. 17; Num. xxvii. 4-11.

Hēlah (*rust*). Wife of Ashur, 1 Chr. iv. 5.

Hēlam (*fort*). A battlefield, 2 Sam. x. 16, 17.

Hēl'bah (*fertile*). Town of Asher, Judg. i. 31.

Hēl'bon (*fertile*). A Syrian city, Ezek. xxvii. 18.

Hēl-ch'ah, 1 Esdr. viii. 1. [HILIAH.]

Hēl'da-i (*worldly*). (1) Captain of 12th course, 1 Chr. xxvii. 15. (2) One who returned, Zech. vi. 10. Helem in vs. 14.

Hēlēb, Hēlēd (*passing*). One of David's guard, 2 Sam. xxiii. 29; 1 Chr. xi. 30.

Hēlek (*portion*). Founder of Helekites, Num. xxvi. 30.

Hēlem (*strength*). (1) An Asherite, 1 Chr. vii. 35. (2) Probably Heldai, Zech. vi. 14.

Hēleph (*exchange*). Starting point of Naphtali's boundary, Josh. xix. 33.

Hēlez (*strong*). (1) Captain of 7th course and one of David's guard, 2 Sam. xxiii. 26; 1 Chr. xi. 27. (2) A Judahite, 1 Chr. ii. 39.

Hēli (*climbing*). Eli, father of Joseph, Luke iii. 23.

Hē'li-ō-dō'rus. A Syrian treasurer, 2 Macc. iii.

Hēl'ka-i (*portion*). A priest, Neh. xii. 15.

Hēl'kath (*part*). (1) Starting point of Asher's boundary, Josh. xix. 25. (2) Hēl'kath-hāz'zu-rim, a battlefield; 2 Sam. ii. 16.

Hēl-kī'as, 1 Esdr. i. 8. [HILKIAH.]

Hēll (*conceal*). Hebrew "sheol;" translated "grave," 1 Sam. ii. 6; "pit," Num. xvi. 30; "hell," Job xi. 8, in O. T. In N. T., Hades and Gehenna are translated hell, Acts ii. 27; Matt. v. 29. Gehenna, or Valley of Hinnom, alone implies a place of burning or torture.

Hēll'en-ist. A Grecian; but limited to Greek-speaking Jews in Acts vi. 1; ix. 29; xi. 20.

Hēl'met (*hide*). Armor, generally metal, for head, 1 Sam. xvii. 5; 2 Chr. xxvi. 14. [ARMOR.]

Hēlon (*strong*). Father of Eliab, Num. i. 9; ii. 7.

Hēm (*field*). Edge, or fringe, of a garment, Num. xv. 38, 39; Matt. xxiii. 5.

Hē'mam (*driving out*). Grandson of Seir, Gen. xxxvi. 22.

Hē'man (*trusty*). (1) Son of Zerah, 1 Chr. ii. 6. (2) Grandson of Samuel, 1 Chr. vi. 33; xv. 16-22; xxv. 6.

Hē'māth (*heat*). Person or place, 1 Chr. ii. 55. Hamath, 1 Chr. xiii. 5; Am. vi. 14.

Hēm'dan (*pleasant*). Son of Dishon, Gen. xxvi. 26. Amram, 1 Chr. i. 41.

Hēm'lock. Not the bitter, poisonous hemlock as in Hos. x. 4; Am. vi. 12, but "gall," as elsewhere.

Hēn (*rest*). (1) Son of Zephaniah, Zech. vi. 14. (2) The domestic fowl, common in Palestine, but mentioned only in Matt. xxiii. 37; Luke xiii. 34.

Hēnā (*troubling*). A city of Mesopotamia, 2 Kgs. xviii. 34; xix. 13; Isa. xxxvii. 13.

Hēn'a-dād (*favor of Hadad*). His sons returned, Ez. iii. 9; Neh. x. 9.



Helmets.

Hē'noch. (1) 1 Chr. i. 3. [ENOCH, 6.] (2) 1 Chr. i. 33. [HANOCH, 1.]

Hē'phēr (*pit*). (1) Founder of Hopherites, Num. xxvi. 32; Josh. xii. 17. (2) Son of Ashur, 1 Chr. iv. 6. (3) One of David's guard, 1 Chr. xi. 36. (4) A place W. of Jordan, Josh. xii. 17.

Hēph'zī-bah (*my delight in her*). (1) Name of restored Jerusalem, Isa. lxii. 4. (2) Wife of Hezekiah, 2 Kgs. xxi. 1.

Hēr'āld (*army ruler*). Crier, Dan. iii. 4; preacher, as in 1 Tim. ii. 7; 2 Pet. ii. 5.

Hēr'cū-leg. The god "Melkart," 2 Macc. iv. 19.

Hērd. A collection of cattle. Herdsman despised by Egyptians, Gen. xli. 34, but honored by Hebrews, 1 Sam. xi. 5; xxi. 7.

Hēr'ēs (*sun*). A place in Dan, Judg. i. 35.

Hēr'esh (*carpenter*). A Levite, 1 Chr. ix. 15.

Hēr'mas, Hēr'mēs (*Mercury*). Two friends of Paul, Rom. xvi. 14.

Hēr-mōg'e-nēs (*born of Mercury*). One who deserted Paul, 2 Tim. i. 15.

Hēr'mōn (*lofty*). Highest peak of Anti-Libanus range and northern landmark of Palestine, 10,000 ft. high, Deut. iii. 8; Josh. xi. 17.

Hēr'mon-ites. The three peaks of Hermon, Ps. xlii. 6.

Hēr'od (*heroic*). (1) Herod the Great, tetrarch of Judea, B. C. 41; King of Judea, B. C. 41-4; liberal, yet tyrannical and cruel. Issued murderous edict against children of Bethlehem, Matt. ii. 16. (2) Herod Antipas, son of former; tetrarch of Galilee and Perea, B. C. 4-A. D. 39; murderer of John the Baptist, Matt. xiv. 1; Luke iii. 19; xxiii. 7-15; Acts xiii. 1. (3) Herod Philip, son of Herod the Great. Married Herodias, Matt. xiv. 3; Mark vi. 17; Luke iii. 19. Lived and died in private life. (4) Herod Philip II., son of Herod the Great, and tetrarch of Batanea, Iturea, etc., B. C. 4-A. D. 34, Luke iii. 1. (5) Herod Agrippa I., grandson of Herod the Great; tetrarch of Galilee; king of his grandfather's realm, A. D. 37-44, Acts xii. 1-19. (6) Herod Agrippa II., son of former, and king of consolidated tetrarchies, A. D. 50-100, Acts xv. 13-27; xvi. 1-28.

Hēr-ō'dī-ang. A Jewish political party who favored the Herods and Roman dependence, Matt. xxii. 16; Mark iii. 6; viii. 15.

Hēr-ō'dī-as. Granddaughter of Herod the Great. Wife of her uncle Herod Philip and her step-uncle

She requested the head of John the Baptist, Matt. xiv. 3-6; Mark vi. 17; Luke iii. 19.

Hē-rō/di-on. Kinsman of Paul, Rom. xvi. 11.

Hēr'on. A large aquatic bird, pronounced unclean, Lev. xi. 19; Deut. xiv. 18.

Hē'sed (*kindness*). Father of one of Solomon's commissaries, 1 Kgs. iv. 10.

Hēsh/bōn (*device*). An Amorite capital, N. E. of Dead Sea, Num. xxi. 26; Josh. xiii. 17; Isa. xv. 4.

Hēsh'mōn (*fertile*). Place in south Judah, Josh. xv. 27.

Hēs'rōn. [HEZRON.]

Hēth (*fear*). Progenitor of the Hittites, Gen. x. 15; xxiii. 3-20; xxv. 10; xxvii. 46.

Hēth'lōn (*hiding place*). A mountain pass, probably Hamath, Ezek. xlvi. 15; xlviii. 1.

Hēz'e-ki (*strong*). A Benjamite, 1 Chr. viii. 17.

Hēz-e-ki'ah (*strength of God*). (1) Twelfth king of Judah, B. C. 726-698. Noted for abolition of idolatry and powerful resistance to neighboring nations, 2 Kgs. xviii.-xx.; 2 Chr. xxix.-xxxii. (2) Son of Neariah, 1 Chr. iii. 23. (3) [ATE.]



Coin of Herod the Great. (See p. 53.)

Hēz'i-on (*sight*). A king of Syria; probably Rezon, 1 Kgs. xv. 18; xi. 23.

Hēz'ir (*swine*). (1) Leader of 17th course, 1 Chr. xxiv. 15. (2) A co-covenanter, Neh. x. 20.

Hēz'ra-ī (*enclosure*). One of David's guard, 2 Sam. xxiii. 35. Hezro, 1 Chr. xi. 37.

Hēz'ron (*surrounded*). (1) A Reubenite, Gen. xli. 9. (2) Son of Pharez, Gen. xli. 12; Ruth iv. 18.

Hēz'ron-ites. Reubenite and Judahite families, Num. xxvi. 6, 21.

Hid'da-ī (*joyful*). One of David's guard, 2 Sam. xxiii. 30.

Hid'de-kel (*rapid*). Third river of Eden, no doubt Tigris, Gen. ii. 14; Dan. x. 4.

Hi'el (*God lives*). A Bethelite who rebuilt Jericho, 1 Kgs. xvi. 34.

Hi'e-rāp'o-lis (*holy city*). City of Phrygia, on the Meander near Colosse, Col. iv. 13.

Hi-er'e-el, 1 Esdr. ix. 21. [JERUEL.]

Hi-er'e-moth. Jeremoth, Ramoth, in Esdr.

Hi'e-rōn'ý-mus (*sacred name*). A Syrian general, 2 Macc. xii. 2.

Hig-gā'ion (*meditation*). Musical pause for meditation, Ps. ix. 16; xii. 14, xlii. 3, marg.

High Plā'ces. Altars, temples, and dedicated places originally on high ground, Gen. xii. 8; Judg. vi. 25; Isa. lrv. 7; Jer. lli. 6. When the proves and mounts of idolatry overshadowed true worship, "high places" became a reproach.

High Priest. Chief priest. Aaron being the first. Originally a life office, limited to a line or family, Ex. xxviii. 1; Lev. xxi. 10; Num. iii. 32; xx. 8; Deut. x. 6.

Hi'en (*caves*). A Levitical city in Judah, 1 Chr. vi. 58.

Hi-l-ki'ah (*God my portion*). (1) Father of Eliakim, 2 Kgs. xviii. 37. (2) A high priest, 2 Kgs. xxii. 8. (3) Four Levites, 1 Chr. vi. 45; xxvi. 11;

Neh. viii. 4; xii. 7, 21. (4) Father of Jeremiah, Jer. i. 1. (5) Father of an ambassador, Jer. xxix. 3.

Hi'l'el (*praise*). Father of Abdon, Judg. xii. 13, 15.

Hin. A Hebrew liquid measure, about 1½ gallons, Ex. xxx. 24.

Hind. Female of the red deer, Gen. xlix. 21; Ps. xxix. 9; Prov. v. 19.

Hinge (*hanged*). A pivot and socket for swinging doors, 1 Kgs. vii. 50; Prov. xxvi. 14.

Hin'nom (*wailing*). A narrow valley south and west of Jerusalem, Josh. xv. 8; xvii. 16, where Molech was worshipped, 1 Kgs. xi. 7; 2 Kgs. xvi. 3; hence called Tophet, "drum," noise, Isa. xxx. 33; defiled, 2 Kgs. xxiii. 10, and called ge-Hinnom, gehenna, "place of Hinnom," to type a place of eternal torment. "Hell" in N. T., Matt. v. 22, 29; x. 28; xxiii. 15; Mark ix. 43; Luke xii. 5.

Hi'rah (*noble*). An Adullamite, Gen. xxxviii. 1, 12, 20.

Hi'ram, Hū'ram (*noble*). (1) King of Tyre who furnished men and material to David and Solomon, 2 Sam. v. 11; 1 Kgs. v.; 1 Chr. xiv. 1. (2) Hiram's chief architect, 1 Kgs. vii. 13, 40.

Hi-rā'nus. Son of Tobias, 2 Macc. iii. 11.

Hi'tites. Descendants of Heth, Gen. x. 15; xxv. 9; Josh. iii. 10; 2 Sam. xi. 3.

Hi'vites (*villagers*). Descendants of Canaan, Gen. x. 17; located at Shechem, xxxiv. 2; noted for craft, Josh. ix.

Hiz-ki'ah (*strength*). Ancestor of Zephaniah, Zeph. i. 1.

Hiz-ki'jah (*strength*). A co-covenanter, Neh. x. 17.

Hō'bāb (*live*). Brother-in-law of Moses, Num. x. 29-32.

Hō'bah (*hiding*). A place beyond Damascus, Gen. xiv. 15.

Hōd (*splendor*). Son of Zophah, 1 Chr. vii. 37.

Hōd-a-ī'ah (*praise ye*). A Judahite, 1 Chr. iii. 24.

Hōd-a-vī'ah (*praise ye*). (1) A Manassite, 1 Chr. v. 24. (2) A Benjamite, 1 Chr. ix. 7. (3) A Levite, Ez. ii. 40.

Hō'desh (*new moon*). A Benjamite woman, 1 Chr. viii. 9.

Hō-dē'vah, Neh. vii. 43. [HODAVIAH, 3.]

Hō-dī'ah (*splendor*). Wife of Ezra, 1 Chr. iv. 13. Jehudijah in vs. 18.

Hō-dī-jah (*splendor*). Three Levites, Neh. viii. 7; x. 13, 18.

Hōg'lah (*quail*). Daughter of Zelophehad, Num. xxvi. 33.

Hō'ham (*driven*). A king of Hebron, Josh. x. 3.

Hōlm-tree. Holm-oak, Sus. 58.

Hōlō-sēr'nēs. The general slain by Judith, Judith ii. 4, etc.

Hō'lōn (*sandy*). (1) A town of Judah, Josh. xv. 51. (2) A city of Moab, Jer. xlviii. 21.

Hō'mam, 1 Chr. i. 39. [HEMAM.]

Hō'mēr. A Hebrew liquid and dry measure, from 47 to 64 gals., according to time, and 6 to 8 bush., Ezek. xlv. 14.

Hon'ey. Bees numerous and honey plentiful in Palestine. Much used, Lev. xx. 24; Deut. xxxii. 13; Matt. iii. 4.

Hooks. Various kinds. Fishing, Job xli. 2; leading, 2 Kgs. xix. 28; pruning, Isa. ii. 4; hanging meats, Ezek. xl. 43; curtains, Ex. xxvi. 32-37; lifting boiled food, 1 Sam. ii. 13.

Hōph'ni (*fighter*). Impious son of Eli, 1 Sam. i. 3; ii. 12-17; iii. 11-14; iv. 11.

Hōr (*hill*). (1) Mount in Edom on which Aaron died, Num. xx. 22-29; xxxiii. 37. (2) A peak of Lebanon range, Num. xxxiv. 7, 8.

Hō'ram (*hill*). King of Gezer, Josh. x. 33.

Hō'reb (*desert*). [SINAI.]

Hō'rem (*offered*). A place in Naphtali, Josh. xix. 38.

Hōr-hā-gīd'gad (*clef mountain*). A desert station of the Israelites, Num. xxxiii. 32.

Hō'rī (*cave-dweller*). (1) Grandson of Seir, Gen. xxxvi. 22. (2) A Simeonite, Num. xiii. 5.

Hō'rites, Hō'rims. Original people of Mt. Seir, Gen. xiv. 6.

Hōr'mah (*laid waste*). A Canaanite town in southern Judah, Josh. xv. 30; 1 Sam. xxx. 30.

Hōrn. Made of horn or metal, and of various shapes, sizes, and uses. Used much figuratively, Deut. xxxiii. 17; 1 Sam. xvi. 1; Job xvi. 15; Jer. xlvi. 25.

Hōr'net (*hornet*). Plenty in Palestine, Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12.



Hornet.

Hōr'q-nā'im (*two caves*). City of Moab, Isa. xv. 5; Jer. xlvi. 3.

Hōrse (*neigher*). Used chiefly for war, Ex. xiv. 9-23; 2 Chr. i. 14-17; ix. 25; Esth. vi. 8; for threshing, Isa. xxviii. 28.

Hōrse-lēech (*adherer*). Found in stagnant waters of East, and fastens to nostrils of animals when drinking, Prov. xxx. 15.

Hō'sah (*refuge*). (1) City of Asher, Josh. xix. 29. (2) A Levite, 1 Chr. xxvi. 10.

Hō-sān'nā "Save, we pray," Ps. cxviii. 25, 26. The cry when Christ entered Jerusalem, Matt. xxi. 9-15; Mark xi. 9, 10.

Hō-sē'ā (*help*). First of minor prophets. Prophetic career, B. C. 784-725, in Israel. Denounces the idolatries of Israel and Samaria. Style obscure.

Hōsh'a-yāh (*helped by God*). (1) Nehemiah's assistant, Neh. xii. 32. (2) Jezaniah's father, Jer. xlii. 1.

Hōsh-a'mā (*whom God hears*). Son of Jeconiah, 1 Chr. iii. 18.

Hō-shē'ā (*salvation*). (1) Nineteenth and last king of Israel, B. C. 730-721. Conquered and imprisoned by Sennacherib, 2 Kgs. xv. 30; xvii. 1-6; Hos. xiii. 16. (2) Son of Nun, Deut. xxxii. 44. (3) An Ephraimite, 1 Chr. xxvii. 20. (4) A co-covenanter, Neh. x. 23.

Hōs'pī-tāl'i-ty (*guest treatment*). Regulated in Lev. xix. 33, 34; xxv. 14-17; Deut. xv. 7-11.

Hō'tham (*seal*). An Asherite, 1 Chr. vii. 32.

Hō'than (*sent*). Father of Shama, 1 Chr. xi. 44.

Hō'thir (*fulness*). Son of Heman, 1 Chr. xxv. 4, 28, and leader of 21st course.

Hough (*hok*) (*hack*). Cutting the sinews of the hind leg, hamstringing, Josh. xi. 6, 9; 2 Sam. viii. 4.

Hour (*time*). First division of Jewish day, morn-

ing, noon, evening, Ps. lv. 17. Night had three watches, Ex. xiv. 24; Judg. vii. 1; Lam. ii. 19. Later, day was, morning, heat, midday, evening. Hours introduced from Babylon, after captivity; Matt. xx. 1-10. An indefinite time, Dan. iii. 6; Matt. ix. 22.

House (*cover*). Prevailing Oriental style, low, flat roofed, with court in centre. A tent, palace, cedar, tomb, family, Gen. xii. 17; property, 1 Kgs. xiii. 8; lineage, Luke ii. 4; place of worship, Judg. xx. 18.

Hūk'kōk (*cut*). A border of Naphtali, Josh. xix. 34.

Hūk'kōk, 1 Chr. vi. 75. [HELKATH.]

Hūl (*circle*). Grandson of Shem, Gen. x. 23.

Hūl'dah (*weasel*). A prophetess, 2 Kgs. xxii. 14-20; 2 Chr. xxxiv. 22.

Hūm'tah (*place of lizards*). A city of Judah, Josh. xv. 64.

Hūnt'ing. Hebrews not a hunting people, yet various devices mentioned for capturing wild animals, 2 Sam. xxiii. 20; Job xviii. 9, 10; Prov. xxii. 5; Isa. li. 20; Am. iii. 5.

Hū'pham (*coast-man*). Founder of Huphamites, Num. xxvi. 39.

Hūp'pah (*covered*). Leader of 13th priestly course, 1 Chr. xxiv. 13.

Hūp'pim (*covered*). A Benjamite, 1 Chr. vii. 12.

Hūr (*hole*). (1) The man who helped stay the hands of Moses, Ex. xvii. 10; xxiv. 14. (2) A Judahite, Ex. xxxi. 2. (3) A king of Millian, Num. xxxi. 8. (4) Father of one of Solomon's commissaries, 1 Kgs. iv. 8. (5) Father of a wall-builder, Neh. iii. 9.

Hūr'rai (*weaver*). One of David's guard, 1 Chr. xi. 32.

Hūr'ram (*noble*). (1) A Benjamite, 1 Chr. vii. 5. (2) Hiram, 2 Chr. ii. 3-13; iv. 11-16.

Hūr'i (*weaver*). A Gadite, 1 Chr. v. 14.

Hū'shah (*haste*). A Judahite, 1 Chr. iv. 4.

Hū'shāi (*haste*). A friend of David, 2 Sam. xv. 32; 1 Kgs. iv. 16.

Hū'sham (*haste*). A king of Edom, Gen. xxxvi. 34, 35.

Hū'shath-ite. Two of David's guard so-called, 2 Sam. xxi. 18; xxiii. 27.

Hū'shim (*haste*). (1) Son of Dn, Gen. xli. 23. Shuham, Num. xxvi. 42. (2) A Benjamite, 1 Chr. vii. 12. (3) Wife of Shaharaim, 1 Chr. viii. 8, 11.

Hūsks (*hulls*). The original means the carob, or locust bean, Luke xv. 16.

Hūz (*strong*). Son of Nahor, Gen. xxii. 21.

Hūz'zāb (*fixed*). A possible queen of Nineveh, Nah. ii. 7.

Hŷ-ē'na (*hog*). A bristled, fierce, carnivorous animal. "Zebuim," in 1 Sam. xiii. 18; Neh. xi. 34, means hyenas. So, it is thought, the original of "speckled bird," Jer. xii. 9, should be rendered.



Hyssop.

Hÿ-dás/pēs (*watery*). A river in India, Judith i. 8.

Hÿ'mō-nē-us (*hymeneal*). A convert and convert, 1 Tim. i. 20; 2 Tim. ii. 17.

Hÿmn (*praise-song*). Spiritual song, Matt. xxvi. 30; Acts xvi. 25; Eph. v. 19; Col. iii. 16.

Hÿs'sop (*aromatic plant*). A bushy herb, of the mint family, Ex. xii. 22; Lev. xiv. 4, 6, 51; 1 Kgs. iv. 33; John xix. 29.

Hÿp'ō-crite (*stage-player*). Who feigns what he is not, Job viii. 13; Luke xii. 1.

I

Īb'hār (*God's choice*). Son of David, 2 Sam. v. 15.

Īb'le-ām (*destroying*). City of Manasseh, Josh. xvii. 11; Judg. i. 27.

Īb-nē'jah (*God builds*). A Benjamite, 1 Chr. ix. 8.

Īb-nī'jah (*God builds*). A Benjamite, 1 Chr. ix. 8.

Īb'rī (*Hebrew*). A Levite, 1 Chr. xxiv. 27.

Īb'zān (*famous*). A judge of Israel, Judg. xii. 8-10.

Ī=cha-bōd (*inglorious*). Son of Phinehas, 1 Sam. iv. 19-22; xiv. 3.

Ī-cō'nī-um (*image*). City of Lycaonia, visited twice by Paul, Acts xiii. 51; xiv. 1-22; xvi. 2; 2 Tim. iii. 11.

Ī-dā'lah (*memorial*). City of Zebulun, Josh. xix. 15.

Īd'bāsh (*stout*). A Judahite, 1 Chr. iv. 3.

Īd'dō (*timely*). (1) Father of Ahinadab, 1 Kgs. iv. 14. (2) A Levite, 1 Chr. vi. 21. (3) A Manassite chief, 1 Chr. xxvii. 21. (4) A seer and chronicler, 2 Chr. ix. 29; xiii. 22. (5) Grandfather of Zechariah, Zech. i. 1, 7. (6) One of the returned, Ez. vii. 17.

Īdol, **Ī-dōl'a-try** (*apparent*). An object of worship, other than God, Gen. xxxi. 19; idolatry forbidden, Ex. xx. 3, 4; xxxiv. 13; Deut. iv. 16-19; vii. 25, 26; yet existed largely, especially under the judges and later kings, Ex. xxxii.; Judg. ii. 10-23; 1 Kgs. xi. 33; xii. 27-33; xiv. 22-24; Isa. lviii. 5-8.

Ī'dū-mē'a (*red*), Isa. xxxiv. 5. Idumæa, Mark iii. 8. Greek name of Edom.

Īgāl (*redeemed*). (1) The spy of Issachar, Num. xiii. 7. (2) One of David's guard, 2 Sam. xxiii. 36.

Īg'dā-lī'ah (*great*). "A man of God," Jer. xxxv. 4.

Īg'e-āl (*redeemed*). A Judahite, 1 Chr. iii. 22.

Īim (*heaps*). (1) Num. xxxiii. 45, Ije-abarim. (2) Town of southern Judah, Josh. xv. 29.

Īj'e-āb'a-rim (*ruins of Abarim*). An Israelite encampment near Moab, Num. xxi. 11.

Ījon (*ruin*). Town of Naphtali, 1 Kgs. xv. 20; 2 Kgs. xv. 29.

Īk'kēsh (*wicked*). Father of Ira, 2 Sam. xxiii. 26; 1 Chr. xi. 28; xxvii. 9.

Īlāi (*exalted*). One of David's guard, 1 Chr. xi. 29.

Īl-ly'r-i-cūm (*joy*). A country on E. shore of Adriatic, N. of Macedonia. Reached by Paul, Rom. xv. 19.

Īm'age (*likeness*). As in Gen. i. 26, 27; Col. i. 15. Also idol.

Īm'ā (*full*). Father of Micaiah, 2 Chr. xviii. 7, 8. Imlah, 1 Kgs. xxii. 8, 9.

Īm-mān'ū-el (*God with us*). Name of the prophetic child, Isa. vii. 14. The Messiah, Matt. i. 23.

Īm'mēr (*loquacious*). (1) A priestly family in charge of 16th course, 1 Chr. ix. 12; xxiv. 14. (2) Place in Babylon, Ez. ii. 69; Neh. vii. 61.

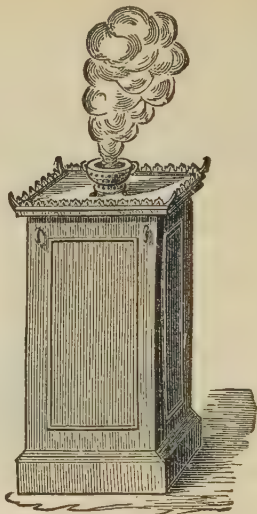
Īm'nā (*lagging*). An Asherite, 1 Chr. vii. 35.

Īm'nah (*lagging*). (1) An Asherite, 1 Chr. vii. 30. (2) A Levite, 2 Chr. xxxi. 14.

Īm'rah (*stubborn*). An Asherite, 1 Chr. vii. 36.

Īm'rī (*talkative*). (1) A Judahite, 1 Chr. ix. 4. (2) Father of Zaccur, Neh. iii. 2.

Īn'cense (*set on fire*). A mixture of gums, spices, etc., Ex. xxx. 34-38, constituted the official incense. Burned morning and evening on the altar of incense, xxx. 1-10. Used also in idolatrous worship, 2 Chr. xxxiv. 25; Jer. xl. 12-17, and by angels, Rev. viii. 3.



Altar of Incense.

Īnd'ia (*Indus*). The indefinite country which bounded the Persian empire on the east, Esth. i. 1; viii. 9.

Īn-hēr'i-tance (*heirship*). [HEIR.]

Īnk, **Īnk'hōrn** (*burnt in*). Ancient ink heavy and thick and carried in an ink-horn, Jer. xxxvi. 18; Ezek. ix. 2.

Īnn (*in*). In O. T. a halting place for caravans, Gen. xlii. 27; Ex. iv. 24. In N. T. a caravansary afforded food and shelter for man and beast, Luke x. 34, 35.

Īn'stant (*stand in*). Urgent, Luke vii. 4; xxiii. 23; fervent, Acts xxvi. 7; Rom. xii. 12.

Ī-ō'n'ja. India in 1 Macc. viii. 8.

Īph'e-dē'jah (*free*). A Benjamite, 1 Chr. viii. 25.

Īr (*city*). A Benjamite, 1 Chr. vii. 12. Iri, vs. 7.

Īrā (*watchful*). (1) "Chief ruler about David," 2 Sam. xv. 26. (2) Two of David's warriors, 2 Sam. xxiii. 38; 1 Chr. xii. 28.

Īrād (*fleet*). Son of Enoch, Gen. iv. 18.

Īram (*citizen*). A duke of Edom, Gen. xxxvi. 43; 1 Chr. i. 54.

Īrī (*watchful*). A Benjamite, 1 Chr. vii. 7.

Ī-rī'jah (*seen of God*). A ward-keeper, Jer. xxxvii. 13, 14.

Īr-nā'hāsh (*serpent city*). Unknown person or place, 1 Chr. iv. 12.

Īron (*pious*). (1) City of Naphtali, Josh. xix. 38. (2) Iron, the metal, and copper early known, Gen. iv. 22. Prepared in furnaces, 1 Kgs. viii. 51; used for tools, Deut. xxvii. 5; weapons, 1 Sam. xvii. 7; implements, 2 Sam. xii. 31; war-chariots, Josh. xvii. 16, etc.

Īr-pē-el (*healed*). City of Benjamin, Josh. xviii. 27.

Īr-shē'mēsh (*sun city*). A Danite city, Josh. xix. 41.

Irū (*watch*). Son of Caleb, 1 Chr. iv. 15.

Isaac (*laughter*). Son of Abraham, Gen. xvii. 17-22. Second of the patriarchs, and father of Jacob and Esau, Gen. xxi.-xxxv.

Is-ā'lah (*salvation of Jehovah*). Son of Amoz, Isa. i. 1, and first of greater prophets. His book, 23d of O. T., covers sixty years of prophecy, Isa. i. 1, at Jerusalem. It reproves the sins of the Jews and other nations, and foreshadows the coming of Christ. Called "prince of prophets." Poetically for Israel, Am. vii. 9, 16.

Is'cah (*who looks*). Sister of Lot, Gen. xi. 29.

Is-cār'tot. [JUDAS ISCARIOT.]

Is'dā-el. 1 Esdr. v. 33. [GIDDEL.]

Is'h'bah (*praising*). A Judahite, 1 Chr. iv. 17.

Is'h'bāk (*leaving*). Son of Abraham, and father of northern Arabians, Gen. xxv. 2; 1 Chr. i. 32.

Is'h-bi=bē'nōb (*dweller at Nob*). A Philistine giant, 2 Sam. xxi. 16, 17.

Is'h-bō'sheth (*man of shame*). Son and successor of Saul. Original name, Esh-baal. Reigned two years, then defeated by David, and assassinated, 2 Sam. ii. 8-11; iii. 4; v. 5-12.

Is'h'i (*saving*). (1) Two Judahites, 1 Chr. ii. 31; iv. 20. (2) A Simeonite, iv. 42. (3) A Manassite, v. 24.

Is'h'iah (*loaned*). Chief of Issachar, 1 Chr. vii. 3.

Is'h-i'jah (*loaned*). A lay Israelite, Ez. x. 31.

Is'h'mā (*ruin*). A Judahite, 1 Chr. iv. 3.

Is'h'mā-el (*whom God hears*). (1) Son of Abraham and Hagar, Gen. xvi. 15, 16. Banished to wilderness; became progenitor of Arabian tribes, Gen. xxi.; xxv. 9; xxxvii. 25-28. (2) Descendant of Saul, 1 Chr. vii. 38. (3) A Judahite, 2 Chr. xix. 11. (4) A Judahite captain, 2 Chr. xxiii. 1. (5) A priest, Ez. x. 22. (6) Crafty son of Nathaniah, 2 Kgs. xxv. 23-25; Jer. xli.

Is'h'mā-el-ites'. Descendants of Ishmael, Judg. viii. 24. Ishmaelites, Gen. xxxvii. 25; 1 Chr. ii. 17.

Is'h'mā'iah (*God hears*). Ruler of Zebulun, 1 Chr. xxvii. 19.

Is'h'mē-rāi (*God keeps*). A Benjaminite, 1 Chr. viii. 18.

Is'hod (*famed*). A Manassite, 1 Chr. vii. 18.

Is'h'pān (*bald*). A Benjaminite, 1 Chr. viii. 22.

Is'h'tōb (*men of Tob*). Part of Aram, 2 Sam. x. 6-8. [TOB.]

Is'h'u-ah (*quiet*). An Asherite, Gen. xli. 17; 1 Chr. vii. 30.

Is'h'u-āi (*quiet*). Son of Asher, 1 Chr. vii. 30.

Is'h'u-i (*quiet*). Son of Saul, 1 Sam. xiv. 49.

Isle (*island*). Habitable place, Isa. xliii. 15; island, Gen. x. 5; Isa. xi. 11; coast lands, Isa. xx. 6; xxiii. 2, 6; Ezek. xxvii. 7.

Is'mā-chi'ah (*supported*). Overseer of offerings, 2 Chr. xxxi. 13.

Is'n ā-el, 1 Esdr. ix. 22. [ISHMAEL.]

Is'mā'iah (*God hears*). A chief of Gibeon, 1 Chr. xii. 4.

Is'pah (*bald*). A Benjaminite, 1 Chr. viii. 16.

Is'ra-el (*who prevails with God*). Name given to Jacob, Gen. xxxii. 28; xxxv. 10; became national, Ex. iii. 16; narrowed to north-rn kingdom after the revolt of the ten tribes from Judah, 1 Sam. xi. 8; 2 Sam. xx. 1; 1 Kgs. xii. 16, with Shechem as capital, 1 Kgs. xii. 25, and Tirzah as royal residence, xiv. 17; afterwards, capital at Samaria, xvi. 24. Kingdom lasted 254 years, with 19 kings, B. C. 975-721, when it fell a prey to the Assyrians. The returned of Israel blended with those of Judah.

Is'ra-ēl-ites'. "Children of Israel." [ISRAEL.]

Is'sa-char (*rewarded*). (1) Fifth son of Jacob by Leah, Gen. xxx. 17, 18. Tribe characteristics foretold, Gen. xlix. 14, 15. Place during march at east of Tabernacle, Num. ii. 5. Allotment N. of

Manasseh, from Carmel to Jordan, Josh. xix. 17-23.

(2) A temple porter, 1 Chr. xxvi. 5.

Is'shi-ah (*loaned*). Descendant of Levi, 1 Chr. xxiv. 21. (2) A Levite, 1 Chr. xxiv. 25.

Is'tāl-cu'rus, 1 Esdr. viii. 40. [ZABBUB.]

Is'u-ah, 1 Chr. vii. 30. [JESU.]

Is'ui, Gen. xli. 17. [JESUI.]

It'a-l'y (*kingdom of Italy*). In N. T. the whole of Italy between the Alps and sea, Acts xviii. 2; xxvii. 1; Heb. xiii. 24.

It'h'y-i (*with God*). A Benjamite, 1 Chr. xi. 31.

It'h'a-mār (*land of palms*). Son of Aaron, Ex. vi. 23; xxviii. 1-43; Num. iii. 2-4. Eli was High priest of his line, 1 Chr. xxiv. 6.

It'h'e-l (*God with me*). (1) Friend of Agur, Prov. xxx. 1. (2) A Benjamite, Neh. xi. 7.

It'h'mah (*orphan*). One of David's guard, 1 Chr. xi. 46.

It'h'nan (*given*). Town in south Judah, Josh. xv. 23.

It'h'rā (*plenty*). David's brother-in-law, 2 Sam. xvii. 25.

It'h'ran (*plenty*). (1) A Horite, Gen. xxxvi. 26. (2) An Asherite, 1 Chr. vii. 37.

It'h'rē-ām (*populous*). Son of David, 2 Sam. iii. 5.

It'h'rite. Two of David's warriors so called, 2 Sam. xviii. 38; 1 Chr. xi. 40.

It'tah-kā'zin (*hour of a prince*). A landmark of Zebulun, Josh. xix. 13.

It'ta-i (*timely*). (1) One of David's generals, 2 Sam. xv. 19; xviii. 2-12. (2) One of David's guard, 2 Sam. xxiii. 29.

It'tu-rē'ā. From Jetur, Gen. xxv. 15; 1 Chr. i. 31. A small province N. W. of Palestine, now Jedur, Luke iii. 1.

Iv'ah, **Ā'va**. An Assyrian city, possibly Hit, 2 Kgs. xviii. 34; xix. 13.

Ivō-r'y (*elephant tooth*). Much used by Hebrews, 1 Kgs. x. 22; 2 Chr. ix. 17-21; Ezek. xxvii. 15.

Īz'e-hār, Num. iii. 19. [IZHAR.]

Īz'hār (*oil*). Uncle of Moses, Ex. vi. 18-21; Num. iii. 19. Founder of Izharites, 1 Chr. xxiv. 22.

Īz'ra-hi'ah (*sparkling*). Descendant of Issachar, 1 Chr. vii. 3.

Īz'ra-hite. A captain of David, so called, 1 Chr. xxvii. 8.

Īz'r'i (*created*). Leader of the 4th musical course 1 Chr. xxv. 11.

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Jā'a-kān, Deut. x. 6. [JAKAN.]

Jā-āk-ō-bah (*supplanter*). Prince of Simeon, 1 Chr. iv. 36.

Jā-ālah (*wild goat*). His children returned, Ez. ii. 56. Jaala, Neh. vii. 58.

Jā-ālam (*hidden*). Duke of Edom, Gen. xxxvi. 5, 18.

Jā-ā'nāi (*answered*). A Gadite, 1 Chr. v. 12.

Jā-ār'e=ō'r'e-gim (*weaver's forests*). Father of Elhanan, slayer of Goliath's brother, 2 Sam. xxi. 19.

Jā'a-san (*crested*). Son of Bani, Ez. x. 37.

Jā-ā'si-el (*created*). Son of Abner, 1 Chr. xxvii. 21.

Jā-āz'a-ni'ah (*heard of God*). (1) A Hebrew captain, 2 Kgs. xxv. 23. (2) A denounced prince, Ezek. xi. 1. (3) Son of Jeremiah, Jer. xxxv. 3. (4) Son of Shaphan, Ezek. viii. 11.

Jā-ā'zēr, **Jā'zēr** (*helped*). City and province of Gilead, Num. xxi. 32; xxxii. 1; Josh. xxi. 39; 1 Chr. xxvi. 31.

Jā'ā-zī'ah (*comforted*). A Levite, 1 Chr. xxv. 26, 27.

Jā-ā'zi-el (*comforted*). A temple musician, 1 Chr. xv. 18.

Jā'bāl (*stream*). Son of Lamech, Gen. iv. 20.

Jā'bok (*journing*). A tributary of Jordan, on east side; and northern boundary of Ammon, Gen. xxxii. 22; Num. xxi. 24; Deut. ii. 37.

Jā'besh (*dry*). (1) King Shallum's father, 2 Kgs. xv. 10, 13. (2) J. besh-pilead, a city of Gilead, Judg. xxi. 8-14; 1 Sam. xi. 1-11; xxxi. 11-13.

Jā'bez (*sorrow*). Persons or places, 1 Chr. ii. 55; iv. 9, 10.

Jā'bin (*observed*). (1) King of Hazor, Josh. xi. 1-14. (2) Another king of Hazor, defeated by Barak, Judg. iv. 2, 24.

Jā'bū-el (*building of God*). (1) Stronghold in Judah, Josh. x. 11; Jabuch, 2 Chr. xxvi. 6. (2) Place in Naphtali, Josh. xix. 33.

Jā'b'neh [**JABNEEL**].

Jā'chan (*affliction*). A Gadite, 1 Chr. v. 13.

Jā'chin (*established*). (1) A temple pillar, 1 Kgs. vii. 21; 2 Chr. iii. 17. (2) Fourth son of Simeon, Gen. x. vi. 10. (3) Head of 21st priestly course, 1 Chr. ix. 10; xxiv. 17.

Jā'chin-ites. Descendants of Jachin, Num. xvi. 12.

Jā'cinth (*hyacinth*). Zircon, a vari-colored gem, Rev. ix. 17; xxi. 20.

Jā'cob (*supplanter*). Son of Isaac and second born twin with Esau, Gen. xxv. 24-34. Bought Esau's birthright, fled to Padan-aram, married Rachel and Leah, wandered to Hebron, name changed to Israel, cried to Egypt, where he died, aged 147 years, Gen. xxv. 1.

Jū-cu'bus, 1 Esdr. ix. 48. [**AKKUB**, 4.]

Jā'dā (*knowing*). A Judahite, 1 Chr. ii. 28, 32.

Jā-dā'ū (*loving*). Son of Nebo, Ez. x. 43.

Jad-dū'ā (*known*). (1) A co-covenanter, Neh. x. 21. (2) High priest, and last mentioned in O. T., Neh. xii. 11, 22.

Jā'don (*judge*). Assistant wall builder, Neh. iii. 7.

Jā'el (*goat*). Heber's wife; murderess of Sisera, Judg. iv. 17-23; v.

Jā'gūr (*lodging*). Southern town of Judah, Josh. xv. 21.

Jāh. Jehovah, in poetry, Ps. lxxviii. 4.

Jā'hāth (*united*). (1) A Judahite, 1 Chr. iv. 2. (2) Four Levites, 1 Chr. vi. 20; xxiii. 10, 11; xxiv. 22; 2 Chr. xxxiv. 12.

Jā'hāz (*trodden*). Place in Moab where Moses conquered the Ammonites, Num. xxi. 23, 24; Deut. ii. 32.

Jā-hā'zā, Josh. xiii. 18. [**JAHAZ**.]

Jā-hā'zah, Josh. xxi. 36. [**JAHAZ**.]

Jā'hā-z'ah (*seen of God*). A priest, Ez. x. 15.

Jā'hā-zi-el (*seen of God*). (1) A Benjamite, 1 Chr. xii. 4. (2) A trumpeter, 1 Chr. xvi. 6. (3) A Levite, 1 Chr. xxiii. 10; xxiv. 23. (4) A Levite, 2 Chr. xx. 14. (5) His sons returned, Ez. viii. 5.

Jāh'dū-i (*directed*). A Judahite, 1 Chr. ii. 47.

Jāh'di-el (*joyful*). A Manassite, 1 Chr. v. 24.

Jāh'dō (*united*). A Gadite, 1 Chr. v. 14.

Jāh'le-el (*hoping*). Founder of Jahleelites, Gen. xvi. 14; Num. xxvi. 26.

Jāh'ma-i (*guarded*). Son of Tola, 1 Chr. vii. 2.

Jāh'zah, 1 Chr. vi. 78. [**JAHAZ**.]

Jāh'zē-el (*allotted*). Founder of the Jahzeelites, Gen. xvi. 24; Num. xxvi. 48.

Jāh'zē-rah (*led back*). A priest, 1 Chr. ix. 12.

Jā'h'zi-el, 1 Chr. vi. 13. [**JAHZEEL**.]

Jā'ir (*enlighten*). (1) Conqueror of Argob and part of Gilead, Num. xxxii. 41; Deut. xii. 14. (2) A judge of Israel, Judg. x. 3-5. (3) A Benjamite, Esth. ii. 5. (4) Father of Elhanan, 1 Chr. xx. 5.

Jā'ir-ite. Ira so called, 2 Sam. xx. 26.

Jā'i'rus (*enlightened*). Ruler of a synagogue, Luke viii. 41.

Jā'kan (*thoughtful*). A Horite, 1 Chr. i. 42. [**JAAKAN**, **AKAN**.]

Jā'keh (*pious*). Father of Agur, Prov. xxx. 1.

Jā'kim (*confirmed*). (1) Head of 12th course, 1 Chr. xv. 12. (2) A Benjamite, 1 Chr. viii. 19.

Jā'lon (*tarrying*). A Judahite, 1 Chr. iv. 17.

Jām'brēs. An Egyptian magician, Ez. vii. 9-13; 2 Tim. iii. 8, 9.

Jām'brī. Supposedly Ammonites, 1 Macc. ix. 36-41.

Jāmes (*Jacob*). (1) "The Greater" or "Elder," son of Zebedee and brother of John, Matt. iv. 21, 22. A fisherman of Galilee, called to the Apostolate about A. D. 28, and styled Boanerges, Matt. x. 2, 3; Mark iii. 14-18; Luke vi. 12-16; Acts i. 13. Labored at Jerusalem. Beheaded by Herod, A. D. 44. (2) "The Less," another Apostle, son of Alphaeus, Matt. x. 3; Mark iii. 18; Luke vi. 15. (3) Christ's brother, or more likely cousin, and identical with James the Less, Gal. i. 19. Compare Matt. xiii. 55; Mark vi. 3; Acts xii. 17. Resident at Jerusalem and author of The Epistle of James, written before A. D. 62 to the scattered Jews, urging good works as the ground-work and evidence of faith.

Jā'min (*right hand*). (1) Founder of Jaminites, Gen. xlii. 10; Ez. vi. 15; Num. xxvi. 12. A Judahite, 1 Chr. ii. 27. (3) Ezra's assistant, Neh. viii. 7.

Jām'lech (*reigning*). A Simeonite chief, 1 Chr. iv. 34.

Jām'nī-ā, 1 Macc. iv. 15. [**JABNEEL**.]

Jān'ā (*God-given*). Ancestor of Christ, Luke iii. 24.

Jān'ās. An Egyptian magician, 2 Tim. iii. 8, 9; Ex. vii. 9-13.

Jā-nō'ah (*rest*). Town of Naphtali, 2 Kgs. xv. 29.

Jā-nō'hah (*rest*). Border town of Ephraim, Josh. xvi. 6, 7.

Jā'nūm (*sleeping*). Town of Judah, Josh. xv. 53.

Jā'pheth (*enlarged*). Son of Noah, Gen. v. 32; vi. 10; ix. 27; x. 21. His generations peopled the "isles of the Gentiles," and type the Indo-European and Caucasian races, Gen. x. 1-5.

Jā-ph'ā (*splendor*). (1) A border of Zebulun, Josh. xix. 12. (2) King of Lachish, Josh. x. 3. (3) A son of David, 2 Sam. v. 15; 1 Chr. iii. 7.

Jāph'let (*delivered*). An Asherite, 1 Chr. vii. 32, 33.

Jāph-lē'ti. Landmark of Ephraim, Josh. xvi. 3.

Jā'phō, Josh. xix. 46. [**JOPPA**.]

Jā'rah (*honey*). Son of Micah, 1 Chr. ix. 42.

Jā'reb (*enemy*). Unknown person or place, Hos. v. 13; x. 6.

Jā'red (*descent*). Father of Enoch, Gen. v. 15-20; Luke iii. 37.

Jār-e-sā'ah (*nourished*). A Benjamite, 1 Chr. vii. 27.

Jār'hā. An Egyptian servant, 1 Chr. ii. 34, 35.

Jā'rib (*enemy*). (1) A Simeonite, 1 Chr. iv. 24. (2) One who returned, Ez. viii. 16. (3) A priest, Ez. x. 18.

Jār'moth, 1 Esdr. ix. 28. [**JEREMOTH**.]

Jār'mōth (*high*). (1) Town of lower Judah, Josh. x. 3; xv. 35. (2) A Levitical city of Issachar, Josh. xxi. 29.

Jā-rō'ah (*moon*). A Gadite, 1 Chr. v. 14.

Jā'shen (*sleeping*). His sons were in David's guard, 2 Sam. xxiii. 32.

Jā'shēr (*upright*). Book of, wholly lost, Josh. x. 13; 2 Sam. i. 18.

Jā-shō'be-ām (*turned to*). A chief of David's captains, 1 Chr. xi. 11; xii. 6; xxvii. 2. Adino, 2 Sam. xxiii. 8.

Jāsh'ūb (*he turns*). (1) Founder of Jashubites, Num. xxvi. 24; 1 Chr. vii. 1; Job, Gen. xlv. 13. (2) Son of Bani, Ez. x. 29.

Jāsh'u-bī-lē'hēm (*turning back for food*). Person or place of Judah, 1 Chr. iv. 22.

Jā'sī-el (*created*). One of David's heroes, 1 Chr. xi. 47.

Jā'son (*healer*). (1) Son of Eleazar, 1 Macc. viii. 17. (2) Father of Antipater, xii. 16. (3) An historian, 2 Macc. ii. 23. (4) High priest, 2 Macc. iv. 7-26. (5) A friend of Paul, Acts xvii. 5-9.

Jā'spēr. A colored quartz. Last stone in high priest's breastplate, and first in New Jerusalem foundation, Ex. xxviii. 20; Rev. xxi. 19.

Jāth'nī-el (*God-given*). A Levite, 1 Chr. xxvi. 2. **Jā'tīr** (*prominent*). Town of south Judah, Josh. xv. 48; xxi. 14; 1 Sam. xxx. 27.

Jā'vān (*clay*). (1) Fourth son of Japheth, and type of Ionians and Grecians, Gen. x. 2-5; 1 Chr. i. 5-7. (2) An Arabian trading post, Ezek. xxvii. 13, 19.

Jāve'līn. A short, light spear. [ARMS.]

Jā'zār, 1 Macc. v. 8. [JAAZER.]

Jā'zēr, Num. xxxii. 1-3; Josh. xxi. 39. [JAAZER.]

Jā'ziz (*moved*). Herdsman of David, 1 Chr. xxvii. 31.

Jē'a-rīm (*woods*). Border mountain of Judah, Josh. xv. 10.

Jē-ā'te-rāi (*led*). A Levite, 1 Chr. vi. 21.

Jē'hē'r-g-chī'ah (*blessed*). Father of Zechariah, Isa. vii. 2.

Jē'bus (*threshing floor*). Original name of Jerusalem; the "threshing floor" of the Jebushi or Jebusites, Josh. xv. 8; xviii. 16, 28; Judg. xix. 10, 11; 1 Chr. xi. 4, 5.

Jēb'u-sīte, **Jē-bū'sī**. Original people of Jebus, Deut. vii. 1; Josh. xi. 3; 2 Sam. v. 6-10; xxiv. 16-25.

Jēc'a-mī'ah (*gathered*). One of David's line, 1 Chr. iii. 18.

Jēch''q-lī'ah (*enabled*). Mother of King Azariah, 2 Kgs. xv. 2. Jecoliah, 2 Chr. xxvi. 3.

Jēch''q-nī'as, Matt. i. 11, 12; Eath. xi. 4. Greek form of Jecoliah and Jehoiah.

Jēc''q-lī'ah, 2 Chr. xxvi. 3. [JECOLIAH.]

Jēc''q-nī'ah, 1 Chr. iii. 16; Jer. xxiv. 1. [JEHOIAH.]

Jē-dā'jah (*praise God*). (1) Head of 2d temple course, 1 Chr. xxiv. 7. (2) A priest, Zech. vi. 10-14. (3) A Simeonite, 1 Chr. iv. 37. (4) A wall-repairer, Neh. iii. 10.

Jē-di'a-el (*known of God*). (1) A Benjamite, 1 Chr. vii. 6-11. (2) One of David's guard, 1 Chr. xi. 45. (3) A Manassite chief, 1 Chr. xii. 20. (4) A Levite, 1 Chr. xxvi. 1, 2.

Jē-di'dah (*beloved*). Mother of King Josiah, 2 Kgs. xxii. 1.

Jēd'i-di'ah (*beloved of God*). Name given to Solomon by Nathan, 2 Sam. xii. 25.

Jēd'u-thān (*praising*). A leader of the temple choir, 1 Chr. xiv. 6; Ps. xxxix., lxii., lxxvii., title.

Jē-ē'zēr (*father of help*). A Manassite, Num. xxi. 30. Abiezer, elsewhere.

Jē-ē'zēr-ites. Descendants of above.

Jē'gar-sā-hā-dū'thā (*testimonial heap*). Heap of compact between Jacob and Laban, Gen. xxxi. 47.

Jē'hā-lē'lē-el (*who praises*). A Judahite, 1 Chr. iv. 16.

Jē-hā'lē'lēl (*who praises*). A Levite, 2 Chr. xxix. 12.

Jēn-dē'jah (*made joyful*). (1) A Levite, 1 Chr. xxiv. 20. (2) David's herdsman, 1 Chr. xxvii. 30.

Jē-hēz'e-kēl (*made strong*). Head of the 20th priestly course, 1 Chr. xiv. 16.

Jē-hī'ah (*God lives*). A doorkeeper of the ark, 1 Chr. xv. 24.

Jē-hī-el (*God lives*). (1) A Levite, 1 Chr. xv. 18, 20. (2) A treasurer, 1 Chr. xxiii. 8. (3) Son of Jehoshaphat, 2 Chr. xxi. 2. (4) An officer of David, 1 Chr. xxvii. 32. (5) A Levite, 2 Chr. xxix. 14. (6) Ruler of God's house, 2 Chr. xxxv. 8. (7) An overseer, 2 Chr. xxxi. 13. (8) Returned captives, Ez. viii. 9; x. 2, 21, 26.

Jē-hī-el (*treasured*). (1) Father of Gibeon, 1 Chr. ix. 35. (2) One of David's guard, 1 Chr. xi. 44.

Jē-hī'e-lī. A Levite family, 1 Chr. xxvi. 21, 22.

Jē'hīz-kī'ah (*strengthened*). An Ephraimite, 2 Chr. xxix. 12.

Jē-hō'a-dah (*adorned*). A descendant of Saul, 1 Chr. viii. 36.

Jē'hō-ād'dan (*adorned*). Mother of King Amaziah, 2 Kgs. xiv. 2; 2 Chr. xxv. 1.

Jē-hō'a-hāz (*possession*). (1) Son and successor of Jehu on throne of Israel, b. c. 856-840, 2 Kgs. xiii. 1-9. Reign disastrous. (2) Son and successor of Josiah on throne of Judah. Reigned 3 months, b. c. 610. Called Shallum. Deposed and died in Egypt, Jer. xxii. 11, 12. (3) Ahaziah, Azariah, 2 Chr. xxi. 17; xxii. 1, 6.

Jē-hō'a-sh. [JOASH.]

Jē'hō-hā-nan (*God-given*). (1) A temple porter, 1 Chr. xxvi. 3. (2) A general of Judah, 2 Chr. xvii. 15; xxiii. 1. (3) Returned Levites, Ez. x. 28; Neh. xii. 13, 42.

Jē-hō'a-chin (*God-appointed*). Jeconiah, 1 Chr. iii. 17; Coniah, Jer. xxii. 24; Jechonias, Matt. i. 12. Son and successor of Jehoiah on throne of Judah. Reigned 100 days, b. c. 597; carried prisoner to Babylon; released after 36 years' captivity, 2 Kgs. xxiv. 6-16; Jer. xxix. 2; Ezek. xvii. 12.

Jē-hō'a-dā (*known of God*). (1) Father of Benajah, 2 Sam. viii. 18; 1 Kgs. i. ii. (2) An Aaronite leader, 1 Chr. xii. 27. (3) No doubt same as (1), 1 Chr. xxvii. 34. (4) High priest and religious reformer under Athaliah and Joash, 2 Kgs. xi. 4-21; xii. 1-16. (5) Second priest, or sagan, Jer. xxix. 25-29. (6) A wall-repairer, Neh. iii. 6.

Jē-hō'a-kim (*God-established*). Eliakim, son of Josiah; name changed to Jehoikim; successor to Jehoahaz, and 19th king of Judah, b. c. 609-598. Nearly entire reign one of vassalage to Egypt or Babylon, 2 Kgs. xxiii. 34-37; xxiv. 1-6; Jer. xxii. 18, 19; xxxvi. 30-32.

Jē-hō'a-rīb (*God-defended*). Head of 1st temple course, 1 Chr. xxiv. 7.

Jē-hōn'a-dāb, **Jōn'a-dāb** (*God-impelled*). Son of Rechab, and adherent of Jehu, 2 Kgs. x. 15-23; Jer. xxxv. 6.

Jē-hōn'a-than (*God-given*). (1) David's storehouse keeper, 1 Chr. xxvii. 25. (2) A Levite teacher, 2 Chr. xvii. 8. (3) A priest, Neh. xii. 18.

Jē-hō'ram, **Jō'ram** (*God-exalted*). (1) Son of Ahab and successor to Ahaziah on throne of Israel, b. c. 896-884. Victoriously allied with Judah, but defeated and slain in Jehu's revolt. Last of Ahab's line, 1 Kgs. xxi. 21-29; xxii. 50; 2 Kgs. i. 17, 18; ii. ix. (2) Son and successor of Jehoshaphat on throne of Judah, b. c. 893-885. Murderer and Baal worshipper. Reign calamitous. Died a terrible death, 2 Chr. xxi.

Jē'hō-shāb'e-āth, 2 Chr. xxii. 11. [JEHOSHABA.]

Jē-hōsh'a-phāt (*judged of God*). (1) Recorder under David and Solomon, 2 Sam. viii. 16; 1 Kgs. iv. 3. (2) A trumpeter, 1 Chr. xv. 24. (3) Solomon's purveyor, 1 Kgs. iv. 17. (4) Father of Jehu, 2 Kgs. ix. 2-14. (5) Valley of Cedron, or else a visionary spot, Joel iii. 2-12. (6) Son and successor of Aza on throne of Judah, b. c. 914-890. A God-fearing king, in close alliance with Israel, 1 Kgs. xv. 24; 2 Kgs. viii. 16; 2 Chr. xvii.-xxi. 1.

Jê-hôsh'e-hâ (*oath of God*). Daughter of king Joram and wife of Jehoiada, the high priest, 2 Kgs. xi. 2; 2 Chr. xxii. 11.

Jê-hôsh'u-â. Full form of Joshua, Num. xiii. 16; Jehoshuah, 1 Chr. vii. 27.

Jê-hô'vah. "He that is." "I am," Ex. iii. 14. The self-existent and eternal one. Hebrew word for God, generally rendered "Lord." Not pronounced; but Adonai, "Lord," or Elohim, "God," substituted, Ex. vi. 3. [God.]

Jê-hô'vah=jî'reh (*God will provide*). Abraham's name for spot where Isaac was offered, Gen. xxii. 14.

Jê-hô'vah=nîs'sî (*God my banner*). The altar built in honor of Joshua's victory, Ex. xvii. 15.

Jê-hô'vah-shâ'lom (*God is peace*). Gideon's altar in Ophrah, Judg. vi. 24.

Jê-hô'z'a-bâd (*God-given*). (1) A storekeeper and porter, 1 Chr. xxvi. 4. (2) Co-murderer of King Joash, 2 Kgs. xii. 21. (3) A Benjamite captain, 2 Chr. xvii. 18.

Jê-hô'z'a-dâk (*God justifies*). Captive father of Jeshua, the high priest, 1 Chr. vi. 14, 15; Ez. iii. 2.

Jê'hû (*who exists*). (1) Prophet of Judah, 1 Kgs. xvi. 1-7. (2) Tenth king of Israel, b. c. 884-856. He extirpated Ahab's line according to the prophecies, 1 Kgs. xix. 16, 17; 2 Kgs. ix., x. (3) A Judahite, 1 Chr. ii. 38. (4) A Simeonite, 1 Chr. iv. 35. (5) A Benjamite, 1 Chr. xii. 3.

Jê-hûb'bah (*hidden*). An Asherite, 1 Chr. vii. 34.

Jê'hû'cal (*mighty*). Messenger to Jeremiah, Jer. xxxvii. 3.

Jê'hûd (*famed*). Town of Dan, Josh. xix. 45.

Jê'hû'dî (*Jew*). A messenger, Jer. xxxvi. 14-23.

Jê'hû'dî'jah (*Jewess*). Mother of Jered, 1 Chr. iv. 18.

Jê'hûsh (*collector*). Son of Eshek, 1 Chr. viii. 39.

Jê'î-el (*God's treasure*). (1) Reubenite chief, 1 Chr. v. 7. (2) Levites, 1 Chr. xv. 18; 2 Chr. xx. 14; xxvi. 11; xxix. 13; xxxv. 9; Ez. viii. 13; x. 43.

Jê-kâ'b'ze-el (*gathered*). Kabzeel, in south Judah, Neh. xi. 25; Josh. xv. 21; 2 Sam. xxiii. 20.

Jêk'a-g'mê'am (*who gathers*). A Levite, 1 Chr. xxiii. 19; xxiv. 23.

Jêk'a-m'ah (*gathered*). A Judahite, 1 Chr. ii. 41.

Jê-kû'thî-el (*piety*). A Judahite, 1 Chr. iv. 18.

Jê-mî'mâ (*dove*). Job's daughter, Job xlii. 14.

Jê'm'nâ-an, Judith ii. 28. [JABNEEL.]

Jê-mû'el (*God's day*). A Simeonite, Gen. xlv. 10; Ex. vi. 15.

Jêph'thâ-ê, Heb. xi. 32. Greek form of Jephthah.

Jêph'thah (*set free*). A judge of Israel, b. c. 1143-1137, Judg. xi., xii.

Jê-phûn'neh (*favorably regarded*). (1) Father of Caleb the spy, Num. xiii. 6. (2) An Asherite, 1 Chr. vii. 38.

Jê'râh (*moon*). Son of Joktan, Gen. x. 26; 1 Chr. i. 20.

Jê-râh'me-el (*God's mercy*). (1) Son of Hazron, 1 Chr. ii. 9, 42. (2) A Levite, 1 Chr. xxiv. 29. (3) An official of Jehoiakim, Jer. xxxvi. 26.

Jê-râh'me-el-ites'. Descendants of above (1), 1 Sam. xxvii. 10.

Jê'rê-cus, 1 Esdr. v. 22. [JERICHO.]

Jê'rêd (*descent*). (1) Father of Enoch, 1 Chr. i. 2. (2) A Judahite, 1 Chr. iv. 18.

Jê'rê-mâi (*mountaineer*). A layman, Ez. x. 33. **Jê'rê-mî'ah** (*exalted*). (1) Second of greater prophets. His prophecies cover reigns of Josiah, Jehoiakim, and Zedekiah, b. c. 628-586, and constitute the 24th O. T. book. Life one of vicissitude. Prophecies noted for boldness and beauty, and chiefly denunciative of Judah and her policy. Withdrew to

Egypt, where he probably died. (2) Seven others in O. T., 2 Kgs. xxiii. 31; 1 Chr. xii. 4-13; v. 24; Neh. x. 2; xii. 1, 12, 34; Jer. xxxv. 3.

Jê'rê-mî'as, **Jê'rê-mý**. Greek form of Jeremiah, Matt. ii. 17; xvi. 14; xxvii. 9.

Jê'rê-môth (*heights*). Persons in 1 Chr. viii. 14; xxiii. 23; xxv. 22; Ez. x. 26, 27.

Jê-rî'ah (*founded*). A chief of the house of Hebron, 1 Chr. xxiii. 19; xxiv. 23.

Jê-rî-bâi (*defended*). One of David's guard, 1 Chr. xi. 46.

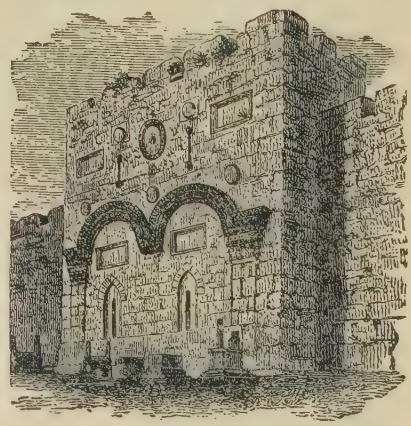
Jê-rî-chô (*fragrance*). Ancient city of Canaan, 5 miles W. of Jordan and 18 from Jerusalem. Strongly fortified, and conquered by Joshua. Fell to Benjamin, Deut. xxxiv. 3; Num. xxii. 1; Josh. vi.; xvi. 7; xvii. 21; 1 Kgs. xvi. 34; Matt. xx. 29; Mark x. 46.

Jê-rî-el (*founded*). An Issacharite, 1 Chr. vii. 2. **Jê-rî'jah**, 1 Chr. xxvi. 31. [JERIAH.]

Jê-rî'môth (*heights*). Persons in 1 Chr. vii. 8; xii. 5; xxiv. 30; xxv. 4, 22; xxvii. 19; 2 Chr. xi. 18; xxxi. 13.

Jê-rî-ôth (*curtains*). Caleb's wife, 1 Chr. ii. 18.

Jê'r' q-bô'am (*many-peopled*). (1) First king of Israel after the division, b. c. 975-954. Plotter for Solomon's throne, 1 Kgs. xi. 26-40; fled to Egypt; returned on death of Solomon; set up kingdom of ten tribes; established idolatry; warred with Judah; defeated by Abijah; soon after died, 1 Kgs. xii.-xiv.; 2 Chr. x.-xiii. (2) Jeroboam II., 13th king of Israel. Successor to Joash. Reigned b. c. 825-784. Idolatrous, but mighty and illustrious. Raised Israel to greatest splendor, 2 Kgs. xiv. 23-29; xv. 8, 9; Am. i.; ii. 6-16.



Golden Gate, Jerusalem.

Jê'r-q-hâm (*cherished*). (1) Father of Elkanah, 1 Sam. i. 1; 1 Chr. vi. 27. (2) A Benjamite, 1 Chr. vii. 27; ix. 8. (3) Father of Adaiah, 1 Chr. ix. 12. (4) Others in 1 Chr. xii. 7; xxvii. 22; 2 Chr. xxiii. 1.

Jê-rûb'hâ-âl (*contender with Baa'l*). Surname of Gideon, Judg. vi. 32.

Jê-rûb'he-shêth (*strife with the idol*). Another surname of Gideon, 2 Sam. xi. 21.

Jê-rû-el (*founded*). Unknown battlefield, 2 Chr. xx. 16.

Jê-rû'sâ-lêm (*place of peace*). Capital of Hebrew monarchy and of kingdom of Judah, 24 miles west of Jordan and 37 east of the Mediterranean. "Salem," Ps. lxxvi. 2, and perhaps, Gen. xiv. 18. "Jebus," Judg. xix. 10, 11. "Jebus-salem," Jerusa-

lem, Josh. x. 1. "City of David," Zion, 1 Kgs. viii. 1; 2 Kgs. xiv. 20. "City of Judah," 2 Chr. xxv. 28. "City of God," Ps. xvi. 4. "City of the great King," Ps. xlviii. 2. "The holy city," Nuh. xi. 1. Captured and rebuilt by David, and made his capital, 2 Sam. v. 6-13; 1 Chr. xi. 4-9. Destroyed by Nebuchadnezzar, B. C. 588. Rebuilt by returned captives. Captured by Alexander the Great, B. C. 332; by Antiochus, B. C. 203; by Rome, B. C. 63.

Jē-ru'sā-lēm, *New*. Metaphorically, the spiritual church, Rev. iii. 12; xxi.; compare Gal. iv. 26; Heb. xii. 22.

Jē-ru'shā (*possessed*). Daughter of Zadok, 2 Kgs. xv. 33. Jerushah, 2 Chr. xxvii. 1.

Jē-sā'iah (*saved*). (1) Grandson of Zerubbabel, 1 Chr. iii. 21. (2) A Benjamite, Neh. xi. 7.

Jē-shā'iah (*God's help*). (1) Head of 8th singing course, 1 Chr. xxv. 3, 15. (2) A Levite, 1 Chr. xxvi. 25. Isshiah, xxiv. 21. (3) Two who returned, Ez. vii. 7, 19.

Jēsh'a-nah (*old*). Unidentified town, 2 Chr. xiii. 19.

Jē-shār'e-lah (*right*). Head of 7th singing course, 1 Chr. xxv. 14. Asarelah, vs. 2.

Jē-shēb'e-āb (*father's sent*). Head of 14th priestly course, 1 Chr. xxiv. 13.

Jē'shēr (*right*). Son of Caleb, 1 Chr. ii. 18.

Jēsh'i-mōn (*waste*). Perhaps desert or plain, Num. xxi. 20; xxiii. 28.

Jē-shish'a-i (*ancient*). A Gadite, 1 Chr. v. 14.

Jēsh'ō-ha-'ah (*bowed*). A Simeonite, 1 Chr. iv. 36.

Jēsh'u-ā (*saviour*). (1) Joshua, Neh. viii. 17. (2) Priest of 9th course, Ez. ii. 36; Neh. vii. 39. Jeshuah, 1 Chr. xxiv. 11. (3) A Levite, 2 Chr. xxxi. 15. (4) High priest and returned captive, called also Joshua and Jesus, Zech. iii.; vi. 9-15. (5) Other Levites and returned, Ez. ii. 6, 40; viii. 33; Neh. iii. 19; vii. 7. (6) A town peopled by returned captives, Neh. xi. 26.

Jēsh'u-rūn (*blessed*). Symbolically, Israel, Deut. xxxii. 15; xxxiii. 5, 26. Jesurun, Isa. xlv. 2.

Jē-sī'ah (*loaned*). (1) One of David's warriors, 1 Chr. xii. 6. (2) Jeshaiiah, 1 Chr. xxiii. 20.

Jē-sīm'i-el (*set up*). A Simeonite, 1 Chr. iv. 36.

Jēs'sē (*strong*). Father of David, 1 Sam. xvi. 1-18.

Jēs'su-ē, 1 Esdr. v. 26. [JESHUA.] Jesu, viii. 63.

Jēs'u-i (*level*). Founder of Jesuites, Num. xxvi. 44. Isui, Gen. xli. 17. Ishual, 1 Chr. vii. 30.

Jēs'us (*saviour*). (1) Greek form of Joshua, Jeshua, contraction of Jehoshua, Num. xiii. 16; A-t's vi. 45. (2) Compiler of the Apocryphal book. Ecclesiasticus. (3) Justus, Paul's friend, Col. iv. 11.

Jēs'us Christ. Jesus the Saviour; Christ, or Messiah, the anointed. Jesus the Christ. Name given to the long promised prophet and king, Matt. xi. 3; Acts xix. 4. Only begotten of God. Born of Mary at Bethlehem, B. C. 5; reared at Nazareth, baptized at age of 30, Luke iii. 23. Ministerial career, extending over Galilee, Judea, and Perea, began A. D. 27 and ended with the crucifixion, April 7, A. D. 30. Matthew, Mark, and Luke record his Galilean ministry; John his Judean ministry. The four gospels embrace Christ's biography.

Jē'thēr (*who excels*). (1) Son of Gideon, Judg. viii. 20. (2) Father of Amasa, 1 Chr. ii. 17. (3) Others in 1 Chr. ii. 32; iv. 17; vii. 38.

Jē'thēth (*nail*). A duke of Edom, Gen. xxxvi. 40.

Jēth'lah (*high*). City of Dan, Josh. xix. 42.

Jē'thrō (*his excellence*). Honorary title, Ex. iii. 1, of Reuel, Ex. ii. 18, or Raguel, Num. x. 29, the father-in-law of Moses, Ex. xviii.

Jē'tūr, Gen. xxv. 15; 1 Chr. i. 31. [ITURÆA.]

Jē-ū'el (*treasured*). A Judahite, 1 Chr. ix. 6.

Jē'ūsh (*assembler*). (1) Son of Esau, Gen. xxxvi. 5, 14, 18. (2) A Benjamite, 1 Chr. vii. 10. (3) A Levite, 1 Chr. xxiii. 10, 11. (4) Son of Rehoboam, 2 Chr. xi. 18, 19.

Jē'ūz (*assembler*). A Benjamite, 1 Chr. viii. 10.

Jew. Contraction of Judah. Man of Judea, 2 Kgs. xvi. 6; xxv. 25. After captivity, Hebrews in general, Ez. iv. 12; Dan. iii. 8-12. Antithesis of Christian in N. T., John; Rom. i. 16.



Jewish High Priest.

Jew'el (*joy*). Ornament, Gen. xxiv. 22; Num. xxxi. 50.

Jew'ēss. Hebrew woman, Acts xvi. 1.

Jew'r'y. Judah, Judea, Jewish dynasty, Dan. v. 13.

Jēz'a-nī'ah (*heard*). A Jewish captive, Jer. xl. 7-12. Jaazaniah, 2 Kgs. xxv. 23.

Jēz'e-bēl (*chaste*). Idolatrous wife of Ahab, 1 Kgs. xvi. 29-33; xvii.-xxi.; 2 Kgs. ix. 30-37.

Jē-zē'lus, 1 Esdr. viii. 32-35. [JAHAZIEL.]

Jēz'ēr (*help*). A Naphtalite, Gen. xlv. 24; founder of Jezerites, Num. xxvi. 49.

Jē-z'ah (*sprinkled*). One with a foreign wife, Ez. x. 25.

Jē-zī-el (*sprinkled*). A Benjamite, 1 Chr. xii. 3.

Jēz-lī'ah (*preserved*). A Benjamite, 1 Chr. viii. 18.

Jēz'o-ar (*white*). A Judahite, 1 Chr. iv. 7.

Jēz'ra-hī'ah (*brought forth*). A Levite singer, Neh. xii. 42.

Jēz're-el (*seed of God*). (1) A Judahite, 1 Chr. iv. 3. (2) A city in plain of Jezreel. Ahab's royal residence, Josh. xix. 18; 1 Kgs. xxi. 1; 2 Kgs. ix. 30. (3) Valley of, stretches from Jezreel to Jordan. (4) Greek form, Esdraelon. (5) Town of Judah,

Josh. xv. 56; 1 Sam. xxvii. 3. (5) Son of Hosea, Hos. i. 4.

Jīb'sam (*pleasant*). An Issacharite, 1 Chr. vii. 2.

Jid'laph (*weeping*). Son of Nahor, Gen. xxii. 22.

Jim'nā (*prosperity*). Son of Asher and founder of Jimnites, Num. xxvi. 44. Jimnah, Gen. xli. 17. Imnah, 1 Chr. vii. 30.

Jiph'tah. Lowland city of Judah, Josh. xv. 43.

Jiph'tah-el (*God opens*). Valley between Zebulun and Asher, Josh. xii. 14, 27.

Jō'āb (*God his father*). (1) General-in-chief of David's army, 2 Sam. ii. 18-32; iii., xviii., xx., xxiv.; 1 Kgs. ii. (2) Son of Seraiah, 1 Chr. iv. 14. (3) One who returned, Ez. ii. 6.

Jō'a'-chaz, 1 Esdr. i. 34. [JEHOAZ.]

Jō'a'-chim, Bar. i. 3. [JEHOIAKIM.]

Jō'a'-dā'nus. Son of Jeshua, 1 Esdr ix. 19.

Jō'ah (*God's brother*). (1) Hezekiah's recorder, 2 Kgs. xviii. 18. (2) Josiah's recorder, 2 Chr. xxxiv. 8. (3) Levites, 1 Chr. vi. 21; xxvi. 4; 2 Chr. xxx. 12.

Jō'a'-hāz (*held of God*). Father of Joah, 2 Chr. xxxiv. 8.

Jō-an'nā (*God-given*). (1) An ancestor of Christ, Luke iii. 27. (2) Wife of Chusa, Luke viii. 3; xxiv. 10.

Jō'ash (*God-given*), 2 Kgs. xiii. 1. Jehoash, 2 Kgs. xii. 1. (1) Son of Ahaziah and his successor on throne of Judah, B. C. 878-839. Cruel and idolatrous. Murdered by his servants, 2 Kgs. xi. xii.; 2 Chr. xxiv. (2) Son and successor of Jehoahaz on throne of Israel, B. C. 840-825. Successful warrior, 2 Kgs. xiii. 9-25; xiv. 1-16; 2 Chr. xxv. 17-25. (3) Father of Gideon, Judg. vi. 11-31. (4) Son of Ahab, 2 Chr. xviii. 25. (5) A Judahite, 1 Chr. iv. 22. (6) One of David's heroes, 1 Chr. xii. 3. (7) Son of Becher, 1 Chr. vii. 8. (8) Officer of David, 1 Chr. xxvii. 28.

Jō'a-thām, Matt. i. 9. [JOTHAM.]

Jōb (*persecuted*). (1) The pious and wealthy patriarch of Uz, whose poem constitutes the 18th O. T. book, and first of the poetical. It is a dramatic narrative of his life of vicissitude, the gist being, whether goodness can exist irrespective of reward. Poetry noted for its sublimity, pathos, and beauty. Authorship disputed. Oldest of sacred writings. (2) Son of Issachar, Gen. xli. 13. Jashub, 1 Chr. vii. 1.

Jō'hāb (*desert*). (1) Son of Joktan, Gen. x. 29. (2) King of Edom, Gen. xxxvi. 33. (3) King of Madon, Josh. xi. 1. (4) Two Benjamites, 1 Chr. viii. 9, 18.

Jōch'e-bed (*glorified*). Mother of Moses, Ex. vi. 20; Num. xxvi. 59.

Jō'dā, 1 Esdr. v. 58. [JUDAH.]

Jō'del (*witnessed*). A Benjamite, Neh. xi. 7.

Jō'el (*Jehovah his God*). (1) Son of Pethuel and second of minor prophets. Probably of Judah and contemporary with Uzziah, B. C. 810-758. His book, 29th of O. T., depicts calamities, rises into exhortation, and foreshadows the Messiah. (2) Son of Samuel, 1 Sam. viii. 2. (3) Others in 1 Chr. iv. 35; v. 4, 8, 12; vi. 36; vii. 3; xi. 38; xv. 7; xxiii. 8; xxvii. 20; 2 Chr. xxix. 12; Ez. x. 43; Neh. xi. 9.

Jō'e'lāh (*helped*). A Benjamite chief, 1 Chr. xii. 7.

Jō'e'zēr (*aided*). A Benjamite, 1 Chr. xii. 8.

Jōg'be-hah (*high*). City of Gad, E. of Jordan, Num. xxxii. 35.

Jōg'li (*exiled*). A prince of Dan, Num. xxiv. 22.

Jō'hā (*given life*). (1) A Benjamite, 1 Chr. viii. 16. (2) One of David's guard, 1 Chr. xli. 45.

Jō'hā'nān (*God's mercy*). (1) A Judahite captain who escaped captivity, 2 Kgs. xxv. 23, and carried Jeremiah and other Jews into Egypt, Jer. xl.-xliii. (2) Others in 1 Chr. iii. 15, 24; vi. 9, 10; xii. 4, 12; 2 Chr. xxviii. 12; Ez. viii. 12; x. 6; Neh. vi. 18.

Jōhn (*God's gift*). **Johanan**, contraction of Jehohanan. (1) Kinsman of the high priest, Acts iv. 6. (2) Hebrew name of Mark, Acts xii. 25; xiii. 5; xv. 37. (3) John the Baptist, son of Zacharias. Birth foretold, Luke i. Born about six months before Christ. Retired to wilderness. Emerged to preach and baptize. Baptized Jesus, Matt. iii. Imprisoned by Herod, Luke iii. 1-22. Beheaded, Matt. xiv. 1-12. (4) John, Apostle and Evangelist; son of Zebedee, Matt. iv. 21; a fisherman of Galilee, Luke v. 1-10; a favorite apostle, noted for zeal and firmness, John xiii. 23; xiii. 26; xx. 2; xxi. 7. He remained at Jerusalem till about A. D. 65, when he went to Ephesus. Banished to Patmos, and released A. D. 96. His writings, doubtless done at Ephesus, are the fourth Gospel, giving Christ's ministry in Judea; his three epistles, and Revelation. (5) A frequent name among the Maccabees, 1 Macc.

Jō'a'-dā (*favoured*). A high priest, Neh. xii. 10, 11, 22; xiii. 28.

Jō'a'-kim (*exalted*). A high priest, Neh. xii. 10.

Jō'a'-rib (*defended*). Two who returned, Ez. viii. 16; Neh. xii. 6, 19.

Jōk'de-ām (*peopled*). City of Judah, Josh. xv. 56.

Jō'kim (*exalted*). A Judahite, 1 Chr. iv. 22.

Jōk'me-ām (*gathered*). Levitical city in Ephraim, 1 Chr. vi. 68.

Jōk'ne-ām (*gathered*). Levitical city in Zebulun, Josh. xxi. 34.

Jōk'shan (*fowler*). Son of Abraham, Gen. xxv. 2, 3; 1 Chr. i. 32.

Jōk'tan (*small*). Son of Eber and progenitor of Joktanite Arabs, Gen. x. 25; 1 Chr. i. 19.

Jōk'the-el (*subdued*). (1) City in Judah, Josh. xv. 38. (2) An Edomite stronghold, 2 Kgs. xiv. 7.

Jō'nā (*dove*). Father of Apostle Peter, Matt. xvi. 17; John i. 42.

Jō'nā-dāb (*God-impelled*). (1) David's subtle nephew, 2 Sam. xiii. 3, 32-35. (2) Jer. xxxv. 6-19, Jehonadab.

Jō'nah (*dove*). Son of Amittai. Commissioned to denounce Nineveh. His book, 32d of O. T. and 5th of minor prophets, narrates his refusal, escape from drowning, final acceptance and successful ministry. Its lesson is God's providence over all nations.

Jō'nān (*grace*). Ancestor of Christ, Luke xiii. 30.

Jō'nas. Greek form of Jonah, Matt. xii. 39-41; Luke xi. 30-32.

Jō'nā-thān (*God-given*). (1) A Levite, Judg. xvii. 7-13; xviii. (2) Eldest son of Saul, and friend of David, 1 Sam. xiii. 2, 3; xviii. 1-4; xix. 1-7; xx. Fell in battle of Gilboa. David's lament, 2 Sam. i. 17-27. (3) Others in 2 Sam. xv. 27, 36; xxi. 20, 21; xxiii. 32; 1 Chr. ii. 32, 33; xxvii. 32; Ez. viii. 6; x. 15; Neh. xii. 11, 14, 35; Jer. xxxvii. 15, 20; xl. 8.

Jō'nā-thas, Tob. v. 13. [JONATHAN.]

Jō'math-e'-lem-rē-chō'kim (*a dumb dove of distant places*). Title to, and probably melody of, Ps. lvi.

Jōp'pā (*beauty*). Mediterranean seaport of Jerusalem; now Jaffa, 1 Kgs. v. 9; 2 Chr. ii. 16; Ez. iii. 7.

Jōp'pē. For Joppa in Apoc.

Jō'rah (*rain*). His family returned, Ez. ii. 18.

Jō'ra-ī (*laught of God*). A Gadite chief, 1 Chr. v. 3.

Jō'ram (*exalted*). (1) Short form of Jehoram, king of Israel, 2 Kgs. viii. 16, etc.; and of Jehoram, king of Judah, 2 Kgs. viii. 21, etc.; Matt. i. 8. (2) Son of Toi, 2 Sam. viii. 10. (3) A Levite, 1 Chr. xxvi. 25.

Jōr'dān (*descender*). Chief river of Palestine, rising in the Anti-Libanus range, flowing southward, enlarging into Sea of Galilee, emptying into Dead Sea. A swift, narrow, yet fordable stream, with an entire

course of about 200 miles, Gen. xiii. 10; Josh. ii. 7; Judg. iii. 28; 2 Sam. x. 17; Matt. iii. 13.

Jō'rim (*exalted*). An ancestor of Christ, Luke iii. 23.

Jōr'kō-ām. A person or place, 1 Chr. ii. 44.

Jōs'a-bād (*dowered*). (1) One of David's warriors, 1 Chr. xii. 4. (2) Persons in 1 Esdr.

Jōs'a-phāt, Matt. i. 8. [JEHOSHAPHAT.]

Jō'se. An ancestor of Christ, Luke iii. 29.

Jōs'e-dēch, Hag. i. 1. [JEHOZADAK.]

Jō'seph (*increase*). (1) Son of Jacob and Rachel, Gen. xxxvii. 3; sold into Egypt; promoted to high office by the Pharaoh; rescued his family from famine; settled them in Goshen; died at advanced age; bones carried back to Shechem, Joshua 24:32. (2) An Issacharite, Num. xiii. 7. (3) Two who returned, Ez. x. 42; Neh. xii. 14. (4) Three of Christ's ancestors, Luke iii. 24, 26, 30. (5) Husband of Mary, and a carpenter at Nazareth, Matt. i. 19; xiii. 55; Luke iii. 23; John i. 45. (6) Of Arimathea, a member of the Sanhedrim, who acknowledged Christ, Matt. xxvii. 57-59; Mark xv. 43; Luke xxiii. 51. (7) The apostle Barsabas, substituted for Judas, Acts i. 23. (8) Frequent name in Apoc.

Jō'sēs (*helped*). (1) One of Christ's brethren, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47. (2) Barnabas, Acts iv. 36.

Jō'shah (*dwelling*). A Simeonite chief, 1 Chr. iv. 34.

Jōsh'a-phāt (*judged*). One of David's guard, 1 Chr. xi. 43.

Jōsh'ā-vī'ah (*dwelling*). One of David's guard, 1 Chr. xi. 46.

Jōsh-bēk'ā-shah (*hard seat*). Head of 17th musical course, 1 Chr. xxv. 4, 24.

Jōsh'u-ā (*saviour*). (1) Jehoshuah, 1 Chr. vii. 27. Oshea, Num. xiii. 8. Jesus, Acts vii. 45; Heb. iv. 8. Son of Nun, of tribe of Ephraim. The great warrior of the Israelites during the desert wanderings and conquest and apportionment of Canaan, Ex. xvii. 9-14; 1 Chr. vii. 27; Num. xiii. 8, 16; xxvii. 18-23. His book, 6th of O. T., contains the history of his conquests and governorship, B. C. 1451-1426. (2) A Bethshemite, 1 Sam. vi. 14. (3) A governor of Jerusalem, 2 Kgs. xxiii. 8. (4) A high priest, Hag. i. 1, 14.

Jōt. The Greek i, iota. A little thing, Matt. v. 18.

Jōt'bah (*goodness*). Residence of Haruz, 2 Kgs. xxi. 19.

Jōt'bāth (*goodness*). Jotbathah, Num. xxxiii. 33. An Israelite encampment, Deut. x. 7.

Jō'tham (*God is upright*). (1) Youngest son of Gideon and author of the braimble fable, Judg. ix. 5-21. (2) Son and successor of Uzziah, or Azariah, on throne of Judah, B. C. 758-741. Reign prosperous, 2 Kgs. xv. 5, 6, 32-36; 2 Chr. xxvii. (3) A Judahite, 1 Chr. ii. 47.

Jōū'ney (*daily*). A day's journey, indefinite. Sabbath day's journey, 2000 paces, or $\frac{3}{4}$ of a mile from the walls of a city, Deut. i. 2; Acts i. 12.

Jōz'a-bād (*God-given*). (1) Two Manassite chiefs, 1 Chr. xii. 20. (2) Five Levites, 2 Chr. xxxi. 13; xxxv. 9; Ez. viii. 33; x. 22; Neh. viii. 7; xi. 16.

Jōz'a-chār (*remembered*). Zabab, 2 Chr. xxiv. 26. One of Joash's murderers, 2 Kgs. xii. 21.

Jōz'a-dāk, Ez. iii. 2, 8, etc.; Neh. xii. 26. [JEHOZADAK.]

Jū'bāl (*music*). Son of Lamech, and inventor of harp and organ, Gen. iv. 19-21.

Jū'bī-lēe (*blast of trumpets*). Year of, celebrated every fiftieth year; ushered in by blowing of trumpets; land rested; alienated lands reverted; slaves freed; outer circle of seventh or sabbatical system, year, month, and day, Lev. xxv. 8-55.

Jū'cal, Jer. xxxviii. 1. [JEHUCAL.]

Jūd'ā (*praised*). (1) Ancestors of Christ, Luke iii. 26, 30. (2) One of Christ's brethren, Mark vi. 3. (3) The patriarch Judah, Luke iii. 33. (4) The tribe of Judah, Heb. vii. 14; Rev. v. 5.

Jū-dē-ā, **Jū-dē-ā** (*from Judah*). Vaguely, Joshua's conquest, Matt. xix. 1; Mark x. 1, or Canaanite land. Limitedly, the part occupied by returned captives; the "Jewry" of Dan. v. 13; the "province" of Ez. v. 8; Neh. xi. 3. "Land of Judea" in Apoc. A Roman province jointly with Syria, with a procurator, after A. D. 6.

Jū'dah (*praise*). (1) Fourth son of Jacob, Gen. xxix. 35; xxxvii. 26-28; xliii. 3-10; xliiv. 14-34. His tribe the largest, Num. i. 26, 27. Allotted the southern section of Canaan, Josh. xv. 1-63. (2) Kingdom of, formed on disruption of Solomon's empire,



Coin, commemorating Roman Conquest of Judea.

Jō-sī'ah (*God-healed*). (1) Son and successor of Amon on throne of Judah, B. C. 641-610. He abolished idolatry, propagated the newly discovered law, aided Assyria against Egypt, and fell in the celebrated battle of Esdraelon, 2 Kgs. xxii.-xxiii. 1-30; 2 Chr. xxxiv.-xxxv. (2) Son of Zephaniah, Zech. vi. 10.

Jō-sī'as. (1) Greek form of Josiah, 1 Esdr. i. 1; Matt. i. 10, 11. (2) 1 Esdr. viii. 33. [JESHAIAH.]

Jōs'ī-hī'ah (*dwelling*). A chief of Simeon, 1 Chr. iv. 35.

Jōs'ī-phī'ah (*increase*). His family returned, Ez. viii. 10.

out of Judah, Benjamin, Simeon, and part of Dan, with Jerusalem as capital, B. C. 975. Had 19 kings, and lasted for 389 years, till reduced by Nebuchadnezzar, B. C. 586. Outlived its rival, Israel, some 135 years. (3) City of Jerusalem, 2 Chr. xxv. 28. (4) A town in Naphtali, Josh. xix. 34. (5) Persons in Ez. iii. 9; x. 23; Neh. xi. 9.

Jū'das. Greek form of Judah. (1) Judah, Matt. i. 2, 3. (2) Iscariot, or of Kerioth. Betrayer of Christ, Matt. x. 4; Mark iii. 19; Luke vi. 16; John vi. 71; xii. 6; xiii. 29. (3) Man of Damascus, Acts ix. 11. (4) Barsabas, chief among the brethren, and

prophet, Acts xv. 22, 32. (5) A Gailean apostate, Acts v. 37. (6) Frequent name in Apoc.

Jūde, Jude i. 1. Judas, brother of James the Less, Luke vi. 16; John xiv. 22; Acts i. 13; Matt. xiii. 55. Thaddeus, Lebbaeus, Matt. x. 3; Mark iii. 18. An Apostle and author of the epistle which bears his name, 26th N. T. book. Written about A. D. 65. Place not known.

Jūdg'es. Governors of Israel between Joshua and the kings. They were called of God, elective or usurpative. Qualification, martial or moral prowess. Rule arbitrary. Fifteen are recorded. Period, B. C. 1400–1091, about 310 years. Book of Judges, 7th of O. T., probably compiled by Samuel. Its history is that of a tumultuous period, completing Joshua's conquests and leading to legitimate kingly rule.

Jūdg'ment Hall. Pilate's residence in Jerusalem, John xviii. 28, 33; xix. 9. Prætorium or court, Acts xxiii. 35.

Jū'dith (*praised, Jewess*). (1) Wife of Esau, Gen. xxvi. 34. (2) Heroine of the 4th Apocryphal book.

Jū'el, Apoc. [JOEL.]

Jū'līā (*feminine of Julius*). A Christian woman at Rome, Rom. xvi. 15.

Jū'lūs (*soft-haired*). A Roman centurion, Acts xxvii. 1–3, 43.

Jū'nīā (*youth*). Roman friend of Paul, Rom. xvi. 7.

Jū'nī-pēr (*young producer*). Not the evergreen, but the desert broom-shrub, 1 Kgs. xix. 4, 5; Job xxx. 4; Ps. cxx. 4.

Jū'pī-tēr (*father Jove*). Supreme god of Greeks and Romans, Acts xiv. 12; xix. 35.

Jū'shāb-hē'sēd (*requited love*). Son of Zerubabel, 1 Chr. iii. 20.

Jūs' tī-fī-cā'tion. Pardon and acceptance of the just through faith, Rom. iii. 20–31; iv. 25.

Jūs'tus (*just*). (1) Surname of Joseph, or Barsabas, Acts i. 23. (2) A Corinthian convert, Acts xviii. 7. (3) Surname of Jesus, a friend of Paul, Col. iv. 11.

Jūt'tah (*extended*). A Levitical city in mountains of Judah; now Yutta, Josh. xv. 55; xxi. 16.

K

Kāb'ze-el (*gathered*). A city of Judah, Josh. xv. 21. Jekubzeel, Neh. xi. 25.

Kā'de-h (*holy*). Halting place of Israelites near borders of Canaan, and scene of Miriam's death, Num. xii. 26; xx. 1. Kadesh-barnea, Deut. ii. 14; Josh. x. 3. Enmishpat, Gen. xiv. 7.

Kād'mi-el (*before God*). One who returned, Ez. iii. 9; Neh. ix. 4.

Kād'mōn-ites (*eastern*). Ancient Canaanites, Gen. xv. 19.

Kāl'lā-i (*runner*). A priest, Neh. xii. 20.

Kā'nah (*reechy*). (1) A boundary of Asher, Josh. xix. 28. (2) Boundary stream between Ephraim and Manasseh, Josh. xvi. 8; xvii. 9.

Kā-rē'ah (*bald*). Father of Johanan, Jer. xl. 8–16.

Kār'ka-ā (*floor*). A southern boundary of Judah, Josh. xv. 3.

Kār'kōr (*foundation*). Scene of Gideon's victory, Judg. viii. 10.

Kār'tah (*city*). Levitical city in Zebulun, Josh. xxi. 34.

Kār'tan, Josh. xxi. 32. [KIRJATHAIM.]

Kāt'tath (*small*). Town of Zebulun, Josh. xix. 15.

Kē'dār (*dark*). Son of Ishmael and founder of Arabic tribe, Gen. xxv. 13; Isa. xxi. 13–17; Ezek. xxvii. 21.

Kē'd'e-mah (*eastward*). Son of Ishmael, Gen. xxv. 15; 1 Chr. i. 31.

Kē'd'e-mōth (*eastern*). Levitical town of Reuben, Josh. xiii. 18; xxi. 37; 1 Chr. vi. 79.

Kē'desh (*sanctified*). (1) Josh. xv. 23. [KADESH.] (2) Levitical city in Issachar, Josh. xii. 22; 1 Chr. vi. 72. (3) City of refuge in Naphtali, Josh. xix. 37; Judg. iv. 6; 2 Kgs. xv. 29. Now Kades.

Kē'dron. [KIDRON.]

Kē'hē'lā-thah (*assembly*). A desert encampment, Num. xxxiii. 22, 23.

Kē'lī'ah (*fortress*). (1) Lowland town of Judah, Josh. xv. 44; 1 Sam. xxiii. 1–13; Neh. iii. 17, 18. (2) Person or place, 1 Chr. iv. 19.

Kē-lā'jah, Ez. x. 23. [KELTA.]

Kē'lī-tā (*dwarf*). Assistant of Ezra, Neh. viii. 7.

Kē'mi'el (*helper*). (1) Son of Nahor, Gen. xxii. 21. (2) A prince of Ephraim, Num. xxxiv. 24. (3) A Levite, 1 Chr. xxvii. 17.

Kē'nan, 1 Chr. i. 2. [CAINAN.]

Kē'nath (*possession*). A city or section of Gilead, Num. xxxii. 42.

Kē'nāz (*hunting*). (1) A duke of Edom, Gen. xxxvi. 15, and founder of Kenezites, Josh. xv. 14. (2) Father of Othniel, Josh. xv. 17. (3) Grandson of Caleb, 1 Chr. iv. 15.

Kēn'ez-ite (*hunter*). Kenizzite, Gen. xv. 19. An ancient Edomite tribe, Num. xxxii. 12; Josh. xiv. 6, 14.

Kēn'ites (*smiths*). A Midianite tribe allied to Israelites, Gen. xv. 19; Num. xxiv. 21, 22; Judg. iv. 11.

Kē'r'en-hāp'puch (*horn of beauty*). Third daughter of Job, Job xli. 14.

Kē'ri-ōth (*cities*). (1) A town of Judah, Josh. xv. 25. (2) A city of Moab, Jer. xlviii. 24.

Kē'ros (*crooked*). His children returned, Ez. ii. 44.

Kē'tle (*deep vessel*). Used for cooking and sacrifices, 1 Sam. ii. 14. Baked, Jer. xxiv. 2; caldron, 2 Chr. xxxv. 13; pot, Job xli. 20.

Kē'tū'rah (*incense*). A wife of Abraham, Gen. xxi. 1; 1 Chr. i. 32.

Kē-zī'ā (*cassia*). Job's second daughter, Job xli. 14.

Kē'ziz (*eddy*). A town of Benjamin, Josh. xviii. 21.

Kīb'roth-hād-tā'a-vah (*graves of lust*). A desert encampment of the Israelites, Num. xi. 31–35.

Kīb'zū'im (*heaps*). Levitical city in Ephraim, Josh. xxi. 22. Jokneam, 1 Chr. vi. 68.

Kīd. Young goat. An offering, Num. vii. 12–82. A favorite meat, Gen. xxxviii. 17; 1 Sam. xvi. 20.

Kīd'ron (*turbid*). The brook or ravine between Jerusalem and Olivet, 2 Sam. xv. 23; 2 Kgs. xxiii. 6. Cedron, John xviii. 1.

Kī'nah (*dirge*). City of south Judah, Josh. xv. 22.

Kīne. Plural of cow, Gen. xli. 17–21.

King (*tribe*). Title of Hebrew rulers from Saul to Zedekiah, B. C. 1095–588. Other rulers, Gen. xxxvi. 31; Ex. iii. 19; Num. xxxi. 8. Supreme ruler, 1 Tim. i. 17; v. 15.

Kings. Eleventh and twelfth O. T. books. Originally one. Compilation credited to Ezra or Jeremiah. 1 Kings gives history of Hebrew kingdoms from Solomon, B. C. 1015, to Jehoshaphat, B. C. 890. 2 Kings completes the history, B. C. 890–588.

Kīr (*fortress*). An unlocated eastern country, 2 Kgs. xvi. 9; Am. ix. 7.

Kīr-hār'a-sēth (*brick fortress*). A stronghold of Moab, 2 Kgs. iii. 25. Kirhāreseth, Isa. xvi. 7. Kirhāresh, Isa. xvi. 11. Kirheres, Jer. xlviii. 31, 36. Kir of Moab, Isa. xv. 1.

Kīr'ī'a-thā'im, Jer. xlviii. 1, 23; Ezek. xxv. 9. [KIRJATHAIM.]

Kir'ī-ath-ī-ā-rī-us, 1 Esdr. v. 19. [KIRJATH-JEARIM.]

Kir'ī-ōth, Am. ii. 2. [KERIOTH.]

Kir'jath (*city*). City in Benjamin, Josh. xviii. 28.

Kir'jath-ā'im (*double city*). (1) A Moabite town, Num. xxxii. 37. (2) Levitical town in Naphtali, Josh. xii. 19; 1 Chr. vi. 76.

Kir'jath-ār'bā (*city of Arba*). Old name of Hebron, Gen. xxiii. 2; Josh. xiv. 15.

Kir'jath-ā'rim, Ez. ii. 25. [KIRJATH-JEARIM.]

Kir'jath-bā'al, Josh. xv. 60; xviii. 14. [KIRJATH-JEARIM.]

Kir'jath-hū'zoth (*city of streets*). City in Moab, Num. xxii. 39.

Kir'jath-jō'a-rim (*city of woods*). A Gibeonite city which fell to Judah, Josh. ix. 17; Judg. xviii. 12. Baalah, Josh. xv. 9. Kirjath-baal, xviii. 14.

Kir'jath-san'nah (*palm city*). [DEBIR.]

Kō'ā (*male camel*). An eastern prince, Ezek. xxiii. 23.

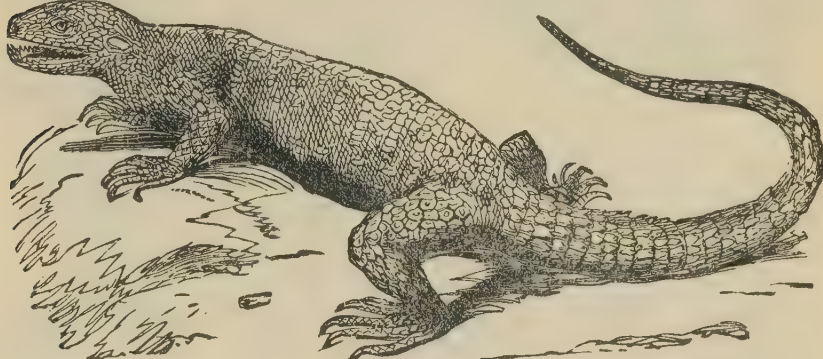
Kō'hath (*assembly*). Second son of Levi, and head of the house of Kohathite Levites, Gen. xlv. 11; Ex. vi. 16, 18; Num. iii. 27; xxvi. 57; Josh. xxi. 4-42.

Kō'l'a-ī'ah (*God's voice*). (1) A Benjamite, Neh. xi. 7. (2) Father of the false prophet Ahab, Jer. xxix. 21.

Kō'rah (*boldness*). (1) Dukes of Edom, Gen. xxxvi. 5-18. (2) Son of Hebron, 1 Chr. ii. 43. (3) Leader of the rebellion against Moses, Num. xvi.; xxvi. 9-11.

Kō'rah-ites. Descendants of Korah, 1 Chr. ix. 19. Korhites, 2 Chr. xx. 19. Korathites, Num. xxvi. 58.

Kō'rē (*quail*). (1) A Korahite, 1 Chr. ix. 19. (2) Korhites, 1 Chr. xxvi. 1-19. (3) A Levite, 2 Chr. xxxi. 14.



Lizard. (See p. 68.)

Kir'jath-sē'phēr (*city of books*). [DEBIR.]

Kir of Mō'ab. [KIR-HARASETH.]

Kish (*bow*). (1) Father of Saul, 1 Sam. x. 21. (2) A Benjamite, 1 Chr. viii. 30. (3) A Levite, 1 Chr. xxiii. 21. (4) A Levite, 2 Chr. xxix. 12. (5) Ancestor of Mordecai, Esth. ii. 5.

Kish'ī (*bow*). A Levite, 1 Chr. vi. 44.

Kish'ī-ōn (*hardness*). Levitical city in Issachar, Josh. xix. 20.

Kī'shōn (*crooked*). (1) Josh. xxi. 28. [KISHION.] (2) The brook or wady which drains the valley of Esdraelon, Judg. iv. 7-13; v. 21; 1 Kgs. xviii. 40. Kison, Ps. lxxxiii. 9.

Kī'son, Ps. lxxxiii. 9. [KISHON.]

Kiss. Form of salutation, Gen. xxix. 13; token of allegiance, 1 Sam. x. 1; pledge of Christian brotherhood, Rom. vi. 16; 1 Pet. v. 14.

Kīte (*quick of wing*). An unclean bird of the hawk species, Lev. xi. 14; Deut. xiv. 13. Vulture, Job xxviii. 7.

Kīth'lish (*wall*). Lowland town in Judah, Josh. xv. 40.

Kīt'rōn (*knotty*). Town in Zebulun, Judg. i. 30.

Kīt'tim, Gen. x. 4; 1 Chr. i. 7. [CHITTIM.]

Knēad'ing-troughs. Were bowls, or leather surfaces, Gen. xviii. 6; Ex. xii. 34.

Knife (*waster*). Primatively of stone or bone; later of metal. Little used at meals. For killing and cutting, Lev. viii. 20; sharpening pens, Jer. xxxvi. 23; pruning, Isa. xviii. 5; lancing, 1 Kgs. xviii. 28.

Knōp (*knob*). Ornamental knobs, or reliefs, Ex. xxv. 31-36; 1 Kgs. vi. 18.

Kōz (*thorn*). (1) A Judahite, 1 Chr. iv. 8. [Coz.] (2) A priest, 1 Chr. xxiv. 10. [HARCOZ.] (3) Returned captives, Ez. ii. 61; Neh. iii. 4, 21.

Kūsh-ā'jah, 1 Chr. xv. 17. [KISHI.]

L

Lā'a-dah (*order*). A Judahite, 1 Chr. iv. 21.

Lā'a-dān (*ordered*). (1) An Ephraimite, 1 Chr. vii. 26. (2) Son of Gershon, 1 Chr. xxiii. 7-9; xxvi. 21. Libni, elsewhere.

Lā'ban (*white*). (1) Father-in-law of Jacob, Gen. xiv. xxx. (2) A landmark, Deut. i. 1.

Lā'b'a-nā, 1 Esdr. v. 29. [LEBANA.]

Lāg'e-dē-mō'nī-an. Inhabitants of Lacedemon. Spartans, 1 Macc. xii. 2-21.

Lā'chish (*impregnable*). An Amorite city in southern Judah, Josh. x.; 2 Kgs. xviii. 17; xix. 8; 2 Chr. xi. 9; Neh. xi. 30.

Lā-cū'nus. A returned captive, 1 Esdr. ix. 31.

Lā'dan, 1 Esdr. v. 37. [DELAIAH.]

Lā'el (*of God*). A Gershonite, Num. iii. 24.

Lā'hād (*oppression*). A Judahite, 1 Chr. iv. 2.

Lā-hāi'-roi (*well of the living God*). Well of Hagar's relief, Gen. xxiv. 62; xxv. 11.

Lāh'mam (*bread*). Lowland town of Judah, Josh. xv. 40.

Lāh'mī (*warrior*). Brother of Goliath, 1 Chr. xx. 5.

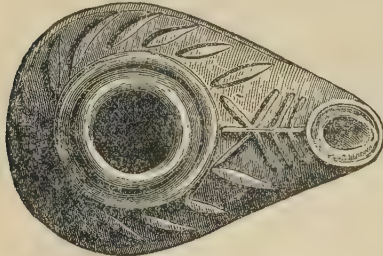
Lā'ish (*lion*). (1) A northern Danite city, Judg. xviii. 7-29; Isa. x. 30. (2) Father of Phaltiel, 1 Sam. xxv. 44; 2 Sam. iii. 15. Leshem, Josh. xix. 47.

Lā'kūm (*fortress*). A border of Naphtali, Josh. xix. 33.

Lāmb. Young of sheep or goat. Favorite sacrifices, Ex. xxix. 38-41; Num. xxviii. 9-29.

Lā'mech (*strong*). (1) Father of Noah, Gen. v. 28-32. (2) Father of Jubal, inventor of the harp and organ, Gen. iv. 18-26.

Lām'ēn-tā'tions (*weepings*). Twenty-fifth O. T. book. An elegiac poem by Jeremiah, on the destruction of Jerusalem.



Ancient Lamp.

Lāmp (*shine*). The temple candlestick, Ex. xxv. 31-40; 1 Kgs. vii. 49. Torches, Judg. vii. 16. Oriental lamps of many shapes and ornamental. Fed with oil, tallow, wax, etc., Matt. xxv. 1.

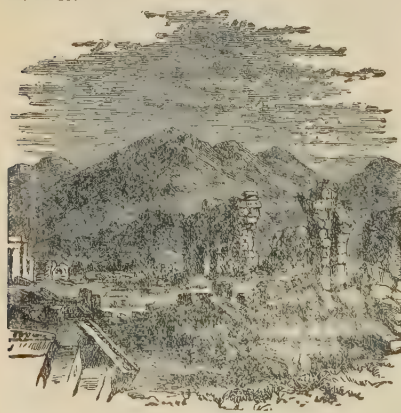
Lān'cet (*little lance*). Light spear, 1 Kgs. xviii. 28.

Lānd'marks. Were trees, stones, towns, mountains, streams, etc. Removal forbidden, Deut. xix. 14; Prov. xxii. 28.

Lān'guāge (*tongue*). Originally one, Gen. xi. 1. Diversified at Babel, Gen. xi. 7-9.

Lān'tērn (*shining*). Covered candle or lamp, John xviii. 3.

Lā-ōd'i-çē'ā (*just people*). Ancient Diospolis; modern Eski-hissar. A city of Phrygia, and seat of an early Christian church, Col. ii. 1; iv. 15; Rev. i. 11; iii. 14-22.



Ruins of Laodicea.

Lāp'i-dōth (*lamps*). Husband of Deborah, Judg. iv. 4.

Lāp'wing. An unclean bird, thought to be the beautiful migratory hoopoe, Lev. xi. 19.

Lā-sē'ā. City in Crete, Acts xxvii. 8.

Lā'shā (*cleft*). A Canaanite border, Gen. x. 19.

Lā-shār'on (*plain*). A Canaanite town, Josh. xii. 18.

Lās'thē-nēg. A Cretan, 1 Macc. xi. 31.

Lā'tch'et (*lace*). Sandal laces, or fastenings, Gen. xiv. 23; Mark i. 7.

Lāt'in. Language of Latium, i. e. the Romans, Luke xxiii. 38; John xix. 20.

Lāt'tipe (*lath*). Open work of wood or metal; also window, blind, or screen, Judg. v. 28; 2 Kgs. i. 2; Prov. vii. 6.

Lā'ver (*wash*). A brazen vessel holding water for priestly washings—hands, feet, and the sacrifices, Ex. xxx. 18-21; xxxviii. 8; 1 Kgs. vii. 38-40; 2 Chr. iv. 6.

Lāw (*rule*). In Scripture, reference is nearly always to the Hebrew civil, moral, and ceremonial law, Matt. v. 17; John i. 17; Acts xxv. 8.

Lāw'yēr. Scribe or divine who expounded the Mosaic law in school or synagogue, Matt. xxii. 35; Luke x. 25.

Lāz'a-rus (*whom God helps*). Abbreviation of Eleazar. (1) Brother of Mary and Martha, John xi. 1; xii. 1-11. (2) Type of poverty and distress in the parable, Luke xvi. 19-31.

Lēad. Early known, imported and used by Hebrews, Ex. xv. 10; Num. xxxi. 22; Job xix. 24; Ezek. xxvii. 12.

Lēaf. Of trees, Gen. viii. 11; Matt. xxi. 19; double doors, 1 Kgs. vi. 34; of books, Jer. xxvi. 23; prosperity, Jer. xvii. 8; decay, Job xiii. 25.

Lē'ah (*weary*). Jacob's wife through deceit of her father, Laban, Gen. xxix., xxx., xlix. 31.

Lēas'ing (*lying*). Falsehood, Ps. iv. 2; v. 6.

Lēath'er. Used by Hebrews, 2 Kgs. i. 8; Matt. iii. 4.

Lēav'en (*raise*). Old fermented dough used to lighten new dough, Matt. xiii. 33. Passover bread unleavened, Ex. xii. 15-17. Corrupt doctrines, Matt. xvi. 6; evil passions, 1 Cor. v. 7, 8.

Lēb'a-nā (*white*). His children returned, Neh. vii. 48. Lebanon, Ez. ii. 45.

Lēb'a-non (*white*). Two mountain ranges running N. E., between which was Caelo-Syria. The western is Libanus, or Lebanon proper. The eastern is Anti-Libanus, and skirted Palestine on the north, Deut. i. 7; Josh. i. 4. Many scripture allusions, Isa. x. 34; Jer. xxii. 23.

Lēb'a-ōth (*lionesses*). Boundary town of southern Judah, Josh. xv. 32.

Lēb-bae'us (*brave*). Thaddæus, the apostle Jude, Matt. x. 3; Mark iii. 18.

Lē-bō'nah (*incense*). Place north of Bethel, Judg. xxi. 19.

Lē'cah (*walking*). Person or place, 1 Chr. iv. 21.

Lēech. [HORSE-LEECH.]

Lēek. Closely allied to the onion, Num. xi. 5.

Lēes (*dregs*). Sediment of liquor. Settled, pure wine, Isa. xxv. 6; sloth, Jer. xlviii. 11; extreme suffering, Ps. lxxv. 8.

Lē'gion (*gathered*). Division of Roman army; when full, 6200 men and 730 horse. N. T. use indefinite, Matt. xxvi. 53; Mark v. 9.



Ancient Laver.



Lapwing or Hoopoe. (See p. 66.)

Lē'hā-bīm (*flame*). A Mizraite tribe; Libyans, Gen. x. 13. Lubim, 2 Chr. xii. 3.

Lē'hī (*jawbone*). Where Samson slew the Philistines, Judg. xv. 9, 19.

Lēm'u-el (*dedicated*). The unknown king in Prov. xxii. 1-9.

Lēn'til (*little lens*). A podded food plant, like the pea or bean, Gen. xxv. 34; 2 Sam. xvii. 28.

Lēopard (*lion-panther*). This fierce, spotted beast of the cat species once found in Jordan jungles, Jer. xiii. 23; Dan. vii. 6; S. of Sol. iv. 8.

Lēp'ēr (*peeled*). Who has leprosy; a loathsome, incurable skin disease, common in East, Ex. iv. 6; treatment of, Lev. xiv. 3-32; Luke xvii. 12-19.

Lē'shem, Josh. xix. 47. [LAISH.]

Lēt'tus, 1 Esdr. viii. 29. [HATTUSH.]

Lē-tū'shim (*hammered*). Son of Dedan, and his Arabian tribe, Gen. xxv. 3.

Lē-ūm'mim (*nations*). Son of Dedan, and his Arabian tribe, Gen. xxv. 3.

Lē'vī (*joined*). (1) Third son of Jacob, Gen. xxix. 34; avenged Dinah's wrong, xxiv. 25-31; cursed, xlix. 5-7; went to Egypt, Ex. vi. 16; blessed, Ex. xxii. 25-28. (2) Two of Christ's ancestors, Luke iii. 24, 29. (3) Original name of Matthew, Mark ii. 14; Luke v. 27, 29; compare Matt. ix. 9.

Lē-vī'a-than (*aquatic monster*). The crocodile is described in Job xli.; and probably meant in Ps. lxxiv. 14; civ. 26.

Lēvītes. Descendants of Levi, Ex. vi. 16-25; Lev. xxv. 32, etc.; Num. xxxv. 2-8; Josh. xxi. 3. In above, the tribe is meant. But Levites came to mean the priestly branch, i. e., descendants of Aaron, Josh. iii. 3; 1 Kgs. viii. 4; Ez. ii. 70; John i. 19. Three Levitical lines, Kohath's, Gershonite, Merarite, Num. iii. 17. Assigned 48 cities among the other tribes, Num. xxxv.

Lē-vit'i-cus (*for Levites*). Third book of Bible and Pentateuch, containing the ceremonial law for

guidance of Levites. Authorship ascribed to Moses and Aaron.

Lib'ā-nus. Greek form of Lebanon, 1 Esdr. iv. 48.

Lib'ēr-tineg (*free*). Emancipated Jewish slaves; freedmen, Acts vi. 9.

Lib'nah (*white*). (1) An Israelite encampment, Num. xxxiii. 20, 21. (2) Levitical city in Judah, Josh. x. 29-31; 2 Kgs. xix. 8-35; 1 Chr. vi. 57.

Lib'nī (*whiteness*). (1) A Levite founder of Libnites, Ex. vi. 17; Num. iii. 18-21. (2) Probably the above, 1 Chr. vi. 29.

Lib'y-ā, Ezek. xxx. 5; Acts ii. 10. The African continent west of Egypt and contiguous to Mediterranean. See Lubim and Lehabim.

Liçe (*destroyers*). Constituted the third Egyptian plague, Ex. viii. 16-18; Ps. cv. 31.

Līē-tēn'ants (*place-holders*). Satraps or viceroys, Ez. viii. 36. Princes, Dan. iii. 2; vi. 1.

Life. Natural, Gen. iii. 17; spiritual, Rom. viii. 6; eternal, John iii. 36; Rom. vi. 23.

Light. First gush of creation, Gen. i. 3. Frequent source of imagery, Matt. iv. 16; Luke ii. 32; John i. 7-9.

Lign-aloes (*wood-aloes*). [ALOEES.]

Lig'ūre (*lynx urine*). Possibly amber. First stone in third row of high priest's breastplate, Ex. xxviii. 19; xxxix. 12.

Līk'hī (*learned*). A Manassite, 1 Chr. vii. 19.

Lī'y (*pale*). Source of rich imagery, 1 Kgs. vii. 19; S. of Sol. ii. 1, 2; v. 13; Matt. vi. 28; Luke xii. 27.

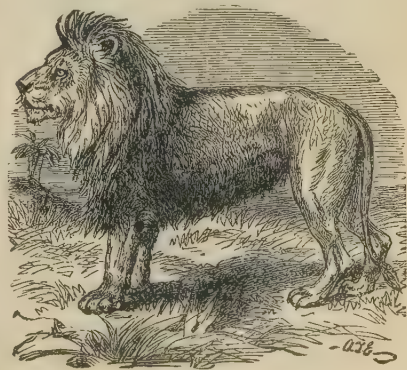
Lime (*glue*). Was known and used for plaster and cement work, Deut. xxvii. 2; Isa. xxxiii. 12; Am. ii. 1.

Līn'en (*flax*). Used for stately robes, Gen. xli. 42; priestly vestments, Ex. xxviii. 42; Lev. vi. 10; temple veil, 2 Chr. iii. 14; choral gowns, 2 Chr. v. 12, and ordinary dress. Symbol of purity, Rev. xv. 6; of luxury, Luke xvi. 19.

Līn'tel (*boundary*). Support over window or door, Ex. xii. 22; 1 Kgs. vi. 31.

Lī'nus (*net*). Roman friend of Paul, 2 Tim. iv. 21.

Lī'on (*seeing*). Once found in Palestine, Judg. xiv. 5, 6; 1 Sam. xvii. 34-36; 2 Sam. xxiii. 20. Symbol of strength, Gen. xlix. 9.



Lion.

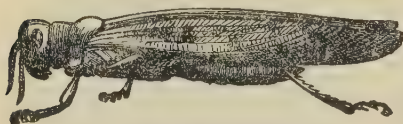
Lit'tér (*bed*). Covered couch or chair, carried by men or animals, Isa. lxvi. 20. "Wagons," Num. vii. 3.

Liz'ard (*muscular*). Abundant in Palestine. Unclean, Lev. xi. 30.

Lô-am'mî (*not my people*). Figurative name of Hosea's son, Hos. i. 9.

Lôans. Allowed by Hebrews, but all debts cancelled in Sabbatical year, Deut. xv. 1-11. Usury not allowed, Ex. xxii. 25; Lev. xxv. 36; Deut. xv. 3-10.

Lôck (*bar*). A bar of wood or metal for outer, and bolt for inner, doors, 1 Kgs. iv. 13; Judg. iii. 24.



Locust.

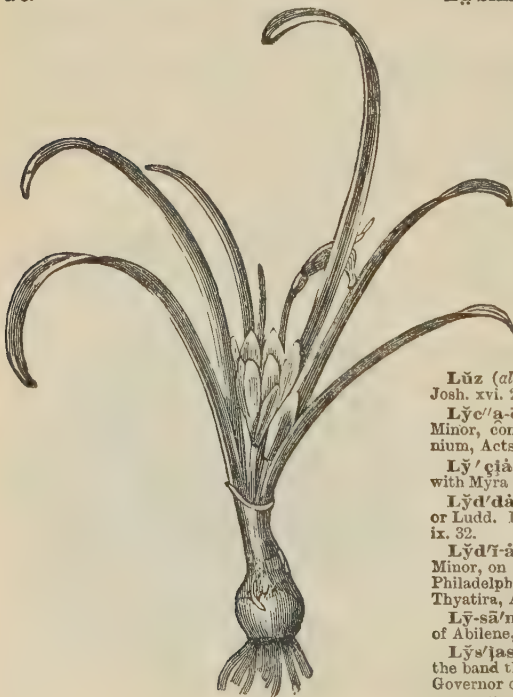
Lô'cust (*leaping*). Confused original, supposably embracing the destructive insects,—locust, grasshopper, caterpillar, palmer-worm, etc. They constituted the eighth Egyptian plague, Ex. x. 1-15; Joel ii. 3-10.

Lôd, 1 Chr. viii. 12; Ez. ii. 33. [LYDDA.]

Lô-dô'bâr (*barren*). A place east of Jordan, 2 Sam. ix. 4; xvii. 27.

Lôg. Hebrew liquid measure; about five sixths of a pint, Lev. xiv. 10-24.

Lô'is (*pleasing*). Timothy's grandmother, 2 Tim. i. 6.



Lily. (See p. 67.)

Looking-glass. Polished metal plate, Ex. xxxviii. 8; Job xxxvii. 18.

Lôrd (*loaf-guardian*). Jehovah, LORD, Gen. xv. 4; Ps. vii., c. Adonai, Lord, Christ, The Lord, Our Lord. Supreme ruler, and not the Saxon dignitary.

Lôrd's Dãy. First day of the week; resurrection day of Christ, Rev. i. 10. Sunday, after A. D. 321.

Lôrd's Sùpper. Substitute for the O. T. Paschal feast. Instituted by Christ the night before the crucifixion, as a reminder of his covenant with mankind, Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13. "Breaking of bread," Acts ii. 42; xx. 7. "Communion," 1 Cor. x. 16. "Lord's Supper," only in 1 Cor. xi. 20.

Lô-rû'hâ-mah (*unpityed*): Hosea's daughter, Hos. i. 6.

Lôt (*veil*). Abraham's nephew, Gen. xi. 27-31. Settled in Jordan valley, Gen. xiii. 1-13. Escaped to mountains, Gen. xix. Progenitor of Moabites and Ammonites.

Lô'tan (*hidden*). A Horite duke, Gen. xxxvi. 20-29.

Lôth'a-sû'bus, 1 Esdr. ix. 44. [HASHUM.]

Lôts, Feast of. [PURIM.]

Lôts. Casting or drawing of, a usual way of settling questions. Possibly marked pebbles were used, in a bag or box. Canaan was allotted to the tribes of Israel, Num. xxvi. 55; Josh. xv., xix. Scapagoat so chosen, Lev. xvi. 8; priest's courses, 1 Chr. xxiv., xxv.; property divided, Matt. xxvii. 35.

Love Feasts. Feasts of offerings, after the community of goods ceased, Jude 12; 2 Peter ii. 13. Forbidden by Council of Laodicea, A. D. 320.

Lû-bîm, 2 Chr. xii. 3; xvi. 8. [LEBIA.]

Lû'cas. Luke the evangelist, Phile. 24.

Lû'cî-fêr (*light-giver*). Types the king of Babylon, Isa. xlv. 12. Popularly, Satan.

Lû'cîus (*morning born*). (1) Paul's kinsman, Rom. xvi. 21. (2) A Cyrenean convert and teacher, Acts xiii. 1.

Lûd (*strife*). Son of Shem, Gen. x. 22.

Lû'dîm (*strife*). A Mizraite tribe, Gen. x. 13; Isa. lxvi. 19; Ezek. xxvii. 10.

Lû'hith (*board-made*). Place in Moab, Isa. xv. 5; Jer. xlviii. 5.

Lûke (*luminous*). Evangelist and physician, Col. iv. 14; 2 Tim. iv. 11. Author of third gospel and of Acts of the Apostles.

Lû'nâ-tics (*moon-struck*). Epileptics are probably meant, Matt. iv. 24; xvii. 15.

Lûz (*almond*). Site of Bethel, Gen. xxviii. 19; Josh. xvi. 2; Judg. i. 23.

Lýc'a-s'ni-â (*wolf-land*). Wild district of Asia Minor, containing towns of Derbe, Lystra, and Iconium, Acts xiv. 6-11. Twice visited by Paul.

Lý'ciâ. A southwestern district of Asia Minor, with Myra and Patara as cities, Acts xxi. 2; xxvii. 5.

Lý'dâ (*strife*). Hebrew Lud or Lod. Now Lidd or Ludd. In Sharon plain, 9 miles east of Joppa, Acts ix. 32.

Lý'dî-â (*Lydrus land*). (1) A province of Asia Minor, on Mediterranean. Cities, Sardis, Thyatira, Philadelphia, 1 Macc. viii. 8. (2) Woman convert of Thyatira, Acts xvi. 14.

Lý-sâ'ni-as (*that drives away sorrow*). Tetrarch of Abilene, Luke iii. 1.

Lý's'ias (*dissolving*). Claudius Lysias, captain of the band that rescued Paul, Acts xxi.-xxiv. 1-9. (2) Governor of southern Syria, 1 Macc. iii. 32.

Lý-sím'a-chus. (1) Translator of Esther, Esth. xi. 1. (2) Brother of Menelaus, 2 Macc. iv. 29-42.



Lystra.

Lýs'trá (*dissolving*). City of Lycaonia, where Paul was honored, Acts xiv. 6-18; and stoned, 19-21.

M

Mā'a-can (*oppression*). (1) A wife of David, 2 Sam. iii. 3. Maachah, 1 Chr. iii. 2. (2) A petty kingdom. N. E. of Palestine, 2 Sam. x. 6-8. Syria-maachah, 1 Chr. xix. 6, 7.

Mā'a-chah (*oppression*). (1) Daughter of Nahor, Gen. xxii. 24. (2) A Gathite, 1 Kgs. ii. 39. (3) Wife of Rehoboam, 1 Kgs. xv. 2. (4) Concubine of Caleb, 1 Chr. ii. 48. (5) A Benjamitess, 1 Chr. vii. 15, 16. (6) Wife of Jehiel, 1 Chr. viii. 29. (7) Father of Hannan, 1 Chr. xi. 33. (8) A Simeonite, 1 Chr. xxvii. 16.

Mā-āh'a-tāi. Maachathites. People of Maachah, Deut. iii. 14; Josh. xii. 5.

Mā-ād'ai (*ornament*). Son of Bani, Ez. x. 34. **Mā'a-dī'ah**. A returned priest, Neh. xii. 5. Mo-adiah, vs. 17.

Mā-ā'i (*merciful*). A Levite, Neh. xii. 36.

Mā-ā'eh-ā-crāb'bim, Josh. xv. 3. Scorpion pass. [AKRABBIM.]

Mā-ā'ni, 1 Esdr. ix. 34. [BAANA.]

Mā'a-rāth (*open*). Town in Judah, Josh. xv. 59.

Mā'a-sē'iah (*work of God*). (1) Returned Levites and captive families, Ez. x. 18, 21, 22, 30; Neh. iii. 23; viii. 4, 7; x. 25; xi. 5, 7; xii. 41, 42. (2) Father of Zephaniah, Jer. xxi. 1. (3) Father of Zedekiah, Jer. xxix. 21. (4) A porter, 1 Chr. xv. 18-20. (5) Son of Adaiah, 2 Chr. xxiii. 1. (6) Others in 2 Chr. xxvi. 11; xxviii. 7; xxiv. 8; Jer. xxxv. 4.

Mā'ath (*small*). An ancestor of Christ, Luke iii. 26.

Mā'az (*wrath*). Son of Ram, 1 Chr. ii. 27.

Mā'a-zī'ah (*consolation*). Two priests, 1 Chr. xxiv. 18; Neh. x. 8.

Mā-dā-i, 1 Esdr. ix. 34. [BENAIAH.]

Māc'a-lon, 1 Esdr. v. 21. [MICHMASH.]

Māc-cā-bēeg (*hammer*). The Asmonean princes who upheld the cause of Jewish independence, a. c. 166-40. The two Apocryphal books of Maccabees contain their history.

Māc'e-dō'nī-ā (*extended*). The ancient empire north of Greece proper, whose greatest kings were Philip and Alexander the Great. Often visited by Paul, who made here his first European converts, Acts xvi. 9-12; xvii. 1-15; xx. 1-6.

Māch/bā-nāi (*stout*). A Gadite chief, 1 Chr. xii. 13.

Māch/bē-nah (*cloak*). Person or place, 1 Chr. ii. 49.

Mā'chī (*decrease*). Father of the Gadite spy, Num. xiii. 15.

Mā'chīr (*sold*). (1) Eldest son of Manassah, Num. xxxii. 39; Josh. xvii. 1. (2) Son of Ammiel, 2 Sam. ix. 4; xvii. 27.

Mā'chīr-ites. Descendants of Machir, Num. xxvi. 29.

Māch/mas, 1 Macc. ix. 73. [MICHMASH.]

Māch/nā-dē'bāi (*liberal*). Son of Bani, Ez. x. 40.

Māch-pē'lah (*double*). Abraham's burial cave at Hebron, Gen. xliii. 17-19; xxv. 9; xlix. 29-32; i. 13.

Mād'a-i (*middle*). Son of Japheth, and progenitor of the Medes, Gen. x. 2.

Mā'dī-an, Acts vii. 29. [MIDIAN.]

Mād-mān'nah (*dunghill*). Town in southern Judah, near Gaza, Josh. xv. 31.

Mād'men (*dunghill*). A place in Moab, Jer. xlviii. 2.

Mād-mē'nah (*dunghill*). Town in Benjamin, Isa. x. 31.

Mād'ness. Lunacy and passionate outburst, John x. 20.

Mād'ōn (*strife*). Ancient city of Canaan, Josh. xi. 1; xii. 19.

Māg'bish (*gathering*). Person or place, Ez. ii. 30.

Māg'da-lā (*tower*). Village on W. shore of Sea of Galilee, Matt. xv. 39. Magadan in R. V.

Māg'dī-el (*praise*). A duke of Edom, Gen. xxxvi. 43.

Mā'gēd, 1 Macc. v. 36. [MAKED.]

Mā'gī (*priests*). Oriental priests and learned men. A Median and Persian caste of royal advisers, Jer. xxxix. 3; Matt. ii. 1-11.

Mā'gīc (*of Magi*). The magician's art. Acting through occult agencies. Potent in Oriental religions, Ex. vii., viii. Forbidden, Lev. xix. 31; xx. 6.

Mā'gōg (*Gog's region*). (1) Second son of Japheth, and his people, Gen. x. 2. (2) Gog's land; probably Scythia, Ezek. xxxviii. 2; xxxix. 2-6. (3) Symbolical enemies, Rev. xx. 7-9.



Coin of Macedonia.

Mā'gōr-mīs'sa-bīb (*fear everywhere*). Pashur, who imprisoned Jeremiah, Jer. xx. 1-3.

Māg'pī-āsh (*moth killer*). A co-covenanter, Neh. x. 20.

Mā-hā'lah (*sickness*). A Manassite, 1 Chr. vii. 18.

Mā-hā'la-lā'e (*God's praise*). (1) Son of Cainan, Gen. v. 12-17. Maleleel, Luke iii. 37. (2) A Judahite, Neh. xi. 4.

Mā-hā-lath (*harp*). (1) Wife of Esau, Gen. xxviii. 9. (2) Wife of Rehoboam, 2 Chr. xi. 18. (3) The tune or the instrument, Ps. llii., lxxxviii. titles.

Mā'ha-lī (*sick*), Ex. vi. 19. [MAHLI.]

Mā'hā-nā'im (*two camps*). Place where Jacob met the angels, Gen. xxxii. 2. Afterwards a Levitical town in Gad, Josh. xxi. 38; 2 Sam. ii. 8-12.

Mā'hā-neh-dān (*camp of Dan*). Located as in Judg. xiii. 25; xviii. 12.

Mā'hār'a-i (*swift*). One of David's captains, 2 Sam. xxiii. 28; 1 Chr. xi. 30; xxvii. 13.

Mā'hath (*grasping*). Two Kohathite Levites, 1 Chr. vi. 35; 2 Chr. xxix. 12.

Mā'hā-vite. Designation of one of David's captains, 1 Chr. xi. 46.

Mā-hā'zī-ōth (*visions*). Son of Heman, 1 Chr. xxv. 4, 30.

Mā'hēr-shāl'al-hāsh=bāz (*speeding to the prey*). Name of Isaiah's son, symbolizing the Assyrian conquest of Damascus and Samaria, Isa. viii. 1-4.

Māh'lah (*disease*). Daughter of Zelophehad, Num. xxvii. 1-11.

Māh'ti (*sickly*). (1) A Levite, Num. iii. 20. Mahali, Ex. vi. 19. (2) Another Levite, 1 Chr. vi. 47.

Māh'lites. Descendants of Mahli, Num. iii. 33.

Māh'lon (*sickly*). Ruth's first husband, Ruth i. 2-5; iv. 9, 10.

Mā'hol (*dancing*). Father of the four wise men, 1 Kgs. iv. 31.

Mā'kāz (*end*). Unidentified place, 1 Kgs. iv. 9.

Mā'kēd. City of Gilead, 1 Macc. v. 26-36.

Māk-hēloth (*meeting place*). A desert encampment, Num. xxxiii. 25.

Māk-kē'dah (*shepherd place*). An ancient Canaanite city, Josh. x. 10-30; xii. 16; xv. 41.

Māk'tesh (*mortar*). Denounced quarter of Jerusalem, Zeph. i. 11.

Māl'a-chī (*God's messenger*). Last of minor prophets. Nothing known of nativity or lineage. Contemporary with Nehemiah, B. C. 445-433. His book foretells the coming of Christ and John the Baptist.

Māl'cham (*their king*). (1) A Benjamite, 1 Chr. viii. 9. (2) The idol Molech, Zeph. i. 5.

Māl-chī'ah (*king*). (1) A Levite, 1 Chr. vi. 40. (2) Jeremiah's prison-keeper, Jer. xxxviii. 6. (3) Returned captives, Ez. x. 25, 31; Neh. iii. 14; viii. 4; xi. 12.

Māl-chī-el (*God's living*). An Asherite and founder of Malchielites, or Birzavith, Gen. xli. 17; Num. xxvi. 45; 1 Chr. vii. 31.

Māl-chī'jah (*king*). Priests and returned captives, 1 Chr. xxiv. 9; Ez. x. 25, 31; Neh. iii. 11; xii. 42.

Māl-chī'ram (*king of height*). Son of Jehoiachin, 1 Chr. iii. 18.

Māl-chī-shū'ā (*king of help*). Son of Saul, 1 Chr. ix. 39. Melchishua, 1 Sam. xiv. 49.

Māl'chus (*ruling*). The one whose ear Peter cut off, Matt. xxvi. 51; Luke xxi. 50.

Mā-lō'le-el, Luke iii. 37. [MAHALALEEL.]

Māl'ōs. City in Cilicia, 2 Macc. iv. 30.

Māl'ō-thī (*fulness*). Chief of the 19th musical course, 1 Chr. xxv. 4, 26.

Māl'ōws (*soft*). Jews'-mallows of the East, used for pot-herbs, Job xxx. 4.

Māl'tuch (*ruling*). Levites, 1 Chr. vi. 44; Ez. x. 29, 32; Neh. x. 4; xii. 2.

Mām'mon (*riches*). A Chaldean word used by Christ, Matt. vi. 24; Luke xvi. 9.

Mām'nī-tā-na'mus. 1 Esdr. ix. 34. [MATTANAE.]

Mām'rē (*strength*). The Amorite chief who gave his name to the plain where Abraham dwelt, Gen. xiv. 13-24. Hebron, Gen. xxiii. 19.

Mā-mū'chus, 1 Esdr. ix. 30. [MALLUCH.]

Mān. Adam, *ruddy*, Gen. i. 26. The human race, Gen. v. 2; viii. 21. As distinguished from woman, Deut. xxii. 5; 1 Sam. xvii. 33. Mortal, Isa. xlii. 14.

Mān'a-ōn (*comforter*). A Christian teacher at Antioch, Acts xiii. 1.

Mān'a-hāth (*rest*). (1) A Horite progenitor of the Manahethites, Gen. xxxvi. 23; 1 Chr. ii. 52. (2) Place or person, 1 Chr. viii. 6.

Mā-nās'seh (*forgetting*). (1) First son of Joseph, Gen. xli. 51. The tribe divided and occupied both sides of Jordan, Josh. xvi., xvii. (2) Son and successor of Hezekiah on the throne of Judah, B. C. 698-643. Idolatrous, 2 Kgs. xxi. 1-18. Captive in Babylon; repented; restored, 2 Chr. xxxiii. 1-20. (3) Returned captives, Ez. x. 30, 33.

Mā-nās'sēg. (1) King Manasseh, Matt. i. 10. (2) Manasseh, Joseph's son, Rev. vii. 6.

Mā-nās'sites. Descendants of Manasseh (1), Deut. iv. 43; Judg. xii. 4.

Mān'drake (*field speaker*). A narcotic plant, resembling rhubarb, bearing a yellow, aromatic fruit, Gen. xxx. 14-16; S. of Sol. vii. 13.



Mandrake.

Mā'nēh. The mina; a variable Hebrew weight, Ezek. xlv. 12.

Mān'ger (*eating place*). Feeding crib or trough for cattle. The stall, and even the cattleyard, Luke ii. 7-16; xiii. 15.

Mā'nī, 1 Esdr. ix. 30. [BANI.]

Mān'nā (*what is this?*). The bread substitute sent to the wandering Israelites, Ex. xvi. 14-36; Num. xi. 7-9; Deut. viii. 3; Josh. v. 12.

Mā-nō'hā (*rest*). Father of Samson, Judg. xiii. 1-23.

Mān'slāy-er. The involuntary manslayer found escape in a city of refuge, Num. xxxv. 22, 23; Deut. xix. 5.

Mā'n'tle (*hand-woven*). Blanket, Judg. iv. 18. Garment, 1 Sam. xv. 27. Sleeved wrapper, Isa. iii. 22. Chief outer garment, 1 Kgs. xix. 13-19.

Mā'och (*breast-bound*). A Gathite, 1 Sam. xxvii. 2.

Mā'on (*dwelling*). Town in Judah, Josh. xv. 55; 1 Sam. xxiii. 24, 25.

Mā'on-ites. Mehunims, Judg. x. 12.

Mā'rā (*bitter*). Naomi so called herself, Ruth i. 20.

Mā'rah (*bitter*). The desert spring whose waters were sweetened, Ex. xv. 22-25; Num. xxxiii. 8, 9.

Mār'a-lah (*trembling*). A border of Zebulun, Josh. xii. 11.

Mā'rān=a'thā. "Our Lord cometh," 1 Cor. xvi. 22.

Mār'ble (*shining*). Any white or shining stone is meant, 1 Kgs. vii. 9-12; Esth. i. 6; Rev. xviii. 12.

Mär-chēs'van. [BUL.]
Mär'cus, Col. iv. 10; Phil. 24; 1 Pet. v. 13. [MARK.]
Mär'/'dō-chē'us. Mordecai in Apoc.
Mā-rē'shah (*hill-top*). (1) A Hebronite, 1 Chr. ii. 42. (2) Lowland city of Judah, Josh. xv. 44; 2 Chr. xi. 8; xiv. 9-12.
Mär'i-mōth, 2 Esdr. i. 2. [MERAIOTH.]
Märk (*polite, shining*). John Mark, Acts xii. 12, 25; xv. 37. John, Acts xiii. 5, 13. Mark, Acts xv. 39. Convert of Peter, 1 Pet. v. 13. Companion of Paul, Col. iv. 10. Author of second Gospel, which was probably written in Rome.
Mär'roth (*bitter*). Town in Judah, Micah i. 12.
Mär'riāge (*husbanding*). Monogamous, Gen. ii. 18-24; vii. 13. Polygamous, Gen. iv. 19; vi. 2. Forbidden within certain degrees, Lev. xviii.; Deut. xxvii.; and with foreigners, Ex. xxxiv. 16. Monogamy re-instituted, Matt. x. 5, 6; Mark x. 5-10.
Mär's' Hill, Acts xvii. 22. [AREOPAGUS.]
Mär'se-nā (*worthy*). A Persian prince, Esth. i. 14.
Mär'thā (*lady*). Sister of Mary and Lazarus, Luke x. 38-42; John xi. 5-28.
Mäs't'r (*witness*). Matt. xviii. 16; Luke xxiv. 48. Who seals his faith with his blood, Acts xxii. 20; Rev. ii. 13; xvii. 6.
Mär'r'y (*rebellion*). Greek form of Miriam. (1) The betrothed of Joseph and mother of Christ, Matt. i. 18-25; xii. 46; Mark vi. 3; Luke viii. 19; John ii. 1-5; xix. 26; Acts i. 14. (2) Wife of Cleophas, Matt. xxvii. 56, 61; xxviii. 1-9; Mark xvi. 1-8; Luke xxiv. 1-10. (3) Mother of John Mark, Acts xii. 12; Col. iv. 10. (4) Sister of Martha and Lazarus, Luke x. 41, 42; John xi. xii. (5) Mary Magdalene; *i. e.*, of Magdala, Matt. xxviii. 1-10; Mark xvi. 1-10; Luke xxiv. 10; John xx. 1-18. (6) A Roman convert, Rom. xvi. 6.
Mäs'ā-lōth. Place in Arbela, 1 Macc. ix. 2.
Mäs'chil. "Didactic," or "melody." Title of thirteen Psalms.
Māsh (*drawn out*). Son of Aram, Gen. x. 23. Meshech, 1 Chr. i. 17.
Mā'shal (*entreaty*). A Levitical city in Asher, 1 Chr. vi. 74. Mischeal, Josh. xix. 26. Mishal, Josh. xxi. 30.
Mäs'phā, 1 Macc. iii. 46. [MIZPEH.]
Mäs're-kah (*vineyard*). City in Edom, Gen. xxxvi. 36; 1 Chr. i. 47.
Mäs'sā (*gift*). Son of Ishmael, Gen. xxv. 14; 1 Chr. i. 30.
Mäs'sah (*temptation*). Meribah; spot of temptation, Ex. xvii. 7; Ps. xcv. 8, 9; Heb. iii. 8.
Mā-thy'sā-lā, Luke iii. 37. [METHUSELAH.]
Mā'tred (*shoving*). Mother of Mehetabel, Gen. xxxvi. 39.
Mā'tri (*rain*). A Benjamite family, 1 Sam. x. 21.
Mā'trix (*mother*). The womb, Ez. xiii. 12-15.
Māt'tan (*gift*). (1) A priest of Baal, 2 Kgs. xi. 18. (2) Father of Shephatiah, Jer. xxxviii. 1.
Māt'ta-nah (*gift*). A desert encampment, Num. xxi. 18, 19.
Māt'ta-nī'ah (*God's gift*). (1) Original name of Zedekiah, 2 Kgs. xxiv. 17. (2) Levites, 1 Chr. ix. 15; xxv. 4, 16; 2 Chr. xx. 14; xxix. 13; Ez. x. 26, 27, 30, 37; Neh. xi. 17; xiii. 13.
Māt'ta-thā (*God's gift*). Grandson of David, Luke iii. 31.
Māt'ta-thah. One who returned, Ez. x. 33.
Māt'ta-thī'as (*God's gift*). (1) Two of Christ's progenitors, Luke iii. 25, 26. (2) Father of the Macabees, 1 Macc. ii.
Māt'te-nā'l. Levites, Ez. x. 33, 37; Neh. xii. 19.
Māt'than. Grandfather of Joseph, Matt. i. 15.

Māt'tha-nī'as, 1 Esdr. ix. 37. [MATTANIAH.]
Māt'that, Luke iii. 24, 29. [MATTHAN.]
Māt'thew (*gift of God*). Contraction of Mattathias. The Apostle and Evangelist. Levi in Luke, v. 27-29. Son of Alphaeus, Mark ii. 14. Tax-collector at Capernaum when called, Matt. ix. 9. His gospel is first of N. T. Its original claimed to be the Hebrew, or Syro-Chaldaic, of Palestine. Time of writing placed at A. D. 60-66. Gist, to establish Jesus as O. T. Messiah.
Māt'thī'as (*God's gift*). Apostle allotted to fill the place of Judas, Acts i. 26.
Māt'ti-thī'ah (*God's gift*). Levites, 1 Chr. ix. 31; xv. 18; xvi. 5; Ez. x. 43; Neh. viii. 4.
Māt'tōck (*hoe*). A crude hoe, Isa. vii. 25.
Maul (*hammer*). Heavy wooden hammer, Prov. xxv. 18. Battle axe, Jer. li. 20.
Māz'/'i-tī'as, 1 Esdr. ix. 35. [MATTITHIAH.]
Māz'za-rōth. The twelve signs of the zodiac, Job xxxviii. 32.
Mēad'ow (*mead*). Water-plant, flag, Gen. xli. 2. Cave, Judg. x. 33.
Mē'ah (*hundred*). Tower in Jerusalem, Neh. iii. 1; xii. 39.
Mē-ā'rah (*cave*). Unknown place, Josh. xiii. 4.
Mēas'ures. Hebrew standard weights and measures provided for, Lev. xix. 35, 36; Deut. xxv. 13-15. Money passed by weight till era of coinage. For various weights and measures, *see* respective titles.
Mēat. In Bible sense, food of any kind, Gen. i. 29; Lev. ii.; vi. 14-23; Matt. xv. 37; Luke xxiv. 41.
Mēat-ōf'fēr-ing. Conditions in Lev. ii.; vi. 14-23.
Mē-bū'nāi (*building*). One of David's warriors, 2 Sam. xxiii. 27. Sibbechai, 2 Sam. xxi. 18. Sibbechai, 1 Chr. xi. 29.
Mēch'-'e-rath-ite', 1 Chr. xi. 36. Maacathite. [MAACAH.]
Mē'dād (*love*). A camp prophet, Num. xi. 26, 27.
Mē'dan (*strife*). A son of Abraham, Gen. xxv. 2; 1 Chr. i. 32.
Mēd-e-hā (*quiet waters*). Town in Reuben, east of Dead Sea, Num. xxi. 30; Josh. xiii. 9; 1 Macc. ix. 36.
Mēdeg. Medians, 2 Kgs. xvii. 6.
Mē-di-ā (*middle land*). Madai, Gen. x. 2; Media, Esth. i. 3. The country northwest of Persia and south of Caspian Sea. Held early sway in Babylon. Tributary to Assyria, B. C. 880. Independent, and conquered Babylon; next, Assyria. Empire at its height, B. C. 625. Overthrown by Persian Cyrus, B. C. 558. Medo-Persian empire overthrown by Alexander the Great, B. C. 330, Isa. xiii. 17, 18; Esth. i. 19; Dan. vi. 8-12; 1 Chr. v. 26.
Mēd'i-cine (*of a physician*). The science, as known in Egypt, was copied by Hebrews, Lev. xiii. xv.; 2 Kgs. viii. 29; Prov. iii. 8; vi. 15.
Mē-gid'dō (*crowded*). A city in plain of Esdraelon, Josh. xi. 21; xvii. 11; 2 Kgs. xxiii. 29. Also the plain, or valley, itself and scene of Barak's victory over Sisera, and of Josiah's death, Judg. iv. 6-17; 2 Chr. xxxv. 20-24.
Mē-gid'don, Zech. xii. 11. [MEGIDDO.]
Mē-hēt'a-beel. Ancestor of Shemaiah, Neh. vi. 10.
Mē-hēt'a-bel (*God-favored*). Wife of Hadar, king of Edom, Gen. xxxv. 39.
Mē-hī'dā (*famed*). His family returned, Ez. ii. 52; Neh. vii. 54.
Mē'hīr (*price*). A Judahite, 1 Chr. iv. 11.
Mē-hō'ath-ite. Meholaite, 1 Sam. xviii. 19.
Mē-hī'g-el (*smitten*). Son of Irad, Gen. iv. 18.
Mē-hū-man (*true*). Chamberlain of Ahasuerus, Esth. i. 10.

Mê-hû'nîms (*dwellings*). Maonites, 2 Chr. xxvi. 7; Ez. ii. 50.

Mê-jâr'kôn (*yellow waters*). Town in Dan, Josh. xix. 46.

Mêk'g-nah (*pedestal*). Town in Judah, Neh. xi. 28.

Mêl'a-ti'ah (*saved*). Assistant wall-builder, Neh. iii. 7.

Mêl'chî (*king*). Two ancestors of Christ, Luke iii. 24, 28.

Mêl-chî'ah (*royal*). A priest, Jer. xxi. 1.

Mêl-chî'el. Governor of Bethulia, Judith vi. 15.

Mêl-chîs'e-dêc. N. T. form of Melchizedek, Heb. v.-vii.



Medean Noble and Lady. (See p. 71.)

Mêl'chî-shu'â, 1 Sam. xiv. 49. [MALCHISHUA.]

Mêl-chîz'e-dek (*king of justice*). King of Salem, and priest, Gen. xiv. 18-20. Prototype of Christ, Ps. cx. 4; Heb. v.-vii.

Mêl'e-â (*full*). Ancestor of Joseph, Luke iii. 31.

Mêlech (*king*). Son of Micah, 1 Chr. ix. 41.

Mêl'i-cû, Neh. xii. 14. [MALLUCH.]

Mêl'i-tâ (*honey*). The island of Malta, in Mediterranean, south of Sicily, Acts xxvii., xxviii.

Mêl'on (*mellow apple*). Melons of Egypt prized as food, Num. xi. 5.

Mêl'zar. Common noun—steward or tutor, Dan. i. 11, 16.

Mêm'phis (*abode of the good*). Ancient Egyptian city, Hos. ix. 6, on west bank of Nile, near pyramids and sphinx, and 10 miles south of Cairo. Noph, Isa. xix. 13; Jer. ii. 16; Ezek. xxx. 13-16.

Mê-mû'can. A Persian prince, Esth. i. 14-21.

Mên'a-hêm (*comforter*). Usurper of Israel's throne. Idolatrous and cruel. Reigned B. C. 772-761, 2 Kgs. xv. 14-22.

Mên'an. Ancestor of Joseph, Luke iii. 31.

Mên'ê. First word of Belshazzar's warning. Entire, "Mene," he is numbered; "Tekel," he is

weighed; "Upharsin," they are divided, Dan. v. 25-28.

Mên'e-o-lâ'us. High priest, 2 Macc. iv. 23.

Mên-ês'the-us. Father of Apollonius, 2 Macc. iv. 21.

Mê-ôn'e-nîm (*enchanter*). Unlocated plain, Judg. ix. 37.

Mê-ôn'o-thâi. A Judahite, 1 Chr. iv. 14.

Mêph'a-âth (*height*). Levitical town in Reuben, Josh. xiii. 18.

Mê-phîl'o-shêth (*idol breaker*). (1) A son of Saul, 2 Sam. xxi. 8. (2) Son of Jonathan, 2 Sam. iv. 4; ix. 6-13; xvi.; xix. 24-30.

Mê'rah (*increase*). Daughter of Saul, 1 Sam. xiv. 49; xviii. 17.

Mêr'a-ah (*rebellion*). A priest, Neh. xii. 12.

Mê-râ'ioth (*rebellious*). Three priests, 1 Chr. vi. 6; Ez. vii. 3; Neh. xii. 15.

Mê'ran, Bar. iii. 23. [MEDAN.]

Mê-râ'ri (*bitter*). (1) Third son of Levi, and head of family of Merarites, Gen. xlv. 11; Ex. vi. 16; Num. iii. 17; iv. 29-33; Josh. xxi. 7-30. (2) Father of Judith, Judith viii. 1.

Mêr'a-thâ'im (*double rebellion*). Symbol of Chaldea, Jer. i. 21.

Mêr-cû'ri-us (*Mercury*). Name applied to Paul in Lystra, Acts xiv. 12.

Mêr'cý Seat. Lid of the ark, Ex. xxv. 17-22; hence, covering, or atonement for sin, Heb. ix. 5.

Mê'rêd (*rebellion*). Son of Ezra, 1 Chr. iv. 17.

Mêr'e-môth (*heights*). Three priests, Ez. viii. 33; x. 36; Neh. x. 5.

Mê'rês (*lofty*). One of Ahasuerus' wise men, Esth. i. 14.

Mêr'i-bah (*strife*). A desert encampment, where the rock was smitten, Ex. xvii. 7. Kadesh, Num. xx. 13-24.

Mêr'ib-bâ'al, 1 Chr. viii. 34; ix. 40. [MEPHIBOSHETH, 2.]

Mê-rô'dâch (*death*). A Babylonian god, and royal surname, Jer. i. 2.

Mê-rô'dâch-bâ'l'a-dân (*Baal-worshipper*). King of Babylon, B. C. 721, Isa. xxxix. 1. Berodach-baladan, 2 Kgs. x. 12.

Mê'trom (*heights*). The lake on Jordan above Sea of Galilee, Josh. xi. 5-7.

Mê-rôn'o-thite. Designations in 1 Chr. xxvii. 30; Neh. iii. 7.

Mê'rôz (*refuge*). Unknown place, Judg. v. 23.

Mê'sech, **Mê'shech** (*drawn out*). (1) Son of Japheth, Gen. x. 2; Ezek. xxvii. 13; xxxii. 26; Ps. cxx. 5. (2) 1 Chr. i. 17. [MASH.]

Mê'shâ (*freed*). (1) A Joktanite border, Gen. x. 30. (2) A king of Moab, 2 Kgs. iii. 4. (3) Son of Caleb, 1 Chr. ii. 42. (4) A Benjamite, 1 Chr. viii. 9.

Mê'shach (*guest*). Chaldean name of Mithael, Daniel's companion, Dan. i. 6, 7; iii.

Mê-shêl'g-mî'ah (*rewarded*). A Levite gate-keeper, 1 Chr. ix. 21; xxvi. 1-9.

Mê-shêz'a-be-el (*delivered*). Returned captives, Neh. iii. 4; x. 21; xi. 24.

Mê-shû'l'e-mîth (*repaid*). A priest, 1 Chr. ix. 12.

Mê-shû'l'e-môth (*repaid*). (1) A chief of Ephraim, 2 Chr. xxviii. 12. (2) Meshillemith, Neh. xi. 13.

Mê-shû'l'am (*friend*). (1) Ancestor of Shaphan, 2 Kgs. xxii. 3. (2) Son of Zerubbabel, 1 Chr. iii. 19. (3) A Gadite, 1 Chr. v. 13. (4) Three Benjamites, 1 Chr. viii. 17; ix. 7, 8. (5) Eleven Levites, in Ez. and Neh.

Mē-shūl'le-mēth (*friend*). Mother of King Amon, 2 Kgs. xxi. 19.

Mēs'q-bā-ite'. Designation of Jasiel, 1 Chr. xi. 47.

Mēs''q-pō-tā'mī-ā (*between rivers*). The country between the rivers Tigris and Euphrates, Gen. xiv. 10; Deut. xxiii. 4; Judg. iii. 8-10; Acts ii. 9; vii. 2.

Mēs-sī'ah (*anointed*). Applied to regularly anointed priests or kings, Lev. iv. 3, 5, 16; 1 Sam. ii. 10, 35; xii. 3-5. The Greek *kristos*, "anointed," takes its place in N. T., except in John i. 41; iv. 25.

Mēs-sī'as. Greek form of Messiah, John i. 41; iv. 25.

Mēt'als (*mined*). Precious and useful metals, such as gold, silver, tin, lead, copper, and iron, known to Hebrews and much used, Gen. ii. 11, 12; Num. xxxi. 22.

Mē-tē'rus. His family returned, 1 Esdr. v. 17.

Mē'theg-ām'mah (*curb of the city*). A Philistine stronghold, 2 Sam. viii. 1.

Mē-thu'sā-el (*man of God*). Father of Lamech, Gen. iv. 18.

Mē-thu'se-lah (*dart-man*). Grandfather of Noah; oldest of antediluvians. Lived 969 years, Gen. v. 21-27.

Mē-ū'nim, Neh. vii. 52. [MEHUNIMS.]

Mēz'a-hāb (*gilded*). An Edomite, Gen. xxxvi. 33.

Mī'a-min (*right hand*). Two who returned, Ez. x. 25; Neh. xii. 5.

Mīb'har (*chosen*). One of David's heroes, 1 Chr. xi. 38.

Mīb'sam (*odorous*). (1) An Ishmaelite, Gen. xxv. 13. (2) A Simeonite, 1 Chr. iv. 25.

Mīb'zar (*fort*). A duke of Edom, Gen. xxxvi. 42.

Mī'cah (*God-like*). (1) The erratic Ephraimite whose story is told in Judg. xvii., xviii. (2) Sixth of the minor prophets. Prophesied B. C. 750-698. He foretells the destruction of Samaria and Jerusalem, and prefigures the Messiah. (3) A Reubenite, 1 Chr. v. 5. (4) Grandson of Jonathan, 1 Chr. viii. 34, 35. (5) A Levite, 1 Chr. xxiii. 20. (6) Father of Abdon, 2 Chr. xxxiv. 20.

Mī-cā'lah (*God-like*). A Samaritan prophet, 1 Kgs. xxii. 8-38; 2 Chr. xviii. 7-27.

Mī'chā. Persons in 2 Sam. ix. 12; Neh. x. 11; xi. 17, 22.

Mī'chāēl (*God-like*). (1) Prince of angels, Dan. x. 13; xii. 1; Rev. xii. 7. (2) Characters in Num. xiii. 13; 1 Chr. v. 13, 14; vi. 40; vii. 3; viii. 16; xii. 20; xxvii. 18; 2 Chr. xxi. 2; Ez. viii. 8.

Mī'chāh, 1 Chr. xxiv. 24, 25. [MICAH, 5.]

Mī-chā'lah (*God-like*). (1) Full form of Micah in 2 Chr. xxxiv. 20. (2) Same as Micha, 1 Chr. ix. 15; Neh. xii. 35. (3) A priest, Neh. xii. 41. (4) Wife of Rehoboam and mother of Abijah, king of Judah, 2 Chr. xiii. 2. (5) A prince and teacher of the law, 2 Chr. xvii. 7. (6) Son of Gemariah, Jer. xxxvi. 11-14.

Mī-chā'el. Daughter of Saul and wife of David, 1 Sam. xiv. 49; xxv. 44; 2 Sam. iii. 14; vi. 23.

Mī-chē'as, 2 Esdr. i. 39. [MICAH.]

Mīch'mash (*hidden*). Noted town in Benjamin, 1 Sam. xiii. 11; Isa. x. 28. Michmas, Ez. ii. 27.

Mīch'mē-thah (*stony*). Border mark of Manasseh, Josh. xvii. 7.

Mīch'rī (*precious*). A Benjamite, 1 Chr. ix. 8.

Mīch'tam. Musical term for six Psalms.

Mīd'din (*measures*). City in Judah, Josh. xv. 61.

Mīd'ī-an (*strife*). Son of Abraham, and founder of Midianites, Gen. xxv. 2; Ex. iii. 1; Num. xxii. 4; Judg. vii. 13.

Mīg'dal-ēl (*tower of God*). Fenced city of Naphtali, Josh. xix. 38.

Mīg'dal-gād (*tower of Gad*). Town in Judah, Josh. xv. 37.

Mīg'dol (*tower*). Place in Egypt, Ex. xiv. 2; Num. xxxiii. 7, 8. Perhaps same in Jer. xlv. 1; xlv. 14.

Mīg'rōn (*pinnacle*). Town near Gibeah, 1 Sam. xiv. 2; Isa. x. 28.

Mī'a-min (*right hand*). (1) Chief of the 6th priestly course, 1 Chr. xxi. 9. (2) Co-covenanters, Neh. x. 7.

Mīk'loth (*staves*). (1) A Benjamite, 1 Chr. viii. 32; ix. 37, 38. (2) One of David's generals, 1 Chr. xxvii. 4.

Mīk-nē'iah (*God-possessed*). A temple musician, 1 Chr. xv. 18-21.

Mīl'a-lā'ī (*eloquent*). A priest, Neh. xii. 36.

Mīl'cah (*queen*). (1) Wife of Nahor, Gen. xi. 29; xxiv. 15-47. (2) Daughter of Zelophehad, Num. xxvi. 33; Josh. xvii. 3.

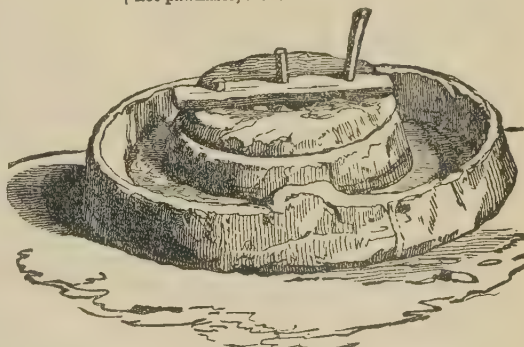
Mīl'com. [MOLECH.]

Millē. Roman mile in Matt. v. 41; 1618 yards.

Mī-lē'tus, **Mī-lē'tum** (*red*). City in Ionia, Acts xx. 15-38; 2 Tim. iv. 20.

Milk. Of cows, goats, camels, and sheep a favorite Oriental food, Gen. xxxii. 15; Deut. xxxii. 14. Symbol of fertility, Josh. v. 6; Heb. v. 12.

Mill (*grind*). A mortar and pestle; or, two stones, upper and nether, the former turned by hand, Job xli. 24; Isa. xlvii. 1, 2; Matt. xxiv. 41. Millstones not pawns, Deut. xxiv. 6.



Millstones.

Mīl'tet. Here a grass; abroad a cereal, like broom-corn, Ezek. iv. 9.

Mīl'tō (*mound*). (1) A rampart of Jerusalem, 2 Sam. v. 9; 1 Kgs. ix. 15. (2) Where Joash was murdered, 2 Kgs. xii. 20. (3) A Shechem family, Judg. ix. 6-20.

Mī'na. [MANEH.]

Mī'nī'a-min. Levites, 2 Chr. xxxi. 15; Neh. xii. 17, 41.

Mīn'is-tēr (*assistant*). Attendant, Ex. xxiv. 13; Josh. i. 1; 1 Kgs. xix. 21; Ez. viii. 17. Magistrate, Rom. xiii. 6. Preacher and teacher, 1 Cor. iv. 1; 2 Cor. iii. 6. Celestial high priest, Heb. viii. 1-3.

Mīn'ni. Part of Armenia, Jer. li. 27.

Mīn'nith (*division*). An Ammonite section east of Jordan, Judg. xi. 33; Ezek. xxvii. 17.

Mīn'stel (*minister*). A musician employed, or strolling, 1 Sam. x. 5; xvi. 16; 2 Kgs. iii. 15. Professional mourners, Matt. ix. 23.

Mint. An aromatic herb, varieties numerous, Matt. xxiii. 23; Luke xi. 42.

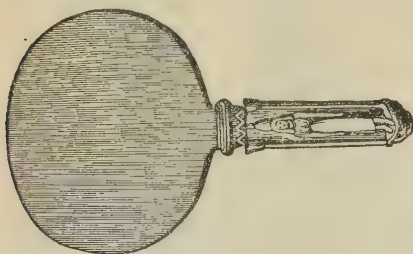
Miph'kād. A Jerusalem gate, Neh. iii. 31.

Mir'a-cle (*wonderful*). In scripture, a supernatural event, Num. xxii. 28; 1 Kgs. xvii. 6; Matt. ix. 18-33; xiv. 25.

Mir'i-am (*rebellion*). (1) Sister of Moses and Aaron. Musician and prophetess, Ex. ii. 4-10; xv. 20, 21; Num. xii. 1-15; xx. 1; 1 Chr. vi. 3. (2) A Judahite, 1 Chr. iv. 17.

Mir'mā (*fraud*). A Benjamite, 1 Chr. viii. 10.

Mir'rōr (*wonder at*). Egyptian mirrors, which the Hebrew women affected, were highly polished metal plates, chiefly of copper, Ex. xxxviii. 8; Job xxxvii. 18; 1 Cor. xiii. 12.



Metal Mirror.

Mis'gab (*high*). Place in Moab, Jer. xlviii. 1.

Mish'a-el (*what God is*). (1) Uncle of Moses, Ex. vi. 22; Lev. x. 4. (2) Ezra's assistant, Neh. viii. 4. (3) Daniel's captive companion, Dan. i. 6-19; ii. 17.

Mi'shal, Mi'she-al (*entreaty*). Levitical town in Asher, Josh. xix. 26; xxi. 30.

Mi'sham (*fleet*). A Benjamite, 1 Chr. viii. 12.

Mish'mā (*hearing*). (1) An Ishmaelite, Gen. xxv. 14. (2) A Simeonite, 1 Chr. iv. 25.

Mish-mā'nah (*fatness*). A Gadite, 1 Chr. xii. 10.

Mish'ra-ites. Colonists from Kirjath-jearim, 1 Chr. ii. 53.

Mis'pe-rēth. A returned captive, Neh. vii. 7.

Mis're-photh-mā'im (*burning waters*). Place in northern Palestine, Josh. xi. 8; xiii. 6.

Mite (*little*). Half a farthing, or fifth of a cent, Mark xii. 41-44; Luke xxi. 1-4.

Mith'cah (*sweetness*). A desert encampment, Num. xxxiii. 28.

Mith'nite. A designation, 1 Chr. xi. 43.

Mith're-dāth (*Mithra-given*). (1) Cyrus' treasurer, Ez. i. 8. (2) Persian governor of Sanaria, Ez. iv. 7.

Mith'ri-dā'tēs, 1 Esdr. ii. 11. [MITHREDATH.]

Mi'tre (*turban*). The priestly head-dress of linen, wrapped round the head, and bearing a frontal inscription, "Holiness to the Lord," Ex. xxxviii. 4, 36-39; xxxix. 6; xxxix. 28-30; Lev. viii. 9; xvi. 4.

Mit'y-lē'nē (*curtailed*). Chief town of the island of Lesbos, Acts xx. 14, 15.

Mixed Multitude. Camp followers, Ex. xii. 38; Num. xi. 4; Neh. xiii. 3.

Mi'zar (*little*). Unlocated hill, Ps. xlii. 6.

Miz'pah, Miz'peh (*watch tower*). (1) Jacob's covenant heap, Gen. xxxi. 47-49. (2) Mizpeh-moab, 1 Sam. xxii. 3. (3) Hivite section in northern Palestine, Josh. xi. 3-8. (4) A city in Judah, Josh. xv. 38. (5) A city of Benjamin, Josh. xviii. 26; 1 Sam. x. 17-21; 1 Kgs. xv. 22.

Miz'par, Ez. ii. 2. [MISPERETH.]

Miz'ra-im (*red soil*). Son of Ham, Gen. x. 6. The O. T. word translated Egypt, Gen. xiv. 20; Isa. xi. 11.

Miz'zah (*fear*). Grandson of Esau, Gen. xxxiv. 13.

Mnā'son (*remembering*). A Cyprian convert, Acts xxi. 16.

Mō'ab (*of his father*). Son of Lot by his daughter, and progenitor of the Moabites. The country lay east of the Dead Sea and south of the Arnon, Num. xxi. 13-15; xxii.; Judg. xi. 18. Though idolatrous, worshipping Chemosh, they were a strong, progressive people, holding Israel subject, Judg. iii. 12-14; but finally subdued, 15-30; 2 Sam. viii. 2; Isa. xv., xvi.; Jer. xlviii.; Ruth i., ii.

Mō'ab-ite Stone. The celebrated stone found at Dhiban (Dibon) in Moab, in A. D. 1868, on which is engraved, in Hebrew-Phoenician, the record of Mesha, king of Moab's, rebellion against Israel, 2 Kgs. iii. 4-27.

Mō'a-dī'ah, Neh. xii. 17. [MAADIAH.]

Mōch'mur. Brook or wady, Judith vii. 18.

Mō'din. Burial ground of the Maccabees, near Lydda, 1 Macc. xiii. 25.

Mō'eth, 1 Esdr. viii. 63. [NOADIAH.]

Mōl'a-dah (*birth*). City in south Judah, Jos. xv. 26; xix. 2; Neh. xi. 26.

Mōle (*dirt thrower*). No ground-moles in Palestine. Chameleon or lizard in Lev. xi. 30; and rat or weasel in Isa. ii. 20.

Mō'lech (*king*). Moloch, Acts vii. 43. Milcom, 1 Kgs. xi. 5. Malcham, Zeph. i. 5. Tutelary divinity (fire-god) of the Ammonites, Lev. xviii. 21; 2 Kgs. xxiii. 10.

Mō'li, 1 Esdr. viii. 47. [MAHL.]

Mō'hid (*begetter*). A Judahite, 1 Chr. ii. 29.

Mō'lōch, Acts vii. 43. [MOLECH.]

Mōm'dis, 1 Esdr. ix. 34. [MAADAL.]

Mōn'ēy (*warning*). Gold and silver passed by weight among Hebrews, Gen. xvii. 13; xxiii. 16; though the ring tokens of Egypt may have been current, Gen. x. 16; xxxvii. 28. Persian coined money (daric or dram) came into use after the captivity, Ez. ii. 69; Neh. vi. 70-72. The Maccabees first coined Jewish money, B. C. 140,—shekels and half shekels of gold and silver, with minor copper coins. The N. T. coins, Matt. xvii. 27; xxii. 19; x. 29; v. 26; Mark xii. 42, were Roman or Grecian.

Mōn'ēy Chān'gers. Those who made a business of supplying the annual half-shekel offering at a premium, Ex. xxx. 13-15; Matt. xxi. 12; Mark xi. 15.



Mountains of Moab.

Month (*moon*). Hebrew month lunar, from new moon to new moon, Num. x. 10; xxviii. 11-14. Inter-calary month every three years. Months named, but usually went by number, Gen. vii. 11; 2 Kgs. xxv. 3. See month names in place.

Moon (*measurer*). Conjointly with the sun, appointed for signs, seasons, days, months and years. Regulator of religious festivals, Gen. i. 14-18. Worship of, forbidden, Deut. iv. 19. Used largely figuratively, Isa. xlii. 10; Matt. xxiv. 29; Mark xiii. 24.

Mô'ras-thite. Of Moresheth, Jer. xxvi. 18; Mic. i. 1.

Môr-de-cāl (*little*). A Benjamite captive at court of Ahasuerus, and deliverer of Jews from plot of Haman, Esth.

Mô'reh (*teacher*). (1) First halting place of Abram in Canaan, Gen. xii. 6. (2) Hill in valley of Jezreel, Judg. vii. 1.

Môr'esh-eth-gāth (*possession of Gath*). Place named in Mic. i. 14.

Mô-rî'ah (*chosen*). (1) The land in which Abraham offered up Isaac, Gen. xxii. 2. (2) Site of Solomon's temple in Jerusalem, 2 Sam. xxiv. 24; 1 Chr. xxi. 24-27; 2 Chr. iii. 1, 2.

Môr'tar. (1) Hollow vessel of wood or stone, in which corn was ground with a pestle, Num. xi. 8; Prov. xxvii. 22. (2) Various cementing substances used in building, as bitumen, clay, and ordinary mixture of sand and lime, Gen. xi. 3; Ex. i. 14; Lev. xiv. 42; Isa. xli. 25.

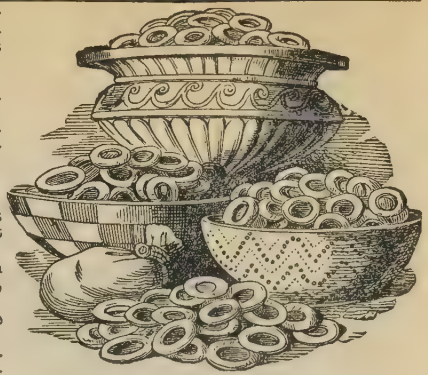
Mô-sê'râ (*bonds*). A desert encampment, Deut. x. 6.



Moabite Stone. (See p. 74.)

Mô-sê'roth, Num. xxxiii. 30. [MOSERA.]

Mô'ses (*drawn out*). The great leader and law-giver of the Hebrews. Son of Amram, a Levite-born in Egypt, about B. C. 1571. Adopted by Pharaoh's daughter, liberally educated, fled to Midian, Ex. ii. Called to lead the Exode, Ex. iii.-xix. Promulgated the law, Ex. xx.-xl; Lev. Num.; Deut.



Egyptian Ring Money. (See p. 74.)

Died on Nebo, aged 120 years. Reputed author of Pentateuch and Job.

Mô-sô'l'am, 1 Esdr. viii. 44. [MESHULLAM.]

Môth. Frequent scripture references to the destructiveness of this insect, Job xii. 28; Ps. xxxix. 11; Isa. i. 9; Matt. vi. 19.

Mô'th'er. Held in high respect by Hebrews, Ex. xii. 12. Often used for grandmother, or remote ancestor, Gen. iii. 20; 1 Kgs. xv. 10.

Môurn'ing. Very public and demonstrative, Gen. xxiii. 2; xxxvii. 29-35. Period, seven to seventy days, Gen. l. 3; 1 Sam. xxxi. 13. Hired mourners, Eccl. xii. 5; Matt. ix. 23. Methods, weeping, tearing clothes, wearing sackcloth, sprinkling with ashes or dust, shaving head, plucking beard, fasting, laceration, etc.

Mouse (*pilferer*). Many species in Palestine, but Bible word generic, Lev. xi. 29; 1 Sam. vi. 4; Isa. lxvi. 17.

Mô'wing. Reaping with sickle, Ps. cxxix. 7. "King's mowings," perhaps a royal right of pasturage, Am. vii. 1.

Mô'zâ (*departing*). (1) A son of Caleb, 1 Chr. ii. 46. (2) Descendant of Saul, 1 Chr. viii. 36, 37.

Mô'zah (*departing*). City in Benjamin, Josh. xviii. 26.

Mûl'bér-rÿ (*dark berry*). Translation disputed, 2 Sam. v. 23, 24; 1 Chr. xiv. 14. The bacah or balsam tree is probably meant.

Mûle. Mules not bred in Palestine, but imported, 2 Sam. xiii. 29; 1 Kgs. i. 33; 2 Chr. ix. 24. Warm springs meant in Gen. xxxvi. 24.

Mûp'pim (*serpent*). A Benjamite, Gen. xli. 21. Shupham, Num. xxvi. 39.

Mûr'der (*death*). Punished with death, Ex. xxi. 12; Num. xxxv. 30, 31; but cities of refuge provided for the escape of the involuntary slayer, Ex. xxi. 13; Num. xxxv. 32; Deut. xix. 1-13.

Mûr'tain (*die*). The malignant cattle disease which constituted the fifth Egyptian plague, Ex. ix. 1-7.

Mû'shî (*deserted*). A son of Merari, Ex. vi. 19; Num. iii. 20.

Mû'shites. Descendants of Mushi, Num. iii. 33; xvi. 58.

Mû'sic (*music*). Anciently known, Gen. iv. 21; xxxi. 27; Job xxi. 12. Vocal and instrumental, reached highest perfection in temple choirs, 2 Sam. vi. 5; 1 Chr. xxv. Used instruments, harp, timbrel, psalter, trumpet, flute, pipe, etc.

Mû'stard (*must*). The black mustard of the East grows quite large and strong, Matt. xiii. 31, 32; xvii. 20; Mark iv. 31, 32; Luke xvii. 6.

Mũth=lăb'ben. Enigmatical title to Ps. ix.
Mỹn'dus. Town in Caria, 1 Macc. xv. 23.
Mỹră (weeping). Ancient seaport of Lycia, in Asia Minor, Acts xxvii. 5.
Mỹrrh (bitter). A gum resin much prized and variously used, Ex. xxx. 23; Esth. ii. 12; Ps. xiv. 8; Prov. vii. 17; Mark xv. 23; John xix. 39.



Field Mouse. (See p. 75.)

Mỹr'tle. A bushy evergreen, whose flowers, leaves, and berries were much used by Hebrews for perfume, ornament, and spicery, Isa. xli. 19; lv. 13; Zech. i. 8-11.

Mỹs'ia (beech land). Northwestern district of Asia Minor, Acts xvi. 7, 8.

N

Nă'am (pleasant). Son of Caleb, 1 Chr. iv. 15.
Nă'a-mah (pleasing). (1) Sister of Tubal-cain, Gen. iv. 22. (2) A wife of Solomon and mother of King Rehoboam, 1 Kgs. xiv. 21; 2 Chr. xii. 13. (3) Town in Judah, Josh. x. 41.

Nă'a-man (pleasantness). (1) The leprous Syrian, cured by Elisha's orders, 2 Kgs. v. (2) Founder of the Naamites, Gen. xli. 21; Num. xxvi. 40.

Nă'a-math-ite. Designation of Job's friend, Zophar, Job ii. 11.

Nă'a-mites. Num. xxvi. 40. [NAAMAN, 2.]

Nă'a-rah (youth). Wife of Ashur, 1 Chr. iv. 5, 6.

Nă'a-răi (youthful). One of David's warriors, 1 Chr. xi. 37. Paara, 2 Sam. xxiii. 35.

Nă'a-răn, 1 Chr. vii. 28. [NAARATH.]

Nă'a-răth (youthful). A border of Ephraim, Josh. xvi. 7.

Nă'ăsh'on, Ex. vi. 23. [NAHSHON.]

Nă'ăs'son. Greek form of Nahshon, Matt. i. 4; Luke iii. 32.

Nă'a-thus. Son of Addi, 1 Esdr. ix. 31.

Nă'băi (fool). The Carmelite shepherd who refused food to David, 1 Sam. xxv.

Năb'ă-rî'as, 1 Esdr. ix. 44. [ZACHARIAS.]

Nă'băth-ites, 1 Macc. v. 25. [NEBAIOTH.]

Nă'bôth (fruits). The vineyardist of Jezreel whom Jezebel caused to be murdered, 1 Kgs. xxi. 1-16; 2 Kgs. ix. 26.

Năb'û-chô-dôn'ô-sôr. Apocryphal form of Nebuchadnezzar.

Nă'chôn (ready). Owner of the threshing-floor where the over-zealous Uzzah died, 2 Sam. vi. 6, 7.

Nă'chôr, Josh. xxiv. 2; Luke iii. 34. [NAHOR.]

Nă'dăb (liberal). (1) Son of Aaron, Ex. vi. 23; xxiv. 1. Struck dead for offering strange fire, Lev. x. 1-3. (2) Son and successor of Jeroboam on throne of Israel, B. C. 954-953. Slain by Baasha, his successor, 1 Kgs. xv. 25-31. (3) A Judahite, 1 Chr. ii. 28. (4) Uncle of Saul, 1 Chr. viii. 30.

Nă-dăb'ă-thă. Place east of Jordan, 1 Macc. ix. 37.

Năg'ge (shining). Ancestor of Joseph, Luke iii. 25.

Nă'ha-lăi (pasture). Levitical city in Zebulun, Josh. xxi. 35.

Nă-hă'i-i-el (God's valley). Israelite encampment in Ammon, Num. xxi. 19.

Nă-hă'lăl Josh. xix. 15. [NAHALAL.]

Nă'ha-lôl, Judg. i. 30. [NAHALAL.]

Nă'ham (comforter). Brother of Hodia, 1 Chr. iv. 19.

Nă-hăm'a-nî (compassionate). One who returned, Neh. vii. 7.

Nă-hăr'a-i (snorer). Joab's armor-bearer, 1 Chr. xi. 39.

Nă'ha-rî, 2 Sam. xxiii. 37. [NAHALAL.]

Nă'hăsh (serpent). (1) A king of Ammon, 1 Sam. xi. 1-11; 2 Sam. x. 2. (2) Father of Abigail, 2 Sam. xvii. 25.

Nă'hăth (rest). (1) A duke of Edom, Gen. xxxvi. 13. (2) Two Levites, 1 Chr. vi. 26; 2 Chr. xxxi. 13.

Nă'h'bi (secret). The spy of Naphthali, Num. xiii. 14.

Nă'hôr (snoring). (1) Abraham's grandfather, Gen. xi. 22-25. (2) Abraham's brother, Gen. xi. 27-29.

Nă'h'shon (enchanter). A prince of Judah, Num. i. 7.

Nă'h'um (comforter). Seventh of minor prophets. Probably an exile in Assyria. Approximate time of prophecy, B. C. 726-698. It relates to the fall of Nineveh. Noted for vigor and beauty.

Nă'i-dus, 1 Esdr. ix. 31. [BENAIAS.]

Năil (hold, claw). Nails of captives to be pared, Deut. xxi. 12. Ordinary metal nail, 1 Chr. xxii. 3; stylus, Jer. xvii. 1; stake, Isa. xxxiii. 20; tent-peg, wood or metal, Ex. xxvii. 19; Judg. iv. 21, 22.

Nă'in (beauty). A village in Galilee, now Nein, Luke vii. 11.

Nă'ioth (dwellings). Samuel's dwelling place and school in Ramah, 1 Sam. xix. 18-23; xx. 1.

Nă-ně'ă. A Persian goddess, 1 Macc. vi. 1-4.

Nă-ô'mî (my delight). Mother-in-law of Ruth, Ruth i. 2, etc.

Nă'phish (pleasure). Son of Ishmael, Gen. xxv. 15; 1 Chr. i. 31.

Năph'i-sî, 1 Esdr. v. 31. [NEPHUSIM.]

Năph'ta-li (wrestling). Fifth son of Jacob, Gen. xxx. 8. Large tribe at Sinai and Jordan, Num. i. 43; xxvi. 50. Allotment in northern Canaan, Josh. xix. 32-39. Tribe carried captive in reign of Pekah, 2 Kgs. xv. 29. For "mount Naphtali," Josh. xi. 7, read, mountains of Naphtali.

Năph'thâr (cleansing). Naphtah, 2 Macc. i. 36.

Năph'tu-him. A Mizraite (Egyptian) tribe, Gen. x. 13.

Năr-çis'sus (narcotic). Roman friend of Paul, Rom. xvi. 11.

Nărd (smell). [SPIKENARD.]

Năs'băs. Nephew of Tobit, Tob. xi. 18.

Nă'sith, 1 Esdr. v. 32. [NEZIAH.]

Nă'sôr, 1 Macc. xi. 67. [HAZOR.]

Nă'than (given). (1) Distinguished prophet, and royal adviser and biographer of David and Solomon, 2 Sam. vii. 2-17; xii. 1-22; 1 Kgs. i. 8-45; 1 Chr. xxix. 29; 2 Chr. ix. 29. (2) A son of David, 1 Chr. iii. 5; Luke iii. 31. (3) Father of one of David's warriors, 2 Sam. xxiii. 36. (4) A returned captive, Ez. viii. 16.

Nă-thăn'a-el (gift of God). (1) A disciple of Christ, and native of Cana in Galilee, John i. 47-51; xxi. 2. (2) Ancestor of Judith, Judith viii. 1.

Náth''a-ní'as, 1 Esdr. ix. 34. [**NATHAN.**]
Ná/than-me'lech. Chamberlain under King Josiah, 2 Kgs. xxiii. 11.
Ná'um (*comfort*). Father of Amos, Luke iii. 25.
Náve. Hub of a wheel, 1 Kgs. vii. 33.

Ná/vé, Eccclus. xli. 1. [**NUN.**]

Náz'a-réne. Inhabitant of Nazareth; Jesus so-called, Matt. ii. 23. Nazarenes, followers of Jesus, Acts xxiv. 5.

Náz'a-réth (*separated*). A town of Galilee, now En-nazirah. Home of Jesus, Matt. iv. 13; Mark i. 9; Luke i. 26; iv. 16, 29; John i. 45, 46.

Náz'a-rite (*separated*). One bound by a temporary or life vow, Num. vi. 1-21; Am. ii. 11, 12; Acts xxi. 20-26.

Né'ah (*shaking*). A Zebulun boundary mark, Josh. xix. 13.

Né-áp'o-lis (*new city*). Seaport in northern Greece; now Kavalla, Acts xvi. 11; xx. 1, 6.

Né'a-rí'ah (*child of God*). (1) A Judahite, 1 Chr. iii. 22. (2) A chief of Simeon, 1 Chr. iv. 42.

Néb'a-í (*budding*). A co-covenanter, Neh. x. 19.

Né-bá'ioth, Né-bá'ioth (*heights*). Son of Ishmael, Gen. xxv. 13; 1 Chr. i. 29; Isa. lx. 7.

Né-bál'at (*secret folly*). Re-peopled town of Benjamin, Neh. xi. 34.

Né'bát (*view*). Father of King Jeroboam, 1 Kgs. xi. 26; xii. 1-15.

Né'bô (*prophet*). (1) A mountain of Moab, whence Moses viewed the promised land, Deut. xxxii. 49; xxxiv. 1. (2) A Reubenite city, Num. xxxii. 3, 38; xxxiii. 47. (3) Father of returned captives, Ez. ii. 29. (4) A Chaldean god, presiding over learning. Counterpart of the Greek Hermes, Isa. xlv. 1; Jer. xlviii. 1.



Nebo, "A Chaldean God."

Néb''u-chād-néz'zar (*may Nebo protect*). King of Babylonish Empire, B. C. 605-561. Brought empire to greatest height of prosperity. Defeated Pharaoh-necho at Carchemish, Jer. xlv. 2-26. Captured Jerusalem at three different times, 2 Kgs. xxiv., xxv.; Dan. i-iv.

Néb''u-chād-réz'zar. Jeremiah so writes Nebuchadnezzar.

Néb''u-shás'ban (*Nebo saves*). A chief of eunuchs under Nebuchadnezzar, Jer. xxxix. 13.

Néb''u-zár'á-dan (*whom Nebo favors*). Chief of Nebuchadnezzar's body-guard, 2 Kgs. xxv. 8-21; Jer. xxxix. 14; xl. 1-5.

Né'chô, 2 Chr. xxxv. 20. [**PHARAOH-NECHO.**]

Né-cô'dan, 1 Esdr. v. 37. [**NEKODA.**]

Néd''a-bí'ah (*driven*). A Judahite, 1 Chr. iii. 13.

Nég'i-nah. Singular of Neginoth, Ps. lxi. title.

Nég'i-nôth. Stringed musical instruments. Title to Ps. iv., vi., liv., lv., lxvii., lxxvi.; Hab. iii. 19.

Né'há'a-mite (*dreamer*). Designation of She-maiah, Jer. xxix. 24-32.

Né-he-mí'ah (*consolation*). (1) The Hebrew captive who returned, as leader of his people, to rebuild Jerusalem and administer its affairs. His book, 16th of O. T., B. C. 445-433, tells of his work. (2) Leader of returning captives, Ez. ii. 2; Neh. vii. 7. (3) An assistant wall-builder, Neh. iii. 16.

Né'he-mí'as, 1 Esdr. v. 8, 40. [**NEHEMIAH.**]

Né'hí-lôth (*perforated*). The flute and similar wind instruments, Ps. v. title.

Né'hum (*comfort*). A returned captive, Neh. vii. 7.

Né-hûsh'tá (*brazen*). Mother of King Jehoia-chin, 2 Kgs. xxiv. 8.

Né-hûsh-tan (*little brazen thing*). Name of the preserved brazen serpent destroyed by King Hezekiah, 2 Kgs. xviii. 4.

Né'ti-el (*God-moved*). An Asherite boundary, Josh. xix. 27.

Né'keb (*cave*). A boundary town of Naphtali, Josh. xix. 33.

Né-kô'dá (*famous*). Two fathers of returned captive families, Ez. ii. 48, 60.

Né-mû'el (*God's day*). (1) A Reubenite, Num. xxvi. 9. (2) A Simeonite, Num. xxvi. 12; Jemuel, Gen. xli. 10.

Né-mû'el-ítes'. Descendants of Nemuel (2), Num. xxvi. 12.

Né'pheg (*sprout*). (1) Korah's brother, Ex. vi. 21. (2) Son of David, 2 Sam. v. 15.

Néph'ew (*grandson*). Grandchild or descendant, Job xviii. 19; Isa. xiv. 22.

Né'phish, 1 Chr. v. 19. [**NAPHISH.**]

Né-phish'e-sim. His children returned, Neh. vii. 52.

Néph'tá-li, Tob. i. 2-5. [**NAPHTALI.**]

Néph'ta-lím, Matt. iv. 13. [**NAPHTALI.**]

Néph'ta-lím, Rev. vi. 6. [**NAPHTALI.**]

Néph'to-ah (*opening*). A spring on boundary of Judah and Benjamin, Josh. xv. 9.

Né-phû'sim, Ez. ii. 50. [**NEPHISESIM.**]

Nér (*lamp*). Grandfather of Saul, 1 Chr. viii. 33; ix. 39. Appears as an uncle of Saul in 1 Chr. ix. 36.

Né're-us. A Roman Christian, Rom. xvi. 15.

Nér'gal (*hero*). A man-lion god of Assyria, corresponding to Mars, 2 Kgs. xvii. 30.

Nér'gal-shá-ré'zer (*fire prince*). A prince of Babylon who released Jeremiah, Jer. xxxix. 3, 13.

Né'ri (*lamp*). Son of Melchi, Luke iii. 27.

Né-rí'ah (*light*). Father of Baruch, Jer. xxxii. 12.

Né-rí'as, Bar. i. 1. [**NEERIAH.**]

Nét. Used for hunting and fishing, Isa. xix. 8; Matt. xiii. 47. Style, manufacture, and method borrowed from Egyptians.

Nê-thân'e-el (*gift of God*). Persons of this name in Num. i. 8; 1 Chr. ii. 14; xv. 24; xxiv. 6; xxvi. 4; 2 Chr. xvii. 7; xxxv. 9; Ez. x. 22; Neh. xii. 21, 26.

Nêth'a-ni'ah (*God-given*). Persons in 2 Kgs. xxv. 23; 1 Chr. xxv. 2, 12; 2 Chr. xvii. 8; Jer. xxxvi. 14; xli. 8.

Nêth'i-nim (*dedicated*). Assistant priests. A class, or order, associated with the temple service and wardship, 1 Chr. ix. 2; Ez. vii. 24; viii. 17-20.

Nê-tô'phah (*dropping*). Town near Bethlehem, Ez. ii. 22; Neh. vii. 26.

Nê-tôph'a-thi. Netophathites. Dwellers in Netophah, 1 Chr. ii. 54; Neh. xii. 28.

Nê'tle (*sting*). The stinging nettle in Isa. xxxiv. 13; Hos. ix. 6. Supposedly the prickly acanthus in Job xxx. 7; Prov. xxiv. 31; Zeph. ii. 9.

New Moon, 1 Sam. xx. 5. [MOON.]

New Tê's'ta-ment. [BIBLE.]

New Year. [TRUMPETS, FEAST OF.]

Nê-zî'ah (*famed*). Returned Nethinim, Ez. ii. 64; Neh. vii. 56.

Nê'zib (*pedestal*). Lowland city of Judah, Josh. xv. 43.

Nîb'hâz (*barker*). The Avite god, in form of a dog-headed man, introduced into Samaria, 2 Kgs. xvii. 31.

Nîb'shân (*sandy*). Town in wilderness portion of Judah, Josh. xv. 62.

Nî-câ'nôr (*conqueror*). (1) A governor of Judea. 1 Macc. iii. 38. (2) One of the first seven deacons of the early church, Acts vi. 1-6.

Nî'o-dê'mus (*people's victor*). The Pharisee ruler and timid convert who assisted at Christ's sepulture, John iii. 1-10; vii. 50; xix. 39.

Nî'o-lâ'i-taneg. An heretical sect condemned in Rev. ii. 6, 15.

Nî'o-q-lâs (*people's victor*). Native of Antioch. First a Jewish and then a Christian convert. One of the first seven deacons, Acts v. 5.

Nî-côp'o-lis (*city of victory*). Many ancient cities of this name. Probably the one in Epirus is meant, Tit. iii. 12.

Nî'ger (*black*). Surname of Simeon, Acts xiii. 1.

Night. The Hebrew day, from sunset to sunset, embraced the entire night, Gen. i. 5. Death, John ix. 4; sin, 1 Thess. v. 5; sorrow, sin, and death, Rev. xxi. 25; xxii. 5.

Night-hawk. An unclean bird, Lev. xi. 16; supposedly the owl or night-jar.

Nîle (*dark blue*). The great river of Egypt, worshipped as a god, famous for its annual and fertilizing overflows and its many mouths. Name not mentioned in scripture, but alluded to as "the river," Gen. xli. 1; Ex. ii. 3; vii. 21; "the river of Egypt," Gen. xv. 18; "flood of Egypt," Am. viii. 8; Sihor, "black," Josh. xiii. 3; Sihor, "dark blue," 1 Chr. xiii. 5 "Nahal of Egypt," "river of Cush," etc.

Nîm'rah (*clear*). City in Gad, east of Jordan, Num. xxiii. 3.

Nîm'rîm (*clear*). A stream in Moab, S. E. of Dead Sea, Isa. xv. 6; Jer. xlviii. 34.

Nîm'rôd (*brave*). Son of Cush. A renowned hunter, city builder, empire founder in Shinar (Babylonia), Gen. x. 8-12; 1 Chr. i. 10.

Nîm'shi (*rescued*). Father of Jehu, 1 Kgs. xix. 16; 2 Kgs. ix. 2, 14.

Nîn-e-veh (*dwelling of Ninus*). Capital of Assyria, on river Tigris. Founded by Asshur, Gen. x. 11. At height of its wealth and splendor during time of Jonah and Nahum, and burden of their prophecies. Taken by Medes about B. C. 750, and destroyed by combined Medes and Babylonians, B. C. 606, Jonah; Nah. i.-iii; Zeph. ii. 13. Among the ruins of Nineveh, which was supposed to embrace Nimrud and other suburbs, have been discovered

many palaces and temples, and a richly sculptured obelisk whose references are to Syria and Israel.

Nîn'e-vites. Dwellers in Nineveh, Luke xi. 30.

Nî'san (*standard*). Abib, Ex. xiii. 4. First month of Hebrew sacred and seventh of civil year, corresponding to parts of March and April, Ex. xii. 2.



The Black Obelisk of Nimrud, inscribed with the names of Jehu and Hazael.

Nîs'rôch (*great eagle*). The eagle headed and winged Assyrian god, 2 Kgs. xix. 37; Isa. xxxvii. 38.

Nî'tre. The saltpetre of commerce. Evidently natron or washing soda is meant in Prov. xxv. 20; Jer. ii. 22.

Nô (*place*). Ancient Thebes and capital of Upper Egypt. The Diospolis of the Greeks. Situate on both banks of the Nile. Populous and splendid from B. C. 1600 to B. C. 800. Site of many imposing ruins. No-amon, "place of Amon," in marg. notes, Ezek. xxx. 14-16; Jer. xlvi. 25; Nah. iii. 8.

Nô'a-di'ah (*met by God*). (1) A Levite, Ez. viii. 33. (2) A hostile prophetess, Neh. vi. 14.

Nô'ah (*rest*). (1) Ninth in descent from Adam, Gen. v. 28-32. Chosen to build the ark, Gen. vi. 8-22. Saved from the flood, with his three sons, Shem, Ham, and Japheth, Gen. vii., viii. Re-peopled the earth, Gen. ix., x. Died at age of 950 years. (2) A daughter of Zelophehad, Num. xxvi. 33.

Nô-â'mon (*place of Amon*). [No.]

Nōb (*height*). Levitical city in Benjamin, noted as scene of the massacre of the priests, 1 Sam. xxi. 1; xxii. 19-23; Neh. xi. 32.



Sculptured Gateway at Karnak (No or Thebes).

Nō'bah (*barking*). Name given by Nobah to Kenath, Num. xxxii. 42; Judg. viii. 11.

Nōd (*fleeing*). The land to which Cain the murderer fled, Gen. iv. 16.

Nō'dāb (*noble*). An Arab tribe, 1 Chr. v. 19.

Nōph, Isa. xix. 13; Jer. ii. 16; Ezek. xxx. 13. [MEMPHIS.]

Nō'phah (*blast*). Town in Moab, Num. xxi. 30.

Nōge-jew'els. Rings worn in the nose. Still affected in the East, Isa. iii. 21.

Nōv'tce. "Newly planted." A recent convert, 1 Tim. iii. 6.

Nūm'bērs (*distribute*). (1) Hebrews used alphabetic letters for notation. They also had preferential numbers, as "three," "seven," "ten," "seventy," etc., Gen. iv. 24; Ex. xx. 5-17; Num. vii. 13; Rev. xv. 1. (2) Fourth book of Bible and Pentateuch. Authorship ascribed to Moses. Chapters i.-x. 10 describe the departure from Sinai; x. 11-xiv. the marches to borders of Caanan; xv.-xvi. contain laws; xx.-xxxvi. describe events leading to the passage of Jordan and the conquest.

Nū-mē'nī-us. Jonathan's ambassador to Greece and Rome, 1 Macc. xii. 16.

Nūn (*fish*). Father of Joshua, Ex. xxxiii. 11; 1 Chr. vii. 27.

Nūrse (*nourish*). Position of importance and honor among Hebrews, Gen. xxiv. 59; xxv. 8; 2 Sam. iv. 4.

Nym'phas (*bridegroom*). A Laodicean Christian, Col. iv. 15.

O

Ōak (*strong*). Three varieties in Palestine, usually of great girth and expanse, but not noted for height, Gen. xxxv. 8; Judg. vi. 11, 19; 2 Sam. xviii. 9-14.

Ōath. Appeals to God to attest the truth of an assertion in early use, Gen. xxi. 23; xxvi. 3; Heb. vi. 16. Regulated in Ex. xx. 7; Lev. xix. 12. Forms: lifting hands, Gen. xiv. 22; placing hand under



Abraham's Oak, near Hebron.

Nō'e, N. T. and Apoc. form of Noah, Matt. xxiv. 37; Luke iii. 36.

Nō-ē'bā, 1 Esdr. v. 31. [NERODA.]

Nō'gah (*bright*). A son of David, 1 Chr. iii. 7.

Nō'hah (*rest*). A Benjamite, 1 Chr. viii. 2.

Nōn. Form of Nun, 1 Chr. vii. 27.

thigh, Gen. xxiv. 2; before the altar, 1 Kgs. viii. 31; laying hand on the law.

Ō'ba-dī'ah (*servant of God*). (1) A Judahite, 1 Chr. iii. 21. (2) A chief of Issachar, 1 Chr. vii. 3. (3) Son of Azel, 1 Chr. viii. 38. (4) A Levite, 1 Chr. ix. 16. (5) A Gadite, 1 Chr. xii. 9. (6) A court

officer under Ahab, 1 Kgs. xviii. 3-16. (7) A teacher of the law, 2 Chr. xvii. 7. (8) Others, in 1 Chr. xxvii. 19; 2 Chr. xxxiv. 12; Ez. viii. 9; Neh. x. 5; xii. 25. (9) Fourth of minor prophets. Prophesied after capture of Jerusalem. His book, 31st of O. T., is a denunciation of Edom. Nothing known of his history.

Ō'bal (naked). Son of Joktan, Gen. x. 28. Ebal in 1 Chr. i. 22.

Ōb/di-ā, 1 Esdr. v. 38. [HABAIAN.]

Ō'bed (servant). (1) Son of Boaz and Ruth, Ruth iv. 17; Luke iii. 32. (2) Descendant of Sheshan, 1 Chr. ii. 37, 38. (3) One of David's warriors, 1 Chr. xi. 47. (4) A temple porter, 1 Chr. xvi. 7. (5) Father of Azariah, 2 Chr. xxiii. 1.

Ō'bed-ē-dom (servant of Edom). (1) He kept the ark for three months, 2 Sam. vi. 10-12; 1 Chr. xiii. 13, 14. (2) A temple treasurer, 2 Chr. xxv. 24.

Ō'beth, 1 Esdr. viii. 32. [EBED.]

Ō'bil (camel-keeper). David's camel-keeper, 1 Chr. xxvii. 30.

Ōb-lā'tion (spread out). Act of offering. The offering itself, Lev. ii. 4.

Ō'both (bottles). An Israelite encampment, east of Moab, Num. xxi. 10; xxxiii. 43.



Fruit, Leaves and Blossoms of the Olive Tree.

Ō'chī-el, 1 Esdr. i. 9. [JEREL.]

Ōc'ran (disturber). An Asherite, Num. i. 13; ii. 27.

Ōd'/a-nār'kēs. Chief of a nomad tribe, 1 Macc. ix. 66.

Ō'ded (restoring). (1) Father of Azariah, 2 Chr. xv. 1. (2) A Samaritan prophet, 2 Chr. xxviii. 9-11.

Ō-dō'l'am. Greek form of Adullam, 2 Macc. xii. 38.

Ōf'fer-ing (bearing towards). Either bloody, as of animals, or bloodless, as of vegetables. They em-

braced the burnt, sin, trespass, peace, and meat offerings, Lev. i.-ix.

Ōg (giant). King of Bashan, last of the giant Re- phaim, Num. xxi. 33; Deut. i. 4; iii. 3-13; Josh. ii. 10.

Ō'hād (strength). Son of Simeon, Gen. xvi. 10.

Ō'hel (tent). Son of Zerubbabel, 1 Chr. iii. 20.

Oil (olive). Used for preparing food, Ex. xxix. 2; anointing, 2 Sam. xiv. 2; illuminating, Matt. xxv. 1-13; in worship, Num. xviii. 12; in consecration, 1 Sam. x. 1; in medicine, Mark vi. 13; in burial, Matt. xxvi. 12. Types gladness, Ps. xcii. 10.

Ointment (smear). Highly prized, and made of perfumes in oil. For uses, see Oil.

Ōlive. A tree resembling the apple in size and shape, bearing a plum-like fruit, prized for its oil, Gen. viii. 11; Deut. vi. 11; Job xxiv. 11. Olive wood used in the temple, 1 Kgs. vi. 23, 31-33.

Ōlives, Ōlī-vēt. The mount of Olives, or Olivet, is the ridge east of Jerusalem, beyond the brook Kidron. So named from its olive-trees. On its slopes were Gethsemane, Bethphage and Bethany, 2 Sam. xv. 30; Zech. xiv. 4; Matt. xxi. 1; Mark xi. 1; Luke xxii. 39; John viii. 1; Acts i. 12.

Ō-līm'pas (heavenly). A Roman Christian, Rom. xvi. 15.

Ō-līm'pī-us. The Grecian Zeus, or Jupiter, dwelling on Olympus, 2 Macc. vi. 2.

Ōm'/a-ē-rus, 1 Esdr. ix. 34. [AMRAM.]

Ō'mar (speaker). A duke of Edom, Gen. xxxvi. 11, 15.

Ō-mē'gā or Ō-mē'gā (great or long O). Last letter of Greek alphabet, Rev. i. 8.

Ō'mēr. A Hebrew dry measure, equal to tenth part of an ephah, Ex. xvi. 36.

Ōm'ri (pupil). (1) A general under Elah, king of Israel, and eventually king, B. C. 929-918. He built Samaria and made it the capital, 1 Kgs. xvi. 16-28. (2) A Benjamite, 1 Chr. vii. 8. (3) A Judahite, 1 Chr. ix. 4. (4) A chief of Issachar, 1 Chr. xxvii. 18.

Ōn (strength). (1) Grandson of Reuben, Num. xvi. 1. (2) City of lower Egypt, Gen. xli. 45, 50. Bethshemesh or "house of the sun," Jer. xliii. 13. In Greek, Heliopolis, "city of the sun," Ezek. xxx. 17 marg. Noted for its learning, opulence, temples, shrines, monuments, sphinxes, and religious schools.

Ō'nam (strong). (1) Grandson of Seir, Gen. xxxvi. 23. (2) Son of Jerahmeel, 1 Chr. ii. 28.

Ō'nan (strong). Second son of Judah, slain for wickedness, Gen. xxxviii. 4-10; Num. xxvi. 19.

Ō-nēs'-l-mus (useful). Slave of Philemon, at Colosse, in whose behalf Paul wrote the epistle to Philemon, Col. iv. 9; Phile. 10, 15.

Ōn'/e-siph'o-rus (profit-bearing). Friend of Paul at Ephesus and Rome, 2 Tim. i. 16-18; iv. 19.

Ō-nī'a-rēs. Onias and Areus, 1 Macc. xii. 19.

Ō-nī'as. Name of five high priests during time of Maccabees.

Ōn'lon (one). The single bulbed plant growing to perfection in the Nile valley, Num. xi. 5.

Ō'nō (strong). Town in Benjamin, 1 Chr. viii. 12.

Ō'nus, 1 Esdr. v. 22. [ONO.]

Ōn'ŷ-chā (naïl). Incense ingredient; probably burnt seashell, Ex. xxx. 34.

Ō'nŷx (naïl). A cryptocrystalline quartz, veined and shelled, Ex. xxviii. 9-12; 1 Chr. xxix. 2.

Ō'phēl (hill). A fortified hill in Jerusalem, 2 Chr. xvii. 3; Neh. iii. 26; xi. 21.

Ō'phīr (fruitful). (1) Son of Joktan, and his country in Arabia, Gen. x. 29. (2) Place whence the

Hebrews drew gold, ivory, peacocks, and woods. Various locations, 1 Kgs. ix. 28: x. 11-22; xxii. 48; 1 Chr. xxix. 4; Job xxviii. 16; Ps. xlv. 9.

Ōph'nī (*mouldy*). Town in Benjamin, Josh. xviii. 24.



Obelisk of On. (See p. 80.)

Ōph'rah (*fawn*). (1) Town in Benjamin, Josh. xviii. 23; 1 Sam. xiii. 17. (2) Native place of Gideon, Judg. vi. 11, 24. (3) Son of Meonothai, 1 Chr. iv. 14.

Ō'ra-ele (*speaking*). In O. T. sense, the holy place whence God declared his will, 1 Kgs. vi. 5; viii. 6. Divine revelation, Acts vii. 38; Rom. iii. 2.

Ō'reb (*raven*). (1) A Midianite chief, Judg. vii. 25. (2) The rock, "raven's crag," east of Jordan, where Oreb fell, Judg. vii. 25; Isa. x. 26.

Ō'ren (*pine*). Son of Jerahmeel, 1 Chr. ii. 25.

Ōrgan (*instrument*). The "pipe," or any perforated wind instrument, Gen. iv. 21; Job xxi. 12; Ps. cl. 4.

Ō-rī'on (*hunter, Orion*). The constellation, Job ix. 9; xxxviii. 31; Am. v. 8.

Ōr'na-ments (*adornments*). Of infinite variety among Oriental peoples, Gen. xxiv. 22; Isa. iii. 16-25; Jer. ii. 32; Ezek. xvi. 11-19.

Ōr'nan (*active*). The Jebusite prince from whom David bought the threshing-floor on which he built the altar, 1 Chr. xxi. 15-25. [ARAUNAH.]

Ōr'pah (*fawn*). Daughter-in-law of Naomi, Ruth i. 4-14.

Ōr-thō'si-as. City of northern Phœnicia, 1 Macc. xv. 37.

Ō-sē'ā, 2 Esdr. xiii. 40. [HOSEA.]

Ō'see. Greek form of Hosea, Rom. ix. 25.

Ō-shō'ā. Original name of Joshua, Num. xiii. 8.

Ō'sprāy (*ossifrage, bone-breaker*). An unclean bird; probably the osprey or sea-eagle, Lev. xi. 13; Deut. xiv. 12.

Ō'ssi-frāge (*bone-breaker*). An unclean bird; the lammergeir, or bearded vulture, Lev. xi. 13; Deut. xiv. 12.

Ō'strich (*bird*). In Hebrew, "daughter of greediness." In Arabic and Greek "camel-bird." Largest of the bird species, Job xxxix. 13-18.

Ōth'nī (*lion*). Son of Shemaiah, 1 Chr. xxvi. 7.

Ōth'nī-el (*lion*). A judge of Israel, Josh. xv. 17; Judg. i. 13; iii. 9-11.

Ōū'ches (*brooches*). Jewel settings, Ex. xxxix. 6.

Ōv'en (*arch*). Fixed ovens, Hos. vii. 4. Portable, consisting of a large clay jar, Ex. viii. 3; Lev. xxvi. 26.

Qwl (*howl*). An unclean bird and type of desolation. Five species found in Palestine, Lev. xi. 17; Deut. xiv. 16; Ps. cii. 6; Isa. xxxiv. 11-15.

Ōx (*sprinkle*). (1) Ancestor of Judith, Judith viii. 1. (2) The male of the cow kind, and in scripture synonymous with bull. Used for plowing, Deut. xxii. 10; threshing, without muzzle, xxv. 4; draught, Num. vii. 3; burden, 1 Chr. xii. 40; beef, Deut. xiv. 4; sacrifices, 1 Kgs. i. 9.

Ō'zem (*strength*). (1) A brother of David, 1 Chr. ii. 15. (2) Son of Jerahmeel, 1 Chr. ii. 25.

Ō-zī'as. (1) Governor of Bethulia, Judith vi. 15. (2) Ancestor of Ezra, 2 Esdr. i. 2. (3) N. T. form of Uziah, Matt. i. 8, 9.

Ō-zī'el. Ancestor of Judith, Judith viii. 1.

Ōz'nī (*hearing*). Son of Gad, Num. xxvi. 16; Ezbon, Gen. xli. 16.

Ōz'nites. Descendants of Ozni, Num. xxvi. 16.

Ō-zō'rā, 1 Esdr. ix. 24. [SHELAIAH.]

P

Pā'a-rāl (*opening*). One of David's warriors, 2 Sam. xxiii. 35; Naarai, 1 Chr. xi. 37.

Pā'dan (*table-land*), Gen. xlviii. 7. [PADAN-ARAM.]

Pā'dan-ā'ram (*table-land of Aram*). The



Osprey, or Fishing Eagle.

plain region of Mesopotamia, Gen. xxiv. 10; xxv. 20; xxvii. 2-7; xxxi. 18; xxxiii. 18; xxxv. 9-26; xlv. 15.

Pā'don (*escape*). His children returned, Ez. ii. 44.



Owl. (See p. 81.)

Pā'āi-el (*God-allotted*). A chief of Asher, Num. i. 13; ii. 27; vii. 72, 77; x. 26.

Pā'hath-mō'ab (*ruler of Moab*). His children returned, Ez. ii. 6; viii. 4; Neh. iii. 11.

Pā'i, 1 Chr. i. 50. [PAU.]

Pā'ūt. Much used in East as cosmetic and beautifier, 2 Kgs. ix. 30; Jer. iv. 30. Houses, walls, beams, idols, painted, Jer. xxii. 14; Ezek. xxiii. 14. Painting as a fine art not encouraged by Hebrews.

Pā'āce. Royal residence, 1 Kgs. vii. 1-12; citadel, 1 Kgs. xvi. 18; fortress, 2 Kgs. xv. 25; entire royal court, Dan. i. 4; capital city, Esth. ix. 12. In N. T. any stately residence, Matt. xxvi. 3; Luke xi. 21.

Pā'al (*judge*). An assistant wall-builder, Neh. iii. 25.

Pā'les-tī'nā, **Pā'les-tine** (*land of sojourners*). Philistia, land of the Philistines, Ps. lx. 8; lxxxiii. 7. Palestina, Ex. xv. 14; Isa. xiv. 29, 31. Palestine, Joel iii. 4. Canaan, Gen. xii. 5; Ex. xv. 15. Holy Land, Zech. ii. 12. The indefinitely bounded region promised to Abraham, lying between the Mediterranean Sea and Jordan River and Dead Sea. It also embraced the Hebrew settlements beyond Jordan, Gen. xv. 18; xvii. 8; Num. xxiv. 2-12; Deut. i. 7.

Pā'lū (*famous*). Son of Reuben, Ex. vi. 14.

Pā'lū-ites. Descendants of Pallu, Num. xxvi. 5.

Pālm'er-worm (*pilgrim-worm*). Canker-worm, or caterpillar, Joel i. 4; ii. 25; Amos iv. 9.

Pālm-tree (*hand-leaved*). The date-palm. Once grew luxuriantly in Palestine. Evergreen and stately, frequently rising to 100 feet, Ex. xv. 27; Deut. xxxiv. 3; Judg. i. 16; 1 Kgs. vi. 32; S. of Sol. vii. 7.

Pā'l'sy (*paralysis*). Partial or total death of muscle and nerve, 1 Kgs. xiii. 4-6; Matt. iv. 24; Luke vi. 6.

Pā'l'ti (*deliverance*). The Benjamite spy, Num. xiii. 9.

Pā'l'ti-el (*deliverance*). A prince of Issachar, Num. xxxiv. 26.

Pā'l'tite. Designation of one of David's guardsmen, 2 Sam. xxiii. 26.

Pām-phŷ'i-ā (*mixture of nations*). A seacoast province of Asia Minor. Its chief town was Perga, where Paul preached, Acts xiii. 13; xiv. 24; xvii. 5.

Pān (*open*). A flat plate for baking, and a deeper vessel for holding liquids, Lev. ii. 5; vi. 21.

Pān'nāg. Disputed word. Probably a place, Ezek. xxvii. 17.

Pā'per. [PAPYRUS.]

Pā'phos (*hot*). Town on island of Cyprus, visited by Paul, Acts xiii. 6-13.

Pā-pŷ'rus. The writing-paper of the Egyptians, Greeks, and Romans, made from the papyrus plant, a rush or flag growing in Egypt, Job xl. 21.

Pā'rā-ble (*comparison*). Allegorical representation of something real in nature or human affairs, whence a moral is drawn. A favorite method of Oriental teaching, 2 Sam. xii. 1-4; Isa. v. 1-7. Christ spoke over 30 parables, Matt. xiii. 3-8; 24-30, 31, 32, and elsewhere in Gospels.

Pā'rā-dise (*pleasure ground*). "Garden of Eden;" and, figuratively, abode of happy souls—heaven, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.

Pā'rah (*place of heifers*). City in Benjamin, Josh. xviii. 23.

Pā'ran, **El-pā'ran** (*places of caves*). The "desert of wandering," with Canaan on the north, desert of Sinai on the south, Etham on the west, and Arabah on the east, Gen. xxi. 14-21; Num. x. 12, 33; xii. 16; xiii. 3, 26; xxxiii. 17-36.

Pā'ran, **Mount of**. A mount of the Sinaitic range, Deut. xxxiii. 2; Hab. iii. 3.



Palm-Tree.

Pär'bar (*suburb*). A spot between the west wall of temple at Jerusalem and the city beyond, 1 Chr. xxvi. 18.

Pärched Corn. Roasted grain, Ruth ii. 14.

Pärched Ground. Supposedly the mirage frequently seen on desert tracts, Isa. xxxv. 7.



Papyrus. (See p. 82.)

Pärch'ment (*from Pergamum*). Skin of sheep or goats prepared for writing on, 2 Tim. iv. 13.

Pär'lor (*speaking chamber*). King's audience-chamber, Judg. iii. 20-25.

Pär-mäsh'tä (*stronger*). A son of Haman, Esth. ix. 9.

Pär-me-näs (*steadfast*). One of the first seven deacons, Acts vi. 5.

Pär'nach (*swift*). A Zebulunite, Num. xxxiv. 25.

Pär'rösh (*fec*). His children returned, Ez. ii. 3; Neh. vii. 8.

Pär-shän'da-thä (*prayer-given*). Eldest son of Haman, Esth. ix. 7.

Pär'thi-ans. Jews settled in Parthia, that undefined country north of Media and Persia, Acts ii. 9.

Pär'tridge (*squatting*). Three varieties found in Palestine. Their flesh and eggs esteemed as food, 1 Sam. xxvi. 20; Jer. xvii. 11.

Pär'u-ah (*blooming*). Father of Solomon's commissary in Issachar, 1 Kgs. iv. 17.

Pär-vä'im (*eastern*). Unknown place whence Solomon shipped gold, 2 Chr. iii. 6.

Päs'sach (*cut off*). An Asherite, 1 Chr. vii. 33.

Päs-däm'mim (*blood-border*). Spot of battles between Israel and Philistia, 1 Chr. xi. 13. Ephesdammin, 1 Sam. xvii. 1.

Päs-sä'ah (*lame*). (1) A Judahite, 1 Chr. iv. 12. (2) His sons returned, Ez. ii. 49.

Päsh'ür (*freedom*). (1) Head of a priestly family, 1 Chr. ix. 12; Neh. xi. 12; Jer. xxi. 1. (2) Priestly governor of the house of the Lord, 1 Chr. xxiv. 14; Jer. xx. i.

Päs'sion (*suffering*). Last sufferings of Christ, Acts i. 3. Kindred feelings, Acts xiv. 15; Jas. v. 17.

Päss'ö-ver (*passing over*). First of three great Jewish feasts, instituted in honor of the "passing over" of the Hebrew households by the destroying angel, Ex. xii. 13; Neh. xi. 12; Jer. xxi. 1. (2) Priestly feast of unleavened bread. The Christian Passover is "The Lord's Supper," eucharist, Matt. xxvii. 62; Luke xxii. 1-20; John xix. 42.

Päs'tor (*shepherd*). Figuratively, one who keeps Christ's flocks, Eph. iv. 11.

Pät'a-rä (*trodde*). City on southwest coast of Lycia, Acts xxi. 1, 2.

Päte (*flat*). Top of the head, Ps. vii. 16.

Pä-thé'us, 1 Esdr. ix. 23. [PETHAHIAH.]

Päth'ros (*southern*). An ancient division of Upper Egypt occupied by the Pathrusim, Isa. xi. 11; Jer. xlv. 1-15; Ezek. xxxix. 14.

Päth-rü'sim, Gen. x. 14. [PATHROS.]

Pät'mos. The rocky island in the Aegean Sea, to which John was banished, Rev. i. 9.

Pä'tri-arch (*father*). Father of the family and chief of its descendants. The Hebrew form of government till Moses established the theocracy, Acts ii. 29; vii. 8, 9; Heb. vii. 4.

Pät'ro-bäs (*paternal*). A Roman Christian, Rom. xvi. 14.

Pä-trö'clus. Father of Nicanor, 2 Macc. viii. 9.

Pä'u (*bleating*). Capital of Hadar, king of Edom, Gen. xxxv. 39. Pal, 1 Chr. i. 50.

Paul (*small*). In Hebrew, Saul. Born at Tarsus in Cilicia, of Benjaminite parents, about the beginning of 1st century; a Pharisee in faith; a tent-maker by trade, Phil. iii. 5; Acts xviii. 3; xxi. 39; xxiii. 6. Studied law with Gamaliel at Jerusalem; persecuted early Christians; converted near Damascus, Acts v. 34; vii. 58; ix. 1-22. Commissioned an apostle to the Gentiles, Acts xxvi. 13-20. Carried the gospel to Asia Minor, Greece, and Rome. Author of fourteen epistles, amplifying the Christian faith. Supposedly a martyr at Rome, A. D. 68.

Pä've'ment (*beaten floor*). [GABBATHA.]

Pä-vil'ion (*butterfly tent*). Movable tent or dwelling. Applied to tabernacle, booth, den, etc., 1 Kgs. xx. 12; Ps. xviii. 11; xxvii. 5; Jer. xliii. 10.

Pä-cock (*eye-feathered cock*). An import from Tarshish, 1 Kgs. x. 22; 2 Chr. ix. 21. The peacock of Job xxxix. 13 should be ostrich.

Pärls (*little pearls*). Stony secretions of the pearl-oyster. Reckoned as gems and highly prized as ornaments. Source of frequent metaphor, Matt. xiii. 45; 1 Tim. ii. 9; Rev. xvii. 4; xxi. 21. Pearl in Job xxviii. 18, should be crystal.

Päd'a-hël (*saved*). A chief of Naphtali, Num. xxxiv. 28.

Päd'h-zur (*rock-saved*). Father of Gamaliel, Num. i. 10.

Päd'dä'jah (*God-saved*). (1) Grandfather of King Jehoiaakim, 2 Kgs. xxii. 36. (2) Father of Zerubbabel, 1 Chr. iii. 18, 19. (3) A Manassite, 1 Chr. xxvii. 20. (4) Returned captives, Neh. iii. 25; viii. 4; xi. 7; xiii. 13.

Pë'kah (*open-eyed*). Murderer and successor of Pekahiah, king of Israel, B. C. 758-753. Conspired with Damascus against Judah, and perished in a conspiracy, 2 Kgs. xv. 25-31; xvi. 1; 2 Chr. xxviii.

Pëk'a-hi'ah (*God opens*). Son and successor of Menahem on the throne of Israel, B. C. 760-758. Mur-

dered and succeeded by his general, Pekah, 2 Kgs. xv. 22-26.

Pē'kōd. The Chaldeans are so called in Jer. i. 21; Ezek. xxiii. 23.

Pēl'a-ī'ah (*distinguished*). (1) A Judahite, 1 Chr. iii. 24. (2) A co-covenanter, Neh. viii. 7; x. 10.

Pēl'a-lī'ah (*judged*). A returned priest, Neh. xi. 12.

Pēl'a-tī'ah (*saved*). (1) Grandson of Zerubbabel, 1 Chr. iii. 21. (2) A Simeonite warrior, 1 Chr. iv. 42. (3) A co-covenanter, Neh. x. 22. (4) One struck dead for defying Ezekiel, Ezek. xi. 1-13.

Pē'leg (*division*). Son of Eber. His family remained in Mesopotamia, Gen. x. 25; xi. 16-19.

Pē'let (*freedom*). (1) A Judahite, 1 Chr. ii. 47. (2) An adherent of David, 1 Chr. xii. 3.

Pē'leth (*freedom*). (1) Father of the rebellious On, Num. xvi. 1. (2) Son of Jonathan, 1 Chr. ii. 33.

Pē'leth-ites (*runners*). Retainers and messengers of David, 2 Sam. viii. 18; xv. 18; xx. 7.

Pē-lī'as, 1 Esdr. ix. 34. [BEDEIAH.]

Pē-nū'el. (1) [PENIEL.] (2) A Judahite, 1 Chr. iv. 4. (3) A Benjaminite, 1 Chr. viii. 25.

Pē'or (*cleft*). (1) The mountain in Moab to which Balak brought Balaam, Num. xxiii. 28; xxv. 18; xxxi. 16. (2) [BAAL-PĒOR.]

Pē'a-zīm (*breach*). A figurative mountain, Isa. xxviii. 21.

Pē'resh (*dung*). Son of Machir, 1 Chr. vii. 16.

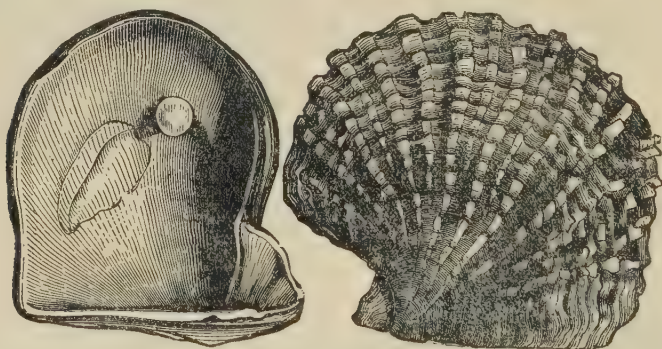
Pē'rez (*rent*). An important Judahite family, 1 Chr. xxvii. 3; Neh. xi. 4-6.

Pē'rez=ūz'zah (*breaking of Uzzah*). Where Uzzah died, 2 Sam. vi. 6-8. Perez-uzza, 1 Chr. xiii. 9-11.

Pē'rūme (*thorough-fume*). Perfumes largely used by Hebrews in religious rites and for toilet purposes, Ex. xxx. 35; Prov. xxvii. 9.

Pē'rġā (*earthly*). A city of Pamphylia, Acts xiii. 13.

Pē'rġa-mōs (*heights*). Pergamum in R. V. A city of Mysia, in Asia Minor, celebrated for its library, which was transferred to Alexandria. Seat of one of the "seven churches," Rev. i. 11; ii. 12-17.



Pearl oyster.

Pēl'ī-can (*axe-bill*). A voracious water-bird, large and strong-billed. The female is supplied with a pouch for supplying itself and young with water and food. Symbol of desolation. Original sometimes translated "cormorant," Lev. xi. 18; Deut. xiv. 17; Ps. cii. 6; Isa. xxxiv. 11.

Pēl'o-nite. Designation of two of David's warriors, 1 Chr. xi. 27, 36.

Pēn (*feather*). Anciently, a metal graver for tracing on hard substances; the stylus, of pointed metal or bone, for writing in wax; the reed pen and hair pencil for writing on parchment and linen, Judg. v. 14; Job xix. 24; Jer. xvii. 1.

Pē-nī'el (*face of God*). Place beyond Jordan where Jacob wrestled with the angel, Gen. xxxii. 30. Penuel in Judg. viii. 17; 1 Kgs. xii. 25.

Pē-nīn'nah (*pearl*). A wife of Elkanah, 1 Sam. i. 1-4.

Pēn'ny (*cattle*). The Roman silver denarius, worth 15 to 17 cents. The Greek silver drachma was a corresponding coin, Matt. xx. 2; xxii. 19-21; Mark vi. 37; Luke xx. 24; Rev. vi. 6.

Pēn'tā-teuch (*five-fold book*). Greek name for the first five O. T. books, or books of Moses. Called Torah, "the law," by Hebrews.

Pēn'te-cōst (*fiftieth day*). The Hebrew harvest-home festival, celebrated on fiftieth day from the Passover, or on the date of the giving of the law at Sinai, Ex. xxiii. 16; xxxiv. 22; Lev. xxiii. 15-22; Num. xxviii. In the Christian Church, Pentecost is celebrated seven weeks after Easter, to commemorate the day in Acts ii. 1-14.

Pē-rī'dā (*kernels*). His children returned, Neh. vii. 57.

Pē'rīz-zites (*villagers*). Original village-dwellers in Canaan, Gen. xiii. 7; Josh. xvii. 15.

Pē'r-sēp'ō-lis (*city of Persia*). Capital of Persia. Ruins very extensive, 2 Macc. ix. 2.

Pē'r'seus (*destroyer*). Last king of Macedonia; defeated by Rome, 1 Macc. viii. 5.

Pē'r'sia (*land of Perses*). Originally the country around the head of the Persian Gulf; afterwards the great empire, including all western Asia, and parts of Europe and Africa. Reached its height under Cyrus, B. C. 486-485. Conquered by Alexander, B. C. 330, Ezek. xxxviii. 5; 2 Chr. xxxvi. 20-23; Ez. i. 8.

Pē'r'sis (*Persian*). A Christian woman at Rome, Rom. xvi. 12.

Pē-rū'dā, Ez. ii. 55. [PERIDA.]

Pē's'ti-lence (*the plague*). In Hebrew, all distempers and calamities, Ex. ix. 14; xi. 1; 1 Kgs. viii. 37.

Pē'ter (*stone, rock*). Simon, or Simeon; son of Jonas, Matt. xvi. 17; Acts xv. 14. A fisherman, resident at Capernaum, Matt. viii. 14; called, Matt. iv. 18-20; name changed to Peter, John i. 42. Founder of Christian Church among the Jews, Acts ii.; spokesman of the apostles, Acts x.; author of two epistles; a probable martyr at Rome. His first epistle is dated from Babylon; his second is his valedictory. Both are advisory and exhortatory.

Pēth'a-hī'ah (*freed*). (1) Head of the 19th

priestly course, 1 Chr. xxiv. 16. (2) Returned captives, Ez. x. 23; Neh. ix. 5; xi. 24.

Pē'thōr (*prophet*). Balaam's residence in Mesopotamia, Num. xxii. 5; Deut. xxiii. 4.

Pē-thū'el (*vision*). Father of Joel, Joel i. 1.

Pē'trā (*rock*). Edom. Modernly, Arabia Petraea.

Pē-ūl'thāi (*wages*). Eighth son of Obed-edom, 1 Chr. xxvi. 5.

Phāi'sūr, 1 Esdr. ix. 22. [PASHUR.]

Phā'lec, Luke iii. 35. [PELEG.]

Phā'lū, Gen. xlv. 9. [PALLU.]

Phā'lī (*deliverance*). The man to whom Saul gave Michal, his daughter and David's wife, 1 Sam. xxv. 44. Phaltiel, 2 Sam. iii. 15, 16.

Phā'lī-el, 2 Sam. iii. 15. [PHALTI.]

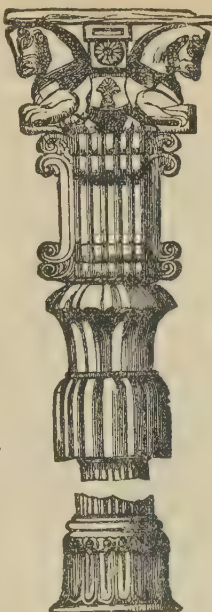
Phān-ū'el (*face of God*). Father of Anna the prophetess, Luke ii. 36.

Phār'a-cim. His sons returned, 1 Esdr. v. 31.

Phā'raōh (*sun-king*). General name of Egyptian kings. Only a few are definitely named in the Bible. Different ones alluded to are, Gen. xii. 15; xii.; Ex. i. 8; v. 1; 1 Chr. iv. 18; 1 Kgs. xi. 18-22; ix. 16; 2 Kgs. xviii. 21; Pharaoh-nechoh, 2 Kgs. xxiii. 29; Pharaoh-hophra, Jer. xxxvii. 5-8.

Phā'raōh's Daugh'ter. (1) Guardian of Moses, Ex. ii. 5-10. (2) Wife of Mered, 1 Chr. iv. 18. (3) Wife of Solomon, 1 Kgs. iii. 1.

Phār'ēs, Matt. i. 3; Luke iii. 33. [PHAREZ.]



Sculptured Column at Persepolis.



Ruins of Philae, called Pharaoh's Bed.

Phār'ēs (*breach*). A Judahite, Gen. xxxviii. 29; xvi. 12. Father of Pharizites, Num. xxvi. 20. Perez, Neh. xi. 4, 6. Phares, Matt. i. 3; Luke iii. 33.

Phār'i-see (*set apart*). A Jewish sect, strictly orthodox in religion, and politically opposed to foreign supremacy, Matt. xxiii. 23-33; Luke xviii. 9-14.

Phār'rōsh, Ez. viii. 3. [PAROSHI.]

Phār'par (*swift*). A river of Damascus, 2 Kgs. v. 12.

Phār'zites. Descendants of Pharez, Num. xxvi. 20.

Phā-sē'ah, Neh. vii. 51. [PASEAH.]

Phā-sē'lis. A town on border of Lycia and Pamphylia, 1 Macc. xv. 23.

Phās'i-ron. An Arab chief, 1 Macc. ix. 66.

Phās'sā-ron, 1 Esdr. v. 25. [PASHUR.]

Phē'bē (*shining*). A servant of the church at Cenchrea, Rom. xvi. 1, 2.

Phē-nī'gē. (1) Acts xi. 19; xv. 3. [PHENICIA.] (2) Phoenix in R. V. A seaport of Crete, Acts xxvii. 12.

Phī'col (*strong*). Chief of Abimelech's army, Gen. xxi. 22; xxvi. 26.

Phī'l'a-dēl'phī-ā (*brotherly love*). A city of Lydia in Asia Minor, and seat of one of the seven churches of Asia, Rev. i. 11; iii. 7-13.

Phī-lār'chus. A cavalry leader, 2 Macc. viii. 32.

Phī-lē'mon (*friendship*). A Christian convert at Colosse in Phrygia, to whom Paul wrote an epistle during his captivity at Rome, in favor of Onesimus, Philemon's servant. Eighteenth N. T. book.

Phī-lē'tus (*amiable*). The convert whom Paul denounced for error, 2 Tim. ii. 17.

Phī'līp (*lover of horses*). (1) The apostle of Betsaida, of whom little is known, Matt. x. 3; Mark iii. 18; Luke vi. 14; John vi. 5-9; Acts i. 13. (2) The evangelist and deacon, resident at Caesarea, and preacher throughout Samaria, Acts vi. 5; viii. 5-13; xxi. 8-10. (3) The tetrarch. [HEROD.] (4) Husband of Herodias, Matt. xiv. 3. [HEROD.] (5) Governor of Jerusalem under Antiochus, and regent of Syria, 2 Macc. v. 22. (6) Philip V., king of Macedonia, 1 Macc. viii. 5. (7) King of Macedonia, b. c. 360-336, and father of Alexander the Great, 1 Macc. i. 1.

Phī-līp'pī (*city of Philip*). City in Macedonia, founded by Philip II., 12 miles from the port of Neapolis. Paul founded a vigorous church there, Acts xvi.; xx. 1-6.

Phī-līp'pī-āng. Dwellers in Philippi. Paul's epistle to the Christians there was written from Rome, A. D. 62 or 63. In it he sends thanks for gifts, praises their Christian walk and firmness, warns against Judaizing tendencies, and exhorts to steadfast faith.

Phī-līs'tjā (*land of sojourners*). The plain and coast country on the southwest of Palestine, which imparted its name to Palestine, Ps. lx. 8; lxxvii. 4; cviii. 9. [PALESTINE.]

Phī-līs'tines (*villagers*). Dwellers in Philistia. Origin disputed, but associated with Cretans; also with the Caphtorim of Egypt, Jer. xvii. 4; Am. ix. 7. Permanent settlers in time of Abraham, Gen. xxi. 32. Wealthy, energetic, and warlike, with many strong cities. Land not conquered by Joshua. Gaza, Ashkelon, Ashdod, Gath, and Ekron, their chief strongholds. Subdued by David, 2 Sam. v. 17-25; but became practically independent under the kings. Disappeared as a distinct people after the time of the Maccabees.

Phī-lō'lō-gus (*learned*). A Roman Christian saluted by Paul, Rom. xvi. 15.

Phī-lōs'ō-phŷ (*loving wisdom*). The prominent Grecian schools of philosophy in N. T. times were the Stoic and Epicurean, Acts xvii. 18. But the most formidable enemy of early Christian thought was the tendency of the learned to engraft the

speculations of Eastern Gnosticism and Greek philosophy upon the evolving doctrines of Christianity, 1 Cor. i. 18-27; 1 Tim. vi. 20; Col. ii. 8, etc.

Phīn'e-es. Apocryphal form of Phinehas.

Phīn'e-has (*brazen mouth*). (1) Chief of the Korbite Levites, and high priest, Ex. vi. 25; Num. xxv. 6-15; Josh. xxii. 30-32. (2) Wicked son of Eli, 1 Sam. i. 3; ii. 34; iv. 4-19; xiv. 3. (3) A Levite, Ez. viii. 33.

Phī'son. Greek form of Pison, Ecclus. xxiv. 25.

Phlō'gon (*burning*). A Roman Christian saluted by Paul, Rom. xvi. 14.

Phoe'be. [PHEBE.]

Phoe-nī'cīā (*land of palm-trees*). Phenicia in Acts xxi. 2. Phenice in Acts xi. 19; xv. 3. In O. T. referred to as Tyre and Sidon; or coasts of Tyre and Sidon. The small coast country north of Palestine, noted for its commercial enterprise, learning, and skill in arts. Included in the Land of Promise but never conquered, Josh. xiii. 4-6. David and Solomon employed its sailors and artisans, 2 Sam. v. 11; 1 Kgs. v.



Philadelphia. (See p. 85.)

Phoe-nī'cīans. Dwellers in Phenicia. In intimate commercial, political, and even religious relations with Hebrews, 1 Kgs. xvi. 31-33; xviii. 40; 1 Chr. xiv. 1; Isa. xxiii.; Ezek. xxvii. 2-8.

Phr'yē'-ī-ā (*barren*). An undefined section of Asia Minor, out of which several Roman provinces were formed, Acts ii. 10; xvi. 6; xviii. 23.

Phūd. Judith ii. 23. [PHUT.]

Phū'rah (*bough*). Armor-bearer of Gideon, Judg. vii. 10, 11.

Phū'rim, Esth. xi. 1. [PURIM.]

Phūt, Pūt (*bow*). Son of Ham, Gen. x. 6; 1 Chr. i. 8. Name is rendered Libya and Libyans, people of north Africa, in Jer. xlv. 9; Ezek. xxx. 5; xxxviii. 5.

Phū'vah (*mouth*). Son of Issachar, Gen. xlv. 13. Pua, Num. xxvi. 23. Puah, 1 Chr. vii. 1.

Phy-gē'l'us (*fugitive*). A Christian pervert of Asia, 2 Tim. i. 15.

Phy-lāc'te-r'y (*safeguard*). [FRONTLET.]

Phī-bō'seth (*house of Bast*). City of Lower Egypt, on Pelusiac branch of the Nile. Bubastis of the Greeks, noted for its temple of Bast, goddess of fire, Ezek. xxx. 17.

Pīc'tūre (*painting*), Ezek. xxiii. 14; Prov. xxv. 11. Sculptures, reliefs, or cornices, meant. Movable or hanging pictures not favored by Hebrews.

Pī'ce (*part*). In O. T., "pieces of gold," "pieces of silver," may well be read shekels' weight, or shekels, of gold or silver, Gen. xx. 16; 2 Kgs. v. 5. In N. T., "pieces," Matt. xxvi. 15; xxvii. 3-9, are unknown. In Luke xv. 8, for "pieces" read drachmas.

Pīg'eōn (*chirping bird*). [DOVE.]

Pī-ha-hī'roth (*place of sedges*). Last Israelite encampment before crossing the Red Sea, Ex. xiv. 2, 9; Num. xxxiii. 7, 8.

Pī'lāte (*spear-armed*). Pontius Pilate in Matt. xxvii. 2. Sixth Roman procurator of Judea, A. D. 26-36. Official residence at Cæsarea, with judicial visits to other places. Christ was brought before him at Jerusalem for judgment. He found no guilt, but lost his moral courage in the presence of the mob. Eventually banished to Gaul, Luke xxiii. 1-7; John xvii. 27-40; xix.

Pīl'dāsh (*flame*). Son of Nahor, Gen. xxii. 22.

Pīl'e-hā (*worship*). A co-covenanter, Neh. x. 24.

Pīl'tar (*pīle*). Prominent in Oriental architecture, monumental evidences, and scripture metaphor, Gen. xxviii. 18; xxxv. 20; Ex. xiii. 21; Josh. xxiv. 26; Judg. xvi. 25-30; 1 Tim. iii. 15; Rev. iii. 12.

Pīlled (*peeled*). Peeled, stripped, plundered, Gen. xxx. 37, 38; Isa. xviii. 2.

Pīl'tāl (*saved*). A priest, Neh. xii. 17.

Pīne (*pitch*). Disputed rendering. Probably plane-tree is meant, Isa. xli. 19; lx. 13.

Pīn'ga-cle (*feather, edge*). Not a pinnacle, or summit, but the pinnacle, or wing, of the temple, Matt. iv. 5; Luke iv. 9.

Pī'non (*darkness*). A duke of Edom, Gen. xxxvi. 41.

Pīpe. Flute. Type of perforated wind instruments, as the harp was of stringed instruments, 1 Sam. x. 5; 1 Kgs. i. 40; Isa. v. 12.

Pī'ram (*fleet*). An Amorite king, Josh. x. 3.

Pī'r'a-thon (*princely*). Now Ferata, six miles southwest of Shechem, Judg. xii. 15.

Pī'r'a-thon-ite'. Dweller in Pirathon, Judg. xii. 13, 15; 1 Chr. xxvii. 14.

Pīg'ah (*hill*). The elevation, in Moab, whence Moses viewed the Promised Land, Num. xxi. 20; Deut. iii. 27; iv. 49; xxiv. 1.

Pī-sīd'ī-ā (*pitchy*). A province of Asia Minor, with Antioch as its capital. Twice visited by Paul, Acts xiii. 14; xiv. 21-24.

Pī'son (*flowing*). One of the four rivers of Eden. Unlocated, Gen. ii. 11.

Pīs'pah (*swelling*). An Asherite, 1 Chr. vii. 38.

Pīt (*well*). Cistern or well, Gen. xxxvii. 20; grave, Ps. xxviii. 1; game-trap, Ezek. xix. 8; device, Ps. cxix. 85; Prov. xxvi. 27.

Pītch (*pine-resin*). The pitch of scripture was asphalt or bitumen, found in Dead Sea regions. Used for mortar, cement, calk, etc., Gen. vi. 14; xi. 3; Ex. ii. 3; Isa. xxxiv. 9.

Pītch'er (*goblet, wine-vessel*). A large earthen water-jar with one or two handles, Gen. xxiv. 15-20; Mark xiv. 13; Luke xxii. 10.

Pīt'hom (*house of Tum*). A store-city of Egypt, built by the Israelites, Ex. i. 11.

Pīt'hon (*harmless*). A son of Micah, 1 Chr. viii. 35.

Plāgue (*blow*). Pestilential disease, Lev. xiii. 2-8; Luke. 25. Any calamitous visitation, Mark v. 29; xxvi. vii. 21. The judgments of God on Egypt are called plagues. They were (1) Nile changed to blood, Ex. vii. 14-25. (2) Visitation of frogs, Ex. viii. 1-15. (3) Lice, Ex. viii. 16-19. (4) Flies, Ex. viii. 20-32. (5) Murrain, Ex. ix. 1-7. (6) Boils, Ex. ix. 8-12. (7) Hail, Ex. ix. 13-35. (8) Locusts, Ex. x. 1-20. (9) Darkness, Ex. x. 21-28. (10) Smiting of the firstborn, Ex. xii. 29, 30.

Plāin (*flat*). Hebrew words so rendered have various significations. Plain, Gen. xi. 2; meadow, Judg. xi. 33; oak-grove, Gen. xlii. 18.

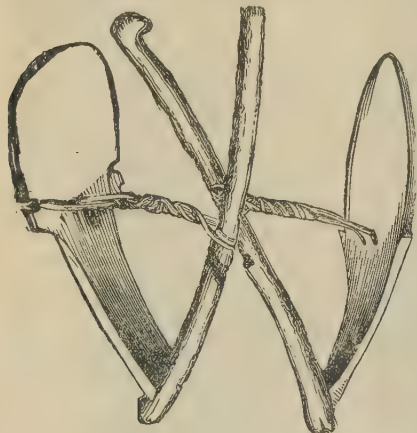
Plāit'ing (*folding*). Folding or pleating, as of the hair, 1 Pet. iii. 3.

Plān'et (*wanderer*). The reference is evidently to the signs of the zodiac, as in marg. 2 Kgs. xxiii. 5.

Plās'ter (*forming on*). Used by Hebrews as wall and stone coating, Lev. xiv. 42; Deut. xxvii. 2, 4; Dan. v. 5.

Plēdge (*holding before*). [EARNST.] [LOAN.]

Plē'fa-dēs or **Plei'ā-dēs** (*daughters of Pleione*). The "seven stars." A group of stars in the constellation Taurus, Job ix. 9; xxxviii. 31; Am. v. 8.



Eastern Plow and Hoe.

Plow (*plowland*). In early times, a crude implement made of a forked stick, one branch of which was shod, or shored, with iron. Drawn by oxen, camels, and asses, Gen. xiv. 6; Deut. xxii. 10; Job i. 14.

Pōch'e-rēth (*beguiling*). His children returned, Ez. ii. 57; Neh. vii. 59.

Pō'ēt-rŷ (*made up*). Hebrew literature largely poetical, and of lyrical style. Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon are distinctively poetical.

Pōll (*head*). The head, Num. iii. 47. To cut the hair, 2 Sam. xiv. 26.

Pōllux. [CASTOR and POLLUX.]

Pome'grān-āte (*many-seeded fruit*). A low,

straight-stemmed tree, native of Persia, Syria, and Arabia, bearing an orange-like fruit, Num. xiii. 23; Deut. viii. 8; S. of Sol. iv. 3; vi. 7; viii. 2.

Pōm'mels (*knobs*). Globular ornaments on the capitals of pillars, 2 Chr. iv. 12, 13. Called "bowls" in 1 Kgs. vii. 41.

Pōnds (*confined*). Egyptian ponds were pools left by subsidence of the Nile waters, Ex. vii. 19. Fish-ponds in Isa. xix. 10.

Pōn'ti-us Pīlātē. [PILATE.]

Pōn'tus (*the sea*). Northeastern province of Asia Minor, bordering on the Pontus Euxinus, Euxine Sea. Empire of Mithridates, defeated by Pompey, b. c. 66. Many Jews settled there, Acts ii. 9; xviii. 2; 1 Pet. i. 1.

Pool (*hole*). Artificial reservoir for water. Very necessary in the East and sometimes built very elaborately and expensively, Eccl. ii. 6; Isa. xlii. 15.

Poor (*bare*). Poor especially cared for under Jewish dispensation, Ex. xxiii. 6; Lev. xix. 9, 10; Deut. xv. 7. Spirit continued, Luke iii. 11; xiv. 13; Acts vi. 1.

Pōp'lār (*butterfly-leaf*). The white poplar supposed to be meant, Gen. xxx. 37; Hos. iv. 13.

Pōr'a-thā (*favoured*). A son of Haman, Esth. ix. 8.

Pōrch (*door*). In oriental architecture, veranda, colonnade, vestibule, Judg. iii. 23; 1 Chr. xxviii. 11; John x. 23. Any passage from street to inner hall, Matt. xxvi. 71.

Pōr'ci-us Fēs'tus, Acts xxiv. 27. [FESTUS.]

Pōr'ters (*gate-keepers*). Keepers of city, temple, palace, and private gates and doors. The temple had 4000 of them, in classified service, 2 Sam. xviii. 26; 2 Kgs. vii. 10; 1 Chr. xxiii. 5; xxvi. 1-19; 2 Chr. xxxi. 14.

Pōs'i-dō'nī-as. Nicanor's envoy to Judas, 2 Macc. xiv. 19.

Pōsts (*placed*). Runners, messengers, on foot, on horses, or on dromedaries, Esth. viii. 10-14; Job ix. 25; Jer. li. 31.

Pōt (*drinking-vessel*). Pots of various designs, sizes, and uses. Made of clay or metal, Lev. vi. 28; 1 Sam. ii. 14; 2 Kgs. iv. 2; Jer. xxxv. 5; Ezek. iv. 9.

Pōt'ī-phar (*belonging to the sun*). Captain of Pharaoh's guard, Gen. xxxvii. 36; xxxix.

Pō-tī'=phe-rah (*belonging to the sun*). A priest of On, in Egypt, and father-in-law of Joseph, Gen. xli. 45.

Pōt'sherd (*pot-fragment*). A piece of broken pottery, Prov. xxvi. 23.

Pōt'tāge (*pot-cooked*). A thick stew of meat or vegetables, or both, Gen. xxv. 29; 2 Kgs. iv. 39.

Pōt'ter's Field. The burial-ground for strangers, outside of Jerusalem, bought with the betrayal money, Matt. xxvii. 7. [ACELDAMA.]

Pōt'ter-y (*pot-ware*). A very ancient art and carried to great perfection. Vessels variously moulded, and often elaborately decorated. The ceramic art furnishes many valuable contributions to ancient history, Gen. xiv. 14; 1 Chr. iv. 23; Isa. xli. 25; Jer. xviii. 3.

Pound (*weight*). A weight; the maneh, 1 Kgs. x. 17; Ez. ii. 69; Neh. vii. 71. One sixtieth of a Grecian talent, Luke xix. 13-27.

Præ-tō'rī-um (*governor's headquarters*). The court, hearing-hall, and judgment-hall, of a Roman governor, wherever he might be, Matt. xxvii. 27; Mark xv. 16; John xviii. 28; Acts xxiii. 35; Phil. i. 13.

Prāyer (*seeking favor*). Reverent petition to a divinity a universal custom. The Jews had three daily periods of prayer: 9 A. M., 12 M., 3 P. M., Ps. lv. 17; Dan. vi. 10.

Prēg'ent. [GIFT.]

Pricks. [GOADS.]

Priēst (*presbyter, elder*). Representative



Pomegranates.

of man in things appertaining to God. Assistants of Moses as mediator, Ex. xxiv. 5. Function of priesthood conferred on Levites, Ex. xxviii. Priests divided into regular courses, 1 Chr. xxiv. 1-19; 2 Chr. xliii. 8; Luke i. 5.

Prince (*first*). In Bible sense, patriarch, head of a family or chief of a tribe; governor or magistrate, 1 Kgs. xx. 14; satrap or ruler, Dan. vi. 1.

Prin''ci-pāl'i-ty. Territory of a prince. Seemingly an order of angels in Eph. i. 21; vi. 12; Col. i. 16; ii. 10.



Potter at Work. (See p. 87.)

Pris'cā (*ancient*), 2 Tim. iv. 19. [PRISCILLA.]

Pris-cil'lā (*little Prisca*). Wife of Aquila, Acts xviii. 2, 18, 26; Rom. xvi. 3.

Prig'on (*seizing*). Ward or lock-up, Lev. xxiv. 12; Num. xv. 34; well or pit, Gen. xxxvii. 24; Jer. xxxviii. 6-11; part of a palace, 2 Chr. xvi. 10; Jer. xxxii. 2; Acts xxiii. 10, 35.

Prōch'o-rus (*choir leader*). One of the first seven deacons, Acts vi. 5.

Prō-cōn'sul (*for a consul*). A Roman official, beneath a consul, who exercised authority in a province. Appointed by the senate, Acts xiii. 7; xix. 38.

Prōc-ū-rā'tor (*caring for*). A Roman provincial officer, governor, or viceroy, appointed by the emperor, Matt. xxvii. 1; Acts xxiii. 24; xxvi. 30.

Prōg-nōs'ti-cā'tōr (*knowing before*). Conjuror and fortune-teller, aided by the heavenly bodies, Isa. xlvii. 13.

Prōph'et (*speaking beforehand*). Who tells the future under God's inspiration. The prophetic order embraced political, as well as spiritual, advisers and warners. The books of seventeen—four greater and thirteen lesser prophets—are comprised in the O. T. Christ is the preëminent and eternal prophet, Luke xxiv. 27, 44.

Prōs'ē-lŷte (*come to*). A convert to the Jewish faith. "Stranger" in O. T., Deut. x. 18, 19; Matt. xxiii. 15; Acts xiii. 43.

Prōv'erb (*for a word*). Wise utterance; enigma, Num. xxi. 27. The proverbs, collected and poetically

arranged by Solomon, or by his authority, constitute the twentieth O. T. book.

Psālms (*play a stringed instrument*). In Hebrew, "Praises." The collection of one hundred and fifty lyrics which compose the nineteenth O. T. book. The liturgical hymnbook of the Hebrews, and accepted by early Christians. Authorship of seventy of them ascribed to David. The most perfect specimens of Hebrew poetry extant.

Psāl'tēr-ŷ (*play on a stringed instrument*). A stringed instrument to accompany the voice, and supposed to resemble a guitar, 2 Sam. vi. 5; 2 Chr. ix. 11. The original frequently translated "viol," Isa. v. 12; xiv. 11.

Ptōl'mē-us, Ptōl'mē-my. (1) The Ptolemies were a race of Egyptian kings sprung from Ptolemy Soter, who inherited that portion of the conquests of Alexander the Great. They are supposed to be alluded to in the visions of Daniel. Ptolemy I., Soter, B. C. 323-285, Dan. xi. 5. Ptolemy II., Philadelphus, B. C. 285-247, Dan. xi. 6. Ptolemy III., Euergetes, B. C. 247-222, Dan. xi. 7-9. Ptolemy IV., Philopator, B. C. 222-205, Dan. xi. 10-12. Ptolemy V., Epiphanes, B. C. 205-181, Dan. xi. 13-17. Ptolemy VI., Philometor, B. C. 181-146, Dan. xi. 25-30. Their kingdom fell under Rome. (2) Father of Lysimachus, Greek translator of Esther, Esth. xi. 1.

Ptōl'mē-mā'is, Acts xxi. 7. [ACCHO.]

Pū'ā, Num. xxvi. 23. [PHUVAH.]

Pū'ah (*mouth*). (1) Father of Tola, a judge of Israel, Judg. x. 1. (2) An Egyptian midwife, Ex. i. 15.

Pūb'lī-can (*people's servant*). Gatherer of public revenue; tax-collector, abhorred by Jews, Matt. xviii. 17; Luke iii. 12, 13; xix. 2.

Pūb'lī-us (*common*). Governor of the island of Melita, Acts xxviii. 7, 8.

Pū'dens (*modest*). A Roman Christian who saluted Timothy, 2 Tim. iv. 21.

Pū'hites. A Judahite family, 1 Chr. ii. 53.

Pūl (*lord*). (1) A possible African region, Isa. lvi. 19. (2) A king of Assyria, 2 Kgs. xv. 19, 20.

Pūlse (*potlage*). Peas, beans, lentils, etc., and, in a Hebrew sense, perhaps the cereals, Dan. i. 12-16.

Pūn'ish-ment (*pain*). Capital punishment was by hanging, 2 Sam. xxi. 6; stoning, Ex. xvii. 4; John x. 31; burning, Gen. xxxviii. 24; shooting, Ex. xix. 13; the sword, 1 Kgs. ii. 25; drowning, Matt. xviii. 6; sawing, 2 Sam. xii. 31; crucifixion. The death penalty was inflicted for parental reviling, blasphemy, adultery, rape, idolatry, perjury. Secondary punishments were generally those of retaliation, an "eye for an eye," etc., Ex. xxi. 23-25; Deut. xix. 18-21.

Pū'nites. Descendants of Phuvah, or Pua, Num. xxvi. 23.

Pū'n'on (*darkness*). A desert encampment, Num. xxxiii. 42.

Pū'rī-fi-cā'tion (*cleansing*). A ritualistic form and sanitary precaution among Hebrews, Lev. xiv. 4-32; Mark vii. 3, 4; John xi. 55.

Pū'r'im (*lots*). The Jewish festival commemorating the preservation of the Jews in Persia. Celebrated yearly on 14th and 15th of the month Adar, Esth. iii. 7; ix. 20-32.

Pūt, 1 Chr. i. 8. [PHUT.]

Pū-tō-o-lī (*sulphurous wells*). Now Pozzuoli, seaport of Campania, on Bay of Naples, Acts xxviii. 13.

Pū'ti-el (*afflicted*). Father-in-law of Eleazar, Ex. vi. 25.

Pŷ'garg (*white-rumped*). A species of antelope, Deut. xii. 5.

Pÿr'rhus. Father of Sopater, in R. V., Acts xx. 4.
Pÿ'thon (*serpent*). Pythian Apollo, Acts xvi. 16 marg.

Q

Quāils (*quackers*). Quails of the Old World species, *Coturnix coturnix*, abound in the Arabian desert, and migrate northward, in spring, in enormous flocks, Ex. xvi. 13; Num. xi. 31, 32; Ps. cv. 40.

Quār'tus (*fourth*). A Christian at Corinth, Rom. xvi. 23.

Quā-tēr'nī-on (*file of four*). A Roman guard of four soldiers, two of whom watched prisoners within the door, and two watched the door outside, Acts xii. 4-10.



Puteoli. (See p. 88.)

Quēen (*woman*). The three Hebrew words so rendered imply a queen-regnant, queen-consort, and queen-mother, with a dignity very like that of the present day, 1 Kgs. ii. 19; x. 1; xv. 13; Esth. i. 9; ii. 17; Jer. xlii. 18; xxix. 2.

Quēen of Heaven. The moon, worshipped as Astoreth or Astarte by idolatrous Hebrews, Jer. vii. 18; xlv. 17-25.

Quick'sānds. The Syrtis, greater and lesser. Two dangerous sandbanks or shoals off the north coast of Africa between Carthage and Cyrene, Acts xxvii. 17.

Quiv'er (*cover*). Case or cover for arrows, Gen. xxvii. 3; Job xxxix. 23.

R

Rā'a-mah (*shaking*). Son of Cush, and father of a trading tribe on the Persian Gulf, Gen. x. 7; Ezek. xxvii. 22.

Rā'a-mī'ah (*God's thunder*). A chief who returned, Neh. vii. 7. Reelaiah, Ez. ii. 2.

Rā-ām'sēg, Ex. i. 11. [RAMESES.]

Rāb'bah (*great*). (1) A strong Ammonite city east of Jordan; rebuilt by Ptolemy Philadelphus, B. C. 285-247, and called Philadelphia, Josh. xiii. 25; 2 Sam. xi. 1; xii. 27-29; 1 Chr. xx. 1. Rabbath-ammon, *i. e.*, Rabbath of the Ammonites, or of the chil-

dren of Ammon, in Deut. iii. 11; 2 Sam. xii. 26; xvii. 27; Jer. xlix. 2; Ezek. xxi. 20. (2) Town in Judah, Josh. xv. 60.

Rāb' bath=am'mōn. [RABBAH.]

Rāb' bath=mō'ab. [RAB.]

Rāb'bī (*my master*). A title of respect applied to Hebrew doctors and teachers. Applied also to priests, and to Christ, Matt. xxiii. 7; Mark ix. 5; John i. 38. Rabboni in John xx. 16.

Rāb'bith (*many*). Town in Issachar, Josh. xix. 20.

Rāb-bō'nī, John xx. 16. [RABBI.]

Rāb'māg (*chief of magi*). An important office at the court of Babylonia, Jer. xxxix. 3, 13.

Rāb'sa-ris (*chief of eunuchs*). (1) An Assyrian general, 2 Kgs. xviii. 17. (2) A Babylonian prince, Jer. xxxix. 3, 13.

Rāb'sha-keh (*cup bearer*). An Assyrian general, 2 Kgs. xviii. 17-37; xix.; Isa. xxxvi.

Rā'cā (*worthless*). A Hebrew term of contempt and reproach, Matt. v. 22.

Rāce (*rush*). As a public game, not patronized by Hebrews. A favorite game with Greeks and Romans, 1 Cor. ix. 24; Heb. xii. 1.

Rā'chāb. Greek form of Rahab, Matt. i. 5.

Rā'chāl (*trade*). A town in southern Judah, 1 Sam. xxx. 29.

Rā'chel (*ewe*). Daughter of Laban, wife of Jacob, and mother of Joseph and Benjamin, Gen. xxix.-xxxv.

Rād'da-i (*trampling*). Brother of David, 1 Chr. ii. 14.

Rā'gāu. (1) Judith i. 5. [RAGES.] (2) Luke iii. 35. [REU.]

Rā'gēs. City in Media, Tob. i. 14.

Rā-gū'el (*friend of God*). (1) A priest, or prince, of Midian, Num. x. 29. Reuel in Ex. ii. 18. (2) Father-in-law of Tobias, Tob. iii. 7.

Rā'hāb (*large*). (1) The harlot of Jericho who received the spies, and married Salmon, Josh. ii. 1-21; vi. 17-25; Ruth iv. 21; Matt. i. 5. (2) Symbolical term for Egypt, implying insolence and violence, Ps. lxxxix. 10; Isa. li. 9.

Rā'hām (*belly*). A descendant of Caleb, 1 Chr. ii. 44.

Rā'hel, Jer. xxi. 15. [RACHEL.]

Rāin. The early rains of Palestine fall in October, in time for seeding; the later, in April, in time for fruits. May to October is the dry season, Deut. xi. 14; Hos. vi. 3; Joel ii. 23.

Rāin/bōw. A sign of the covenant that the earth should not again be destroyed by water, Gen. ix. 12-17.

Rā'kem (*flower culture*). Descendant of Manasseh, 1 Chr. vii. 16.

Rāk'kāth (*coast*). A fenced city in Naphtali, Josh. xix. 35.

Rā'kōn (*void*). Town in Dan, near Joppa, Josh. xix. 46.

Rām (*high*). (1) A Judahite, 1 Chr. ii. 9. Aram, Matt. i. 3, 4; Luke iii. 33. (2) Son of Jerahmeel, 1 Chr. ii. 25. (3) Kinsman of Elihu, Job xxxii. 2.

Rām (*strong*). (1) Male of the sheep, or any ovine species, Gen. xxii. 13. (2) The battering-ram for breaking down gates and walls, Ezek. iv. 2; xxi. 22.



Quail. (See p. 89.)

Rā'mā, Matt. ii. 18. [RAMAH.]

Rā'mah (*height*). (1) City in Benjamin, near Jerusalem, Josh. xviii. 25; 1 Kgs. xv. 17-22. Point of departure for Jewish captives, Jer. xxxix. 8-12; xl. 1. (2) Birthplace of Samuel, 1 Sam. i. 19; vii. 17. (3) A border place of Asher, Josh. xix. 29. (4) Town in Naphtali, Josh. xix. 36. (5) Ramoth-gilead, 2 Kgs. viii. 28, 29. (6) A place repopled by returned captives, Neh. xi. 33.

Rā'math-ā'im-zō'phim (*two watch-towers*). Full form of the town in which Samuel was born, 1 Sam. i. 1. [RAMAH, 2.]

Rām'ā-them. A part of Samaria added to Judea, 1 Macc. xi. 34.

Rā'math-ite. Dweller in Ramah, 1 Chr. xxvii. 27.

Rām'slaw-lē'hī (*hill of the jaw bone*). Where Samson slew the Philistines, Judg. xv. 17.

Rā'math-miz'peh (*watch-tower hill*). A border town of Gad, Josh. xiii. 26.

Rām'ath of the South. A border place of Simeon, Josh. xix. 8; 1 Sam. xxx. 27.

Rā-mē'sēg, **Rā-ām'sēg** (*sun-born*). Country and city in lower Egypt, associated with Goshen; the city being the capital, and one of the Pharaohs' store-cities, located on the Pelusiac mouth of the Nile, Gen. xlvii. 11; Ex. i. 11; xii. 37; Num. xxxiii. 3, 5.

Rā-mī'ah (*exaltation*). One who had taken a foreign wife, Ez. x. 25.

Rā'moth (*high*). A son of Bani, Ez. x. 29.

Rā'moth-gī'e-ād (*heights of Gilead*). An ancient Amorite stronghold east of Jordan, and chief city of Gad. Both a Levitical city and city of refuge. Centre of one of Solomon's commissary districts, Deut. iv. 43; Josh. xx. 8; xxi. 38; 1 Kgs. i. 13.

Rām's Hōrns, Josh. vi. 4-20. [CORNET.]

Rā'phā (*tall*). (1) A Benjamite, 1 Chr. viii. 2. (2) A descendant of Saul, 1 Chr. viii. 37.

Rā'phā-el (*God's healer*). One of the seven holy angels, Tob. xii. 15.

Rāph'ā-im. An ancestor of Judith, Judith viii. 1.

Rā'phōn. A city in Gilead, 1 Macc. v. 37.

Rā'phu (*healed*). Father of the Benjamite spy, Num. xiii. 9.

Rās'seg. A land ravaged by Holofernes, Judith ii. 23.

Rā-thū'mus, 1 Esdr. ii. 16. [RAHUM.]

Rā'ven (*seizer*). An unclean bird of the crow (*corvus*) family. Translation much disputed, Lev. xi. 15; 1 Kgs. xvii. 6; S. of Sol. v. 11.

Rā'zīs. An elder at Jerusalem, 2 Macc. xiv. 37-46.

Rā'zor (*scraper*). Known to and much used by Hebrews. Levites shaved the entire body, Lev. xiv. 8; Num. vi. 9, 18; viii. 7; Judg. xiii. 5; Acts xviii. 18.

Rē'a-ī'ā (*seen of God*). A Reubenite prince, 1 Chr. v. 5.

Rē'a-ī'ah (*seen of God*). (1) A Judahite, 1 Chr. iv. 2. (2) His children returned, Ez. ii. 47; Neh. vii. 50.

Rē'bā (*fourth*). A Midianite king slain by Israel, Num. xxxi. 8; Josh. xiii. 21.

Rē-bēc'cā. Greek form of Rebekah, Rom. ix. 10.

Rē-bēk'ah (*snares*). Wife of Isaac and mother of Jacob and Esau, Gen. xxii. 23; xxiv.-xxviii.; xlix. 31.

Rē'chāb (*horseman*). (1) Father of Jehonadab, 2 Kgs. x. 15, 23; 1 Chr. ii. 55. (2) A traitorous captain under Ishbosheth, 2 Sam. iv. 2, 5-9. (3) Father of Malchiah, an assistant wall-builder, Neh. iii. 14.

Rē'chab-ites. Kenite or Midianite descendants of Rechab, 1 Chr. ii. 55, who became an order or sect — said to still exist near Mecca — whose tenets were abstinence from wine, tent habitations only, freedom from agricultural labor, Jer. xxxv. 2-19.

Rē'chah (*utmost*). Place unknown, 1 Chr. iv. 12.

Rē-cōr'der (*record keeper*). The high and responsible office of annalist and royal counselor in the Hebrew state, 2 Sam. viii. 16; xx. 24; 1 Kgs. iv. 3; 1 Chr. xviii. 15.

Rē-dēm' (*buying back*). In O. T., buying back a forfeited estate. Metaphorically, freeing from bondage, Ex. vi. 6; Isa. xliii. 1. In N. T., rescuing or ransoming from sin and its consequences, Matt. xx. 28; Gal. iii. 13; 1 Pet. i. 18.

Rēd Sēa. The arm of Gulf of Aden which separates Egypt from Arabia. "The sea," Ex. xiv. 2, 9, 16, 21, 28; xv. 1-19; Josh. xxiv. 6, 7. "Egyptian sea," Isa. xi. 15. "Sea of Suph," *weedy or reedy sea*, translated "Red Sea," Ex. x. 19; xiii. 18; xv. 4; xiii. 31; Num. xxi. 4. In N. T., the Greek "Erythraean," or Red Sea, Acts vii. 36. At its head it separates into gulfs of Akaba and Suez, the latter of which the Israelites crossed.

Rēed (*rod*). Used generically for the tall grasses, sedges, flags, or rushes which grow in marshy soils. Applied to various uses by Hebrews, and source of frequent metaphor, 2 Kgs. xviii. 21; Job xl. 21; Isa. xix. 6; Ezek. xxix. 6; Matt. xi. 7; xii. 20; xxvii. 29.

Rē'el-ā'jah, Ez. ii. 2. [RAAMIAH.]

Rē-fī'ner (*who makes fine*). A worker in precious metals, Isa. i. 25; Jer. vi. 29; Mal. iii. 3.

Rē'fuge, *Cities of*. The six Levitical cities set apart for the temporary escape of involuntary manslayers, Num. xxxv. 6, 11-32; Deut. xix. 7-9; Josh. xx. 2-8. [CITY.]

Rē'gem (*friend*). A descendant of Caleb, 1 Chr. ii. 47.



Four-horned Ram. (See p. 90.)

Rē'gem-mē'lech (*royal friend*). A messenger sent by captive Jews to inquire about the ritual, Zech. vii. 2.

Rē-gēn'ēr-ā'tion (*begetting again*). The renovation of the world at and after the second coming of Christ, Matt. xix. 28. The new birth from the Holy Spirit, Tit. iii. 5.

Rē'hā-bī'ah (*enlarged*). Only son of Eliezer, 1 Chr. xxiii. 17.

Rē'hōb (*breadth*). (1) Father of Hadadezer, king of Zobah, 2 Sam. viii. 3, 12. (2) A co-covenanter, Neh. x. 11. (3) Spot where the journey of the spies ended, Num. xiii. 21; 2 Sam. x. 8. Both-rehob in 2 Sam. x. 6. (4) Place in Asher, Josh. xix. 28. (5) A Levitical town in Asher, Josh. xix. 30.

Rē'hō-bō'am (*emancipator*). Son of Solomon, 1 Kgs. xi. 43; xiv. 21, and successor to his father's throne, B. C. 975-958. During his reign the ten tribes, under Jeroboam, revolted and set up the kingdom of Israel. Shishak, of Egypt, captured Jerusalem from him, 1 Kgs. xiv. 21-31.

Rē-hō'both (*places*). (1) A city of Assyria founded by Asher or Nimrod, Gen. x. 11, 12. (2) A city on the Euphrates, home of Shaul or Saul, an early Edomite king, Gen. xxvi. 37; 1 Chr. i. 48. (3) The third well dug by Isaac. It is located south of Beersheba, Gen. xxvi. 22.

Rē'hūm (*merciful*). Levites and returned captives, Ez. ii. 2; iv. 8, 9, 17, 23; Neh. iii. 17; x. 25; xii. 3. Nehum in Neh. vii. 7, and Harim in xii. 15.

Rē'ī (*friendly*). A friend of David, 1 Kgs. i. 8.

Reins (*kidneys*). Once believed to be the seat of emotions; hence coupled with the heart, Ps. vii. 9; xvi. 7; Jer. xvii. 10; xx. 12.

Rē'kem (*flowered*). (1) A Midianite king slain by the Israelites, Num. xxxi. 8; Josh. xiii. 21. (2) Son of Hebron, 1 Chr. ii. 43, 44. (3) Town in Benjamin, Josh. xviii. 27.

Rēm'a-l'iah (*God-exalted*). Father of Pekah, king of Israel, 2 Kgs. xv. 25-37.

Rē'meth (*height*). Town in Issachar, Josh. xix. 21.

Rēm'mon (*pomegranate*). Town in Simeon. Properly Rimmon, Josh. xix. 7.

Rēm'mon-meth'o-ār (*Remmon to Neah*). A landmark of Zebulun, Josh. xix. 13.

Rēm'phan. An idol worshipped secretly by the Israelites in the wilderness, Acts vii. 43. Rephan in R. V. Chiun, Amos v. 26.

Rē'pha-el (*God-healed*). A Levite porter, 1 Chr. xxvi. 7.

Rē'phah (*wealth*). An Ephraimite, 1 Chr. vii. 25.

Rēph'a-iah (*God-healed*). (1) Descendant of David, 1 Chr. iii. 21. (2) A Simeonite chief, 1 Chr. iv. 42. (3) Descendant of Issachar, 1 Chr. vii. 2. (4) Descendant of Saul, 1 Chr. ix. 43. Rapha in viii. 37. (5) A wall-repairer and ruler of half of Jerusalem, Neh. iii. 9.

Rēph'a-īm (*giants*). (1) A giant race east of Jordan, and probably driven to the west side, Gen. xiv. 5; xv. 20. (2) "Valley of Rephaim" was a landmark of Judah, and supposedly the valley stretching from Jerusalem to Bethlehem, Josh. xv. 8; 2 Sam. v. 18; Isa. xvii. 5.

Rēph'i-dim (*rests*). Last Israelite encampment before Sinai, Ex. xvii. 1, 8-16; xix. 2.

Rē'sen (*bridle*). An Assyrian city built by Asher or Nimrod, Gen. x. 12.

Rē'sheph (*fire*). A descendant of Ephraim, 1 Chr. vii. 25.

Rēs'ūr-rēc'tion (*rising again*). The rising again from the dead, Ps. xvi. 10, 11; Matt. xvi. 21; xx. 19; Acts ii. 31.

Rē'u (*friend*). Son of Peleg, Gen. xi. 18-21.

Reuben (*behold a son!*). Eldest son of Jacob and Leah, Gen. xxx. 32. Lost his birthright through crime, Gen. xxxv. 22; xlix. 3, 4. Tribe numerous and pastoral, and settled east of Jordan, Num. i. 20, 21; Josh. xiii. 15-23. Idolatrous, averse to war, carried captive by Assyria, Judg. v. 15, 16; 1 Chr. v. 26.

Reuben-ites. Descendants of Reuben, Num. xxvi. 7; Josh. i. 12; 1 Chr. v. 26.

Reu'el (*God's friend*). (1) A son of Esau, Gen. xxxvi. 4, 10, 13, 17. (2) Ex. ii. 18. [RAGUEL.] (3) Father of Eliasaph the Gadite leader, Num. ii. 14. (4) A Benjamite, 1 Chr. ix. 8.

Reu'phah (*lofty*). Nahor's concubine, Gen. xxii. 24.

Rēv'ē-l'ation (*veil drawn back*). (1) Scripturally, revealing truth through divine agency or by supernatural means, 2 Cor. xii. 1-7. (2) Book of Revelation, or Apocalypse; last of N. T. books; written by the Apostle John, about A. D. 95-97, probably at Ephesus. It is a record of his inspired visions while a prisoner on the island of Patmos. Its aim is much disputed, but it is seemingly a prophetic panorama of church history to the end of time.

Rē'zeph (*heated stone*). An unknown place, 2 Kgs. xix. 12; Isa. xxxvii. 12.

Rē-zī'ā (*delight*). An Asherite, 1 Chr. vii. 39.
Rē'zīn (*firm*). (1) A king of Syria or Damascus, 2 Kgs. xv. 37; xvi. 5-9; Isa. vii. 1-8; viii. 6; ix. 11. (2) His descendants returned, Ez. ii. 48; Neh. vii. 50.
Rē'zon (*prince*). A Syrian who set up a petty kingdom at Damascus, 1 Kgs. xi. 23-25.

Rhē'gī-um (*breach*). Now Rheggio, port and capital of Calabria, southern Italy, Acts xviii. 13.

Rhē'sā (*head*). One mentioned in Christ's genealogy, Luke iii. 27.

Rhō'dā (*rose*). A maid in the house of Mary, mother of John Mark, Acts xii. 12-15.

Rhōdes (*roses*). An Aegean island, just off the coast of Asia Minor. Noted for the splendor of its capital city, Rhodes. Paul touched there, Acts xxi. 1.

Rhōd'q-cus. A traitorous Jew, 2 Macc. xiii. 21. **Rhō'dus**, 1 Macc. xv. 23. [RHODES.]

Rī'hāi (*pleader*). Father of Ittai, one of David's guard, 2 Sam. xiii. 29; 1 Chr. xi. 31.

Rīb'lah (*fertile*). An ancient strategic city on N. E. frontier of Canaan, and on military route from Palestine to Babylonia, Num. xxxiv. 11; 2 Kgs. xxiii. 33; xxv. 6-21; Jer. xxxix. 5-7.

Rīd'dle (*counsel*). Oriental peoples fond of riddles. Hebrew riddles embraced proverbs, Prov. i. 6; oracles, Num. xii. 8; songs, Ps. xli. 4; parables, Ezek. xvii. 2; intricate sentences, questions, and problems, Judg. xiv. 12-14; 1 Kgs. x. 1; 2 Chr. ix. 1; Dan. viii. 23.

Rīm'mōn (*pomegranate*). (1) Father of Ishbo-sheth's murderers, 2 Sam. iv. 2-9. (2) A Syrian deity worshipped at Damascus, 2 Kgs. v. 18. (3) Levitical city in Zebulun, 1 Chr. vi. 77. Remmon-methoar, Josh. xiii. 13. (4) Town in Judah and Simeon, Josh. xv. 32. (5) A rock or fastness, now Rummon, 10 miles north of Jerusalem, to which the defeated Benjamites retreated, Judg. xx. 45, 47; xxi. 13.

Rīm'mon-pā'rez (*pomegranates of the wrath*). A desert encampment, Num. xxxiii. 19.

Rīng (*around*). Rings were indispensable articles of Jewish ornament. Worn on fingers, wrists, ankles, in ears and nostrils, Isa. iii. 20, 21; Luke xv. 22; Jas. ii. 2. Symbols of authority, Gen. xli. 42; Esth. iii. 10. Used as seals, Esth. iii. 12; Dan. vi. 17.



Rings.

Rīn'nah (*song*). A Judahite, 1 Chr. iv. 20.

Rī'phāth (*spoken*). Son of Gomer, and founder of a northern nation, Gen. x. 3; 1 Chr. i. 6.

Rīs'sah (*ruin*). A desert encampment of the Israelites, Num. xxxiii. 21, 22.

Rīth'mah (*bush*). A desert encampment of the Israelites, Num. xxxiii. 18, 19.

Rīv'ēr (*banked*). In Hebrew sense, a large flowing stream, rivulet, ravine, valley, or wady. "River of Egypt" is the Nile, Gen. x. 18; Num. xxiv. 5; Josh. xv. 4, 47; 1 Kgs. viii. 65; 2 Kgs. xxiv. 7. "The river" is the Euphrates, Gen. xxxi. 21; Ex. xxxii. 31.

Rīz'pah. Concubine of Saul, and the mother who watched over the remains of her slain sons, 2 Sam. iii. 7; xxi. 8-11.

Rōād (*ride*). In Bible sense, a path or way. For "road" in 1 Sam. xxvii. 10, read "raid" or "inroad."

Rōb'bēr-ŷ (*breaking, riving*). Oppression, pillage, and thievery formed almost an employment among nomad tribes, Gen. xvi. 12; Judg. ii. 14; Luke x. 30; John xviii. 40.

Rō-bō'am. Greek form of Rehoboam, Matt. i. 7.

Rōd. Shoot or branch. Figuratively, Christ, Isa. xi. 1; root, Ps. lxxiv. 2; Jer. x. 16; support, Ps. xxxiii. 4; authority, Ps. ii. 9; affliction, Job ix. 34; tithing-rod, Ezek. xx. 37.

Rōe, **Rōe'būck** (*animal*). A beautiful fleet animal, probably the roe-deer of Western Asia; but associated with antelope and gazelle, 2 Sam. ii. 18; 1 Chr. xii. 8; S. of Sol. ii. 17; vii. 14.

Rō-gē'lim (*fullers*). Home of Barzillai, in Gilead, 2 Sam. xvi. 27.

Rōh'gah (*clamor*). A chief of Asher, 1 Chr. vii. 34.

Rōll (*little wheel*). The book of ancient times, consisting of long strips of linen, papyrus, or parchment written upon and wrapped on a stick, Isa. viii. 1; Ezek. ii. 9, 10.

Rō-mām'ti-e'zēr. One of Heman's fourteen sons, 1 Chr. xvv. 4, 31.

Rōme, **Rō'mang**. First mentioned in Bible in 1 Macc. i. 10, when Rome was pushing her conquests in Palestine and Syria. The capital, Rome, is on the Tiber, about 15 miles from the sea. Founded B. C. 752. Governed by kings till B. C. 509; then by consuls till Augustus Caesar became emperor, B. C. 30. At the Christian era Rome was virtual mistress of the civilized world. Empire declined rapidly after removal of capital to Constantinople by Constantine, A. D. 328. Gospel early introduced among Romans, but Christians persecuted till time of Constantine. Palestine was ruled from Rome by kings, procurators, governors, or proconsuls. Paul wrote his celebrated epistle to the Romans from Corinth, about A. D. 58, to show that Jew and Gentile were alike subject to sin and in equal need of justification and sanctification.

Roof. [HOUSE.]

Room (*wide*). Frequently used in N. T. for spot, seat, place, as at table, Matt. xxiii. 6; Mark xii. 39; Luke xiv. 7; xx. 46.

Rōse (*ruddy*). Disputed translation. Some say narcissus is meant; others would simply read "flower" for "rose," S. of Sol. ii. 1; Isa. xxxv. 1.

Rōsh (*head*). A Benjamite, Gen. xli. 21.

Rōs'in (*resin*). The resin left after turpentine is distilled. But in Bible naphtha is meant, Ezek. xxvii. 17 marg.; Song of Three Children, 23.

Rū'bŷ (*red*). A ruddy, valuable gem; but the original word is thought to mean coral or pearl, Job xxviii. 18; Prov. iii. 15.

Rye (*thick-leaved*). A shrubby, medicinal plant, cultivated in the gardens of the east. Tithable, Luke xi. 42.

Rū'fus (*red*). Son of Simon of Cyrene, Mark xv. 21. Probably the same in Rom. vi. 13.

Rū'ha-mah (*having received mercy*). A symbolical name used in Hos. ii. 1.

Rū'mah (*high*). A place, 2 Kgs. xxiii. 36, associated with Arumah and Dumah.

Rūsh (*reed*). [REED.]

Rūth (*beauty*). The Moabite wife of Mahlon and Boaz. The beautiful pastoral of Ruth, 8th of O. T. books, contains her life. It supplements Judges and prefaces Samuel, and traces the lineage of David. Time of writing and authorship are unknown.

Rŷe. Not an Egyptian cereal. "Spelt" is doubtless meant, it being a common Egyptian food, Ex. ix. 32; Isa. xxviii. 25. Same Hebrew word is rendered "fitches" in Ezek. iv. 9.

S

Sā'bāch-thā'nī (*hast thou forsaken me?*). An Aramaic, or Syro-Chaldaic, word, part of Christ's exclamation on the cross, Matt. xxvii. 46; Mark xv. 34. [ELI.]

Sā'b'a-ōth (*hosts*). Used usually with Jehovah, — "Lord of hosts;" — hosts being comprehensive, and signifying the powers of earth and heaven, Isa. i. 9; Rom. ix. 29; Jas. v. 4.



Roman Warriors. (See p. 92.)

Sā'bat (*around*). (1) His sons were returned captives, 1 Esdr. v. 34. (2) 1 Macc. xvi. 14. [SEBAT.]

Sā'bāth (*rest*). Rest day, or seventh of the week, Gen. ii. 2, 3. Became a Mosaic institution for rest and festal occasions, Ex. xvi. 23-30; xx. 8-11; Lev. xix. 3, 30; xxiii. 3; xxv. 4-9; Deut. v. 12-15. Day for consulting prophets, 2 Kgs. iv. 23. A day of teaching and joy, Neh. viii. 1-12; Hos. ii. 11. A whole week of time is implied in Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1; John xx. 1; Acts xx. 7; 1 Cor. xvi. 2. Among Christians, the day after the Hebrew Sabbath, or seventh-day, gradually and till fully established, became the Sabbath, or first-day, in commemoration of the resurrection of Christ. Hence, "The Lord's Day," John xx. 26; Acts xx. 6-11; 1 Cor. xvi. 2; Rev. i. 10.

Sā'bāth Day's Journey. Travel on the Sabbath was limited, Ex. xvi. 29. Custom seemed to sanction 2000 paces from the walls of a city as sufficient for all needs on the day of rest, Acts i. 12.

Sā'b'ba-thē'us, 1 Esdr. ix. 14. [SHABBETHAI.]

Sā'bāt'i-cal Year. By the Mosaic code, each

seventh year was sacred. The land rested, the poor were entitled to what grew, and debtors were released, Ex. xxiii. 10, 11; Lev. xxv. 2-7; Deut. xv. 1-18.

Sā'b-bē'us, 1 Esdr. ix. 32. [SHEMAIAH.]

Sā'bē'ang. (1) Descendants of Sheba, son of Joktan, Joel iii. 8. (2) Evidently the descendants of Seba, son of Cush, Isa. xiv. 14. (3) Perhaps a third tribe, though it may be one of the two just mentioned. (4) A wrong translation in Ezek. xxiii. 42, "drunkards," in margin.

Sā'bī, 1 Esdr. v. 34. [ZEBAIM.]

Sāb'tā, **Sāb'tāh** (*striking*). Third son of Cush, Gen. x. 7; 1 Chr. i. 9.

Sāb'te-chā, **Sāb'te-chāh** (*striking*). Fifth son of Cush, Gen. x. 7; 1 Chr. i. 9.

Sā'car (*hire*). (1) Father of one of David's warriors, 1 Chr. xi. 35. Sharar in 2 Sam. xxiii. 33. (2) A Levite porter, 1 Chr. xxvi. 4.

Sāck'būt (*pull and push*). A wind instrument, trombone. But in Dan. iii. 5-15, a stringed instrument of triangular shape with from four to twenty strings.

Sāck'cloth (*coarse cloth*). A coarse, goat-hair cloth used for making sacks and rough garments. The latter were worn next the skin by mourners and repentants, Gen. xxxvii. 34; xlii. 25; 2 Sam. iii. 31; 1 Kgs. xxi. 27; 2 Kgs. vi. 30; Esth. iv. 1, 2; Job xvi. 15; Rev. vi. 12.

Sāc'ri-fice (*making sacred*). Propitiatory, atoning or thanksgiving offering to God. An ordained rite, Lev. xvii. 4-9; Deut. xvi. 5-19. Sacrificial offerings numerous; but chiefly, the "burnt-offering," Lev. i. 1-17; "sin offering," and "trespass-offering," Lev. vii. 1-10; "peace-offering," Lev. vii. 11-34; the latter also a "freewill" offering. Among Christians all sacrificial offerings merged in the universal offering of Christ's body, Heb. ix., x.

Sād'a-mī'as, 2 Esdr. i. 1. [SHALUM.]

Sā'das, 1 Esdr. v. 13. [IDDO.]

Sād'du-gees (*disciples of Zadok*). A Jewish sect, supposedly Zadokites, 1 Kgs. i. 32-45, whose chief tenets were (1) rejection of the divinity of the Mosaic oral law and traditions; (2) rejection of the later O. T. books, but acceptance of the Mosaic teachings; (3) denial of angel and spiritual existence, and consequent immortality of the soul; (4) belief in the absolute moral freedom of man. Their hatred of Christianity was as bitter as that of the Pharisees, Matt. iii. 7; Mark xii. 18; Luke xx. 27; Acts iv. 1; v. 17; xxiii. 6-10. Though composed of men of position, the sect was never very numerous nor influential, and it disappeared from history after the first century of the Christian era.

Sā'dōc (*just*). (1) 2 Esdr. i. 1. [ZADOK.] (2) One in the genealogy of Christ, Matt. i. 14.

Sāffron (*yellow*). The fall crocus, much cultivated in the Orient for its perfume and medicinal properties, S. of Sol. iv. 14.

Sāint (*sanctified*). In O. T., a pious Jew, Ps. xvi. 3. In N. T., a Christian believer, Rom. i. 7; viii. 27; Heb. vi. 10.

Sā'lā, **Sā'lah** (*sprout*). A descendant of Shem, Gen. x. 24; xi. 12-15; Luke iii. 35. Shelah in 1 Chr. i. 18, 24.

Sāl'a-mis (*shaken*). A city of the island of Cyprus, visited by Paul. It was afterwards called Constantia, Acts xiii. 5. The old city was once the capital of the island and carried on a large trade in fruit, wine, flax, and copper with adjacent continents. The Jewish population was large. Its site is now traced by masses of ruins.

Sā-lā'thī-el (*asked of God*). Son of Jechonias, 1 Chr. iii. 17; Matt. i. 12; Luke iii. 27. Shealtiel elsewhere.

Sāl'cah, Sāl'chah (*moving*). A city in Bashan which fell to Manasseh. Now Bulkhad, Deut. iii. 10; Josh. xii. 5; xiii. 11; 1 Chr. v. 11.

Sā'lem (*peace*). The place over which Melchizedek was king, supposedly Jerusalem, Gen. xiv. 18; Ps. lxxvi. 2; Heb. vii. 1, 2.

Sā'lim (*peace*). The place near Ænon, where John baptized, John iii. 23.

Sāl'lā-i (*basket-maker*). (1) A returned Benjamite, Neh. xi. 8. (2) A returned priest, Neh. xii. 20.

Sāl'tu (*measured*). (1) A Benjamite, 1 Chr. ix. 7. (2) A priest, Neh. xi. 7; xii. 7.

Sāl-lū'mus, 1 Esdr. ix. 25. [SHALLUM.]

Sāl'mā, Sāl'mōn (*clothed*). (1) Father of Boaz and husband of Rahab, Ruth iv. 20, 21; 1 Chr. ii. 11; Matt. i. 5; Luke iii. 32. (2) One of the high hills surrounding Shechem, which afforded pasture for Jacob's flocks, Ps. lxxviii. 14. Zaimon in Judg. ix. 48.

Sāl-mō'ne (*clothed*). Eastern promontory of Crete, Acts xxvii. 7.

Sāl'tōm, (1) Bar. i. 7. [SHALLUM.] (2) 1 Macc. ii. 26. [SALU.]

Sāl'tō'ne (*clothed*). (1) Wife of Zebedee, Mark xv. 40; xvi. 1. Mentioned indirectly in Matt. xx. 20-22; xxvii. 56. (2) The daughter of Herodias, who danced before Herod, Matt. xiv. 6; Mark vi. 22.

Salt (*sea product*). Abundant in Palestine. Used with food and sacrificial offerings, Job vi. 6; Lev. ii. 13; Num. xviii. 19; Mark ix. 49. Monument of divine displeasure, Gen. xix. 26; token of indissoluble alliance, Lev. ii. 13; Num. xviii. 19; 2 Chr. xiii. 5; used to rub new-born children, Ezek. xvi. 4; type of maintenance, Ez. iv. 14 marg.; emblem of sterility, Judg. ix. 45; Jer. xvii. 6; a manure, Luke xiv. 35; emblem of holy life and conversation, Matt. v. 13; Mark ix. 50; Col. iv. 6.

Salt, City of. Fifth of the six cities of Judah, situate in the wilderness of Judah, Josh. xv. 62.

Salt Sea. The Dead Sea. "Sea of the plain," Deut. iv. 49; 2 Kgs. xiv. 25. "Salt sea," Deut. iii. 17; Josh. iii. 16; xii. 3. "East sea," Ezek. xlvii. 18; Joel ii. 20; Zech. xiv. 8. "The sea," Ezek. xlvii. 8. "Vale of Siddim," Gen. xiv. 3. "Sodomitish sea," 1 Esdr. v. 7. Title "Dead Sea" not found among Hebrew writers, but introduced by Greek authors. Situate 16 miles E. of Jerusalem; 46 miles long by 10 wide; 1300 feet below the level of the Mediterranean; waters intensely salt; receives waters of Jordan from the north; no outlet.

Salt, Vāl'ley of. Supposedly the valley, or depression, of Akabah, extending from Dead Sea to Gulf of Akabah, 2 Sam. viii. 13; 2 Kgs. xiv. 7; 1 Chr. xviii. 12; 2 Chr. xxv. 11; Ps. lx. title. But many excellent authorities limit it to a section of Edom near Petra.

Sāl'u (*weighed*). Father of Zimri, a chief of Simeon, Num. xxy. 14.

Sāl'tum, 1 Esdr. v. 28. [SHALLUM.]

Sāl'u-tā'tion (*good health, greeting*). Personal salutation very formal in East. The "peace be with thee," or similar expression, was accompanied by a profound bow, kiss, embrace, or other courtesy, Gen. xix. 1; 1 Sam. xxv. 23; Matt. x. 12; Luke i. 41. Epistolary salutation took the form found in the opening and closing of the epistles, Rom. i. 7; 1 Cor. i. 3; etc.

Sāl-vā'tion (*deliverance*). Temporal deliverance, Ex. xiv. 13. Spiritual deliverance, 2 Cor. vii. 10; Eph. i. 13; Heb. ii. 3.

Sām'a-rā'is. Son of Ozora, 1 Esdr. ix. 34.

Sā-mā'rī-ā (*watch mountain*). (1) The kingdom of Samaria, synonymous with the kingdom of Israel, lay to the north of Judah. It varied in size at different times, but in general embraced the territory of the ten revolting tribes on either side of the Jordan, 1 Kgs. xiii. 32. Named from its capital, Samaria. In N. T. times, Samaria was one of the three sub-

divisions of Palestine, lying between Judea on the south and Galilee on the north. (2) Capital of the kingdom of Samaria or Israel, and located 30 miles north of Jerusalem. Founded by Omri, king of Israel, about B. C. 925, and called Samaria, after Shemer, from whom he bought the ground, 1 Kgs. xvi. 23, 24. It became a beautiful and strong city and remained the capital till Shalmaneser, the Assyrian, destroyed it and the empire, B. C. 721, 2 Kgs. xviii. 9-12. Herod rebuilt it and restored much of its ancient splendor, naming it Sebaste in honor of Augustus, who gave it to him. Philip preached the gospel there, Acts vii. 5-9. It is now a modest village called Sebasteiyeh, which perpetuates the name Sebaste, and is noted for its many ruins, chief of which is the famous colonnade, 3000 feet in length, 100 columns of which are still standing. Respecting the city the prophecy, Mic. i. 6, has been literally fulfilled.

Sā-mā'rī-tang. Inhabitants of Samaria, 2 Kgs. xvii. 29. The planting of Assyrian colonists in Samaria, 2 Kgs. xvii. 24-34, led to a strange admixture of people, language, laws, religions, and customs, and brought the name Samaritan into reproach with Jews, Matt. x. 5; John iv. 9-26; viii. 48; Acts viii. 1; ix. 31.

Sām'gār-nē'bō (*sword of Nebo*). A general of Nebuchadnezzar at the taking of Jerusalem, Jer. xxxix. 3.

Sām'nah, 1 Esdr. ix. 43. [SHEMA.]

Sām'lah (*raincoat*). A king of Edom, Gen. xxxvi. 36, 37; 1 Chr. i. 47, 48.

Sā'mos (*height*). An island of the Grecian archipelago, off the coast of Lydia. Visited by Paul on his third tour, Acts xx. 15.

Sām'o-thrā'ciā (*Thracian Samos*). An island in the northern Ægean belonging to Thrace. Visited by Paul on his first tour, Acts xvi. 11.

Sāmp'sā-mēs. Probably Samsun, on Black Sea coast, 1 Macc. v. 23.

Sām'son (*sunlike*). Son of Manoah, of Dan, and judge of Israel for 20 years, Judg. xiii. 3-25. Noted for his great strength, marvellous exploits, and moral weakness. Contrary to the wishes of his parents, and to the law as laid down in Ex. xxiv. 16, Deut. vii. 3, he married a Philistine woman of Timnath, whom he deserted on account of her treachery, Judg. xiv. Wishing to return to her, and finding her given to another, he wreaked his vengeance on the Philistines by burning their crops and slaughtering great numbers of them, Judg. xv. 1-8. He was surrounded by 3000 of his enemies, while he dwelt on the rock Etam, and surrendered to them, but burst his bands, and routed them with great slaughter, Judg. xv. 9-19. Again he was surrounded by enemies in Gaza, but escaped by carrying away the gates of the city. The secret of his strength was finally detected by Delilah, and he was imprisoned and made blind. He finally killed himself and numerous enemies by pulling down the pillars of the house in which they were feasting, Judg. xvi.

Sām'u-el (*God hath heard*). Son of Elkanah and Hannah, celebrated Hebrew prophet and last of the judges, 1 Sam. i. 19-28. Educated under Eli, 1 Sam. iii. 4-14, and became his successor in the prophetic office. His sons proved so recreant that the people demanded a king, and Samuel anointed Saul, and resigned his authority to him, 1 Sam. xii. He also anointed David, Saul's successor, 1 Sam. xvi. 13. He died at Ramah, 1 Sam. xvi. 1. The two books which bear his name, the 9th and 10th of O. T., are called also First and Second Books of Kings. They were originally one book and contain the lives of Samuel, Saul, and David. The authorship is ascribed to a period subsequent to the secession of the ten tribes, and it is clearly an authorship different from Kings, for in Kings there are many references to the law, while in Samuel there are none. In Kings the Exile is alluded to; it is not so in Samuel.

The plans of the two works vary; Samuel is biographical, Kings annalistic.

Sāu-bāl'lat (*strong*). A Persian officer in Samaria who opposed Ezra and Nehemiah and persistently misrepresented them at court, Neh. ii. 10; iv. 1-9; xiii. 28.

Sānc'ti-fy (*to make holy*). To prepare or set apart persons or things to holy use, Ex. xiii. 2. It was in allusion to the law that Christ spoke in John xvii. 19. To establish union with Christ by faith, John xvii. 17. To exercise the graces of knowledge, such as faith, love, repentance, humility, etc., toward God and man, 2 Thess. ii. 13; 1 Pet. i. 2.

Sānc'tu-ār'ŷ (*made holy*). A holy or sanctified place, Ps. xx. 2. The secret part of the temple in which the ark of the covenant was kept, and which none but the high priest might enter, and he only once a year, on the day of solemn expiation, Lev. iv. 6. Also applied to the furniture of the holy place, Num. x. 21; to the apartment where the altar of incense, table of shewbread and holy candlestick, etc., stood,

death power, but the confirmation and execution of capital sentences rested with the Roman procurator. Thus it was that while the Sanhedrim condemned Christ for blasphemy, he was not brought under the Roman judgment of death till accused by the Jews of treason, Matt. xxvi. 65, 66; John xviii. 31; xix. 12. The stoning of Stephen, Acts vii. 57-59, was either due to mob excitement, or else illegal.

Sān-sān'nah (*branch*). A town in southern Judah, Josh. xv. 31.

Sāph (*giant*). A Philistine giant, 2 Sam. xxi. 18. Sippai, 1 Chr. xx. 4.

Sā'phat, 1 Esdr. v. 9. [SHEPHATHIAH.]

Sāph'ir (*fair*). A village addressed by Micah, Mic. i. 11.

Sāp-phī'rā (*handsome*). Wife of Ananias, and participator in his crime and punishment, Acts v. 1-10.

Sāp'phire. A light blue gem, next to the diamond in hardness, Ex. xxiv. 10. Second stone in second row of high priest's breastplate, Ex. xxviii.



Street of Columns, Samaria. (See p. 94.)

2 Chr. xxvi. 18; to the whole tabernacle or temple, Josh. xxiv. 26; 2 Chr. xx. 8. "Sanctuary of strength," because belonging to God, Dan. xi. 31. Any place of public worship of God, Ps. lxxiii. 17. Heaven, Ps. cii. 19. Place of refuge, Isa. viii. 14; Ezek. xi. 16. Land of Israel called God's sanctuary, Ex. xv. 17. "Worldly sanctuary," one of an earthly type, Heb. ix. 1.

Sānd (*whirling*). Abundant in the wastes of Palestine, Arabia, and Egypt. Used much figuratively. Innumerable multitudes, Gen. xxxii. 12; abundance, Gen. xli. 49; weight, Job vi. 3; Prov. xxvii. 3; sea boundary, Jer. v. 22; hiding place, Ex. ii. 12; Deut. xxxiii. 19.

Sān'dal (*board*). A sole of wood, leather, or plaited material, bound to the foot with straps. The shoe of the Bible. Not worn in the house nor in holy places, Ex. iii. 5; Deut. xxv. 9; Josh. v. 15.

Sān'he-drim, **Sān'he-drin** (*seated together*). The supreme council of the Jewish nation, whose germ was in the seventy elders, Num. xi. 16, 17, and further development in Jehoshaphat's tribunal, 2 Chr. xix. 8-11. In full power after the captivity, and lasted till A. D. 425. The "great Sanhedrim" was composed of 71 priests, scribes, and elders, and presided over by the high priest. The "lesser Sanhedrims" were provincial courts in the towns, and composed of 23 members appointed by the "great Sanhedrim." The word usually appears as "council" in N. T., Matt. v. 22; Mark xiv. 55; John xi. 47; Acts iv. 5-7. The members of the Sanhedrim embraced the three classes, priests, elders, and scribes. After the Roman conquest it had no control of the

18. A foundation stone of the holy Jerusalem, Rev. xxi. 19.

Sā'rā. (1) Daughter of Raguel, Tob. iii. 7. (2) Heb. xi. 11; 1 Pet. iii. 6. [SARAH.]

Sā'rah (*princess*). (1) Wife of Abraham and mother of Isaac, Gen. xi. 29; xxi. 2, 3. Name changed from Sarai to Sarah, Gen. xvii. 15, 16. At Abraham's request she passed herself off as his sister during their sojourn in Egypt, Gen. xii. 10-20, which angered the Pharaoh and led to their banishment. Relentless toward Hagar (whom she had given to Abraham as a concubine) when she bore Ishmael, and caused her to be banished to the desert, Gen. xvi. 5-16; deceitful when Isaac was promised, Gen. xviii. 15; cruel again toward Hagar on the occasion of Isaac's weaning, causing her to be banished finally from the household, Gen. xxi. 9-21. Commended for her faith, Heb. xi. 11; and obedience, 1 Pet. iii. 6. Died at age of 127 years and buried at Machpelah, Gen. xxiii. (2) Daughter of Asher, Num. xxvi. 46.

Sā'rāi, Gen. xi. 29. [SARAH.]

Sā'rā-mel (*court*). Meeting place where Simon Maccabeus was made high priest, 1 Macc. xiv. 28.

Sā'rāph (*burning*). A Judahite, 1 Chr. iv. 22.

Sār-chēd'ō-nus, Tob. i. 21. [ESARHADDON.]

Sār'dine, **Sār'dī-us** (*stone of Sardis*). The sard or carnelian, a blood-red or flesh-colored stone, first in first row of high priest's breastplate, Ex. xxviii. 17; Rev. iv. 3.

Sār'dis. Capital of Lydia in Asia Minor. Once noted for beauty and wealth; now the miserable vil-

lage of Sert-Kalossi, Rev. iii. 1-6. It was the residence of Croesus, renowned for riches, and Cyrus, when he conquered it, B. C. 548, is said to have captured fabulous treasure there. Alexander captured it from the Persians, and it was again sacked and captured by Antiochus, B. C. 214. It was destroyed by an earthquake, A. D. 17, but was speedily rebuilt. The art of wool-dyeing was discovered there. Seat of one of the seven churches of Asia, Rev. iii. 1.

Sār'dites. Descendants of Sered, Num. xxvi. 26.



Sandals. (See p. 95.)

Sār'dō-nyx. A precious stone combining the sard and onyx varieties, whence its name, Rev. xxi. 20.

Sā'rē-ā. A swift scribe, 2 Esdr. xiv. 24.

Sā-rēp'tā. Greek form of Zarephath, Luke iv. 26.

Sār'gon (sun-prince). An Assyrian king whom recently discovered inscriptions make the successor of Shalmaneser and father of Sennacherib, B. C. 722-705, 2 Kgs. xvii. 6; Isa. xx. 1.

Sā'rid (survivor). A landmark of Zebulun, Josh. xix. 10-12.

Sā'ron, Acts ix. 35. [SHARON.]

Sā-rō'thie. His sons returned, 1 Esdr. v. 34.

Sār-sē'chim (master of wardrobes). A prince of Babylon at taking of Jerusalem, Jer. xxxix. 3.

Sā'rūch, Luke iii. 35. [SERUG.]

Sā'tān (adversary). In O. T. a common noun, meaning enemy or adversary in general, 1 Sam. xxix. 4; 2 Sam. xix. 22; except in Job i. 6, 12; ii. 1; Zech. iii. 1, where the word becomes a proper noun, and spiritual representative of evil. In N. T. sense, chief of the evil spirits; great adversary of man; the devil, Matt. iv. 10; xxv. 41; Rev. xx., and elsewhere. Called also "the prince of this world;" "the wicked one;" "the tempter;" and in Rev. xii. 9, the old serpent, the devil, and Satan.

Sāt'ŷr. A mythical creature, half man, half goat, inhabiting woods and waste places, Isa. xlii. 21; xxxiv. 14.

Saul (wished). (1) An early king of Edom, Gen. xxxvi. 37, 38. Shaul in 1 Chr. i. 48, 49. (2) A Benjamite, son of Kish, and first king of Israel. Anointed by Samuel; reigned B. C. 1095-1055; slain with his sons at Gilboa. His versatile career is described in 1 Sam. ix.-xxxi. He stands in Bible history for the stature, strength, and ruggedness of character so essential to judges in times of danger or necessary reform, and for the bravery, generalship and self-confidence of one called on to institute a new empire. Of boundless ambition and erratic judgment, he usurped the priestly function, and drew the reproaches of the aged prophet Samuel, who had surrendered his line in anointing him. The announcement that royalty could not be perpetuated in his family drove him to inexcusable follies, yet with the courage of youth he fought his last despairing battle with the Philistines, and finished his course on his own sword. (3) Hebrew name of Paul, Acts xiii. 9.

Sāv'a-ran, 1 Macc. vi. 43. [AVARAN.]

Sā'vī-as, 1 Esdr. viii. 2. [UZZI.]

Saw (cutter). Hebrew saws doubtless patterned after those of Egypt, being single-handled, with teeth inclined toward the handle, so that cutting was done by pulling. Used for sawing wood, Isa. x. 15; stone,

1 Kgs. vii. 9; torture, 2 Sam. xii. 31; 1 Chr. xx. 3; Heb. xi. 37.

Scā'pē'gōat, Lev. xvi. 7-26. [GOAT.]

Scār'let (orange-red). A Tyrian color much prized by ancients, Ex. xxv. 4; Prov. xxxi. 21.

Scēp'tre (prop). Any rod or staff. A shepherd's crook or tithing rod, Lev. xxvii. 32; Mic. vii. 14. A symbol of royal power, Gen. xlix. 10; Num. xxiv. 17; overlaid with gold, Esth. iv. 11.

Scē'vā (fitted). An Ephesian priest, Acts xix. 14-16.

Scōr'pi-on (crawler). A venomous creature allied to the spider, but resembling the lobster. Its sting is painful and often fatal, Deut. viii. 15; 1 Kgs. xii. 11; Rev. ix. 3-10. A dangerous gift, Luke xi. 12.

Scōūrg'ing (thonging). A common Hebrew punishment. The scourge was made of three lashes of leather or cord. Not more than forty stripes could be administered, Deut. xxv. 1-3; Matt. x. 17; xxiii. 34. Rods or twigs were also used, 2 Cor. xi. 25.

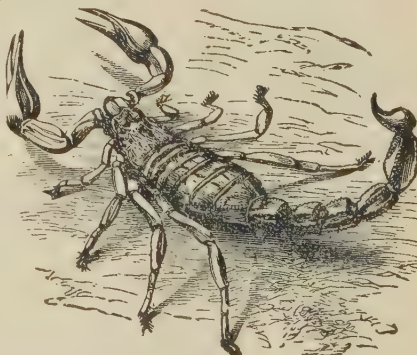
Scribe (writer). The Hebrew scribe or writer appears to have been at first a court or military official, Ex. v. 6; Judg. v. 14; then secretary or recorder, for kings, priests, and prophets, 2 Sam. viii. 17; xx. 25; finally a secretary of state, doctor, or teacher, Ezr. vii. 6. Scribes became a class or guild, copyists and expounders of the law, and through their innovations fell under the same denunciations as priests and Pharisees, Matt. xxiii. 1-33; Mark vii. 5-13; Luke v. 30.

Scrip (bag). A shepherd's bag, 1 Sam. xvii. 40. A wallet for carrying food and traveller's conveniences, Matt. x. 10; Luke x. 4.

Scripture (written). By way of preëminence, the sacred writings contained in the Old and New Testaments. [BIBLE.]

Scŷth'ā-an (fierce-looking). Name applied to the fierce, nomadic nations north of the Black and Caspian seas, Col. iii. 11.

Scŷth-ōp'ō-lis (Scythian city). The city of Bethshean in Palestine was for a time so called because captured and held by Scythian nomads, 2 Macc. xii. 29.



Scorpion.

Sea. The Hebrews so designated any large body of water, whether lake, river, sea, or ocean, Gen. i. 10; Deut. xxx. 13; Job xiv. 11; Isa. xix. 5; Jer. li. 36; Ezek. xxxii. 2. (1) "Molten sea" was the immense brass laver of Solomon's temple, 1 Kgs. vii. 23-26. (2) "Sea of the Plain," Deut. iv. 49. [SALT SEA.] (3) "Great Sea," Josh. xv. 47, "utmost sea," Deut. xl. 24, the Mediterranean, between Europe and Africa. (4) "Sea of Tiberias" [GENNESARET.] (5) "Sea of Merom." [MEROM.]

Sēal (*little mark*). Much used by ancients to authenticate documents and secure packages and doors, the impression being made in clay or wax. Seals were frequently engraved stones set in rings; Gen. xli. 42; Job xxxviii. 14; Jer. xxxii. 10; Matt. xxvii. 66.

Sēbā. A son of Cush, Gen. x. 7. Mentioned as a nation or country in Ps. lxxii. 10; Isa. xliii. 3; xlv. 14, and associated with Meroe on the upper Nile.

Sēbāt, Shēbāt (*rod*). Fifth month of Jewish civil and eleventh of sacred year, corresponding to parts of February and March, Zech. i. 7.



Scribes. (See p. 96.)

Sēc'a-cah (*thicket*). A city in Judah, Josh. xv. 61. **Sē'chu** (*tower*). A place between Gibeah and Ramah, noted for its well, 1 Sam. xix. 22.

Sēct (*way, school*). A party adhering to a doctrine, as the sect of Sadducees, Acts v. 17, or Pharisees, Acts xv. 5; xxvi. 5. Christians in general were for a long time called by the Jews, in a spirit of contempt, "the sect of the Nazarenes," Acts xxiv. 5. The word is also applied to a certain set of doctrines or mode of life, Acts xxiv. 14; 2 Pet. ii. 1; and to heresies proper, or perversions of Christian truth, Gal. v. 20.

Sēcūn'dus (*second*). A Thessalonian friend of Paul, Acts xx. 4.

Sēd'ē-ē'as (1) Ancestor of Baruch, Bar. i. 1. (2) Son of King Josiah, Bar. i. 8.

Sēed (*sowed*). Seed for sowing must not be mingled, Lev. xix. 19. Children, descendants, Gen. xvii. 12; Gal. iii. 16. Pedigree, Ez. ii. 59. The male fertilizing element, Gen. xxxviii. 9.

Sēer (*who sees*). 1 Sam. ix. 9. [PROPHET.]

Sēethe (*boil*). To boil, Ex. xvi. 23.

Sē'gub (*lifted up*). (1) A son of Hiel who rebuilt Jericho, 1 Kgs. xvi. 34. (2) A Judahite, 1 Chr. ii. 21, 22.

Sē'ir (*hairy*). (1) A Horite chief, Gen. xxxvi. 21; Deut. ii. 12. (2) Land or country corresponding with valley and mountains of Arabia, stretching from the Dead Sea to the Gulf of Akaba, Gen. xiv. 6; xxxii. 3; xxxiii. 14-16. The region was first occupied by the Horites, and fell into possession of Esau and his posterity, Gen. xxxvi. 8-9. Hence Seir and Edom are sometimes spoken of as identical. The Israelites, when refused permission to march through Edom to Moab, marched round the granite ranges of Seir and entered Moab by the east and north. (3) A boundary mark of Judah, Josh. xv. 10.

Sē'ī-rāth (*hairy*). Place to which the murderer Ehud fled, Judg. iii. 26.

Sē'lā, Sē'lah (*rock*). A rock-founded city of Edom, the Petra of the Greeks, half way between the Dead Sea and Gulf of Akaba. Subdued by King Amaziah and called Joktheel, "subdued of God." Remarkable now for its ruins, among which are a rock-hewn temple and amphitheatre, 2 Kgs. xiv. 7; Isa. xvi. 1. The complete destruction and desolation of the place fulfils the prophecy of Jeremiah, Jer. xlix. 16, 17.

Sē'lah. A word of frequent occurrence in Psalms, and supposed to mean an interlude in vocal music, or a pianissimo of all parts, Ps. ix. 16; Hab. iii. 3, 9, 13.

Sē'lā-hām "*mah-lē'koth* (*rock of escapes*). Rocky stronghold in wilderness of Maon, where David escaped from Saul, 1 Sam. xxiii. 28.

Sē'led (*lifted up*). A Judahite, 1 Chr. ii. 30.

Sē'l'ē-mī'ah. A swift scribe, 2 Esdr. vii. 24.

Sē-leū'cī-ā (*city of Seleucus*). The seaport of Antioch in Syria, Acts xiii. 4. It was the port whence Paul and Barnabas started on their first missionary journey, and lay sixteen miles to the west of Antioch. The city was founded by Seleucus Nicator about B. C. 300, and to distinguish it from other cities of the same name was frequently called "Seleucia by the sea." The harbor is now choked with sand, and the once beautiful city is but the insignificant village of Eikalus.

Sē-leū'cus. The Seleuci, or Seleucida, sprung from Seleucus I., a general of Alexander the Great, were a line of Syrian kings, B. C. 312-65, 2 Macc. iii. 3.

Sēm. Greek form of Shem, Luke iii. 36.

Sēm'ā-chī'ah (*God-sustained*). A Levite porter, 1 Chr. xxvi. 7.

Sēm'e-ī (*distinguished*). (1) 1 Esdr. ix. 33. [SHIMEI.] (2) Father of Mattathias, Luke iii. 26. Semein in R. V.

Sē'mel, Esth. xi. 2. [SHIMEI.]

Sē-mē'lī-us, 1 Esdr. ii. 16. [SHIMSHAI.]

Sē-nā'ah (*brambly*). His sons were returned captives, Ez. ii. 35.

Sēn'āte (*elders*). First body, or class, of Hebrew Sanhedrim; the other two being priests and scribes, Acts v. 21.

Sē'neh (*bramble*). One of two rocks in the pass of Michmash, 1 Sam. xiv. 4, 5.

Sē'nīr (*glistening*). Amorite name for Mount Hermon, 1 Chr. v. 23; Ezek. xxvii. 5.

Sēn-nāch'e-rīb (*not the first-born*). Son and successor of Sargon, king of Assyria, B. C. 702-680. He extended his conquests to the Mediterranean and to Egypt, 2 Kgs. xviii. 13-37; xix. Most powerful and magnificent of eastern sovereigns, Isa. xxxvi., xxxvii. He made Nineveh his capital and adorned it with many palaces and public structures. His monuments have been found in many places, and a record of his arrival in Egypt has been unearthed close by an inscription of Rameses the Great.

Sē-nū'ah (*bristling*). A Benjamite, second in rule over Jerusalem after the captivity, Neh. xi. 9. Hasnuah, 1 Chr. ix. 7.

Sē-s'rim (*bearded*). Head of fourth priestly course, 1 Chr. xxiv. 8.

Sē'phar (*number*). A Joktanite border in Arabia, Gen. x. 30.

Sēph'a-rād (*severed*). Unlocated place whence captive Jews would return to possess the cities of the south, Obad. 20.

Sēph'ar-vā'im (*two Sipperas*). One of the two cities of Sippera in Syria, whence colonists were sent to Samaria, 2 Kgs. xvii. 24-34; xix. 13; Isa. xxxvii. 13.

Sēph'ar-vites. Inhabitants of Sefarvaim, 2 Kgs. xvii. 31.



Sennacherib. (From the ruins of Nineveh.)

Sēp-tū'a-gint (*seventy*). The traditional 70 or 72 translators of the Hebrew Scriptures into Greek; but especially, the Greek version of the O. T. made by 72 learned Jews at Alexandria, at command of Ptolemy Philadelphus, about B. C. 270. The beginning of active work on this, the best known of ancient Bible translations, is fixed for the years B. C. 280-285, and it covered a long period of time, the translation of the Apocryphal books having been gradually added. It was made from Egyptian Hebrew manuscripts, and in its completed form is designated by the Roman numerals LXX. It was the version used by Hebrews in Christ's time and by the Greek Fathers and early N. T. writers, and the Latin version was made from it.

Sēp'ul-chre (*ker*) (*bury*), 2 Kgs. xxiii. 16; Isa. xxii. 16; Matt. xxvii. 60; Mark xvi. 2; Luke xxiii. 53. Though the Egyptians and nearly all peoples adjacent to the Hebrews have made the name of sarcophagus familiar as a stone coffin, a chest-like tomb, often ornamented and inscribed, there seems to have been nothing akin to it in all the mention of funeral customs and burial rites in the Scriptures, if we except certain titles and inscriptions over tombs such as are mentioned in 2 Kgs. xxiii. 17. [BURIAL.] [TOMB.]

Sēr'ah (*lady*). A daughter of Asher, Gen. xli. 17; 1 Chr. vii. 30. Sarah, Num. xxvi. 46.

Sēr'a-ī'ah (*warrior of God*). (1) David's scribe, 2 Sam. viii. 17. Sheva, 2 Sam. xx. 25. Shisha, 1 Kgs. iv. 3. Shavsha, 1 Chr. xviii. 16. (2) A high priest, slain at Riblah, 2 Kgs. xxv. 18-21. (3) One who submitted to Gedaliah, 2 Kgs. xxv. 23. (4) A Judahite, 1 Chr. iv. 13, 14. (5) A Simeonite, 1 Chr. iv. 35. (6) A returned priest, Ez. ii. 2; Neh. x. 2. (7) Ancestor of Ezra, Ez. vii. 1. (8) One of the officers who arrested Jeremiah, Jer. xxxvi. 26. (9) Jeremiah's messenger to Babylon, Jer. li. 59-64.

Sēr'a-phīm (*burning*). An order of celestial beings, pictured in Isaiah's vision as around the throne of God, Isa. vi. 2-7.

Sē'red (*fear*). First-born of Zebulun, Gen. xlii. 14; Num. xxvi. 26.

Sēr'g'us Paul'us (*little net*). Proconsul of Cyprus at time of Paul's visit, Acts xiii. 7, 12.

Sēr'on. A Syrian general, 1 Macc. iii. 13, 23.

Sēr'pent (*creeper*). The Hebrew original embraces the entire serpent genus. Serpents numerous and venomous in Bible lands. The word appears in Scripture under various names; adder, supposedly the cerastes, Gen. xlix. 17; asp, or cobra, Deut. xxxii. 33; cockatrice, Jer. viii. 17; viper, Job xx. 16. Subtile, Gen. iii. 1; wise, Matt. x. 16; poisonous, Prov. xxiii. 32; sharp-tongued, Ps. cxi. 3; charmed, Ps. lviii. 5; emblem of wickedness, Matt. xxiii. 33; cruelty, Ps. lviii. 4; treachery, Gen. xlix. 17; the devil, Rev. xii. 9-15; fiery serpents sent as a punishment, Num. xxi. 6; sight of "brazen serpent," an antidote for poison of bite, Num. xxi. 8, 9; "fiery flying serpent," a probable allusion to dragon, Isa. xiv. 29.

Sēr'rug (*branch*). Son of Reu and great-grandfather of Abraham, Gen. xi. 20-23. Saruch, Luke iii. 35.

Sēr'vant (*server*). In a broad Bible sense, subject, assistant, person under tribute; in special sense, bondman or slave, by right of purchase, pledge for indebtedness, or indenture; which relationship was carefully guarded by Mosaic law, Lev. xxv. 39-55; Deut. xv. 12-18. [SLAVE.]

Sēr'v-tôr (*server*). A servant, 2 Kgs. iv. 43.

Sēth (*pay*). Third son of Adam, Gen. iv. 25; v. 3-8.

Sē'thur (*hidden*). The Asherite spy, Num. xiii. 13.

Sēv'en. A favorite, and often symbolic, number among Hebrews, Gen. ii. 2; vii. 2; xli. 2, 3. Used as a round number, 1 Sam. ii. 5; Matt. xii. 45. Type of abundance and completeness, Gen. iv. 15, 24; Matt. xviii. 21, 22. These references, and other places, show a seventh day and seventh year sabbath and a seven times seventh year of Jubilee; also sacrificial animals limited to seven, and the golden candlesticks. Seven priests with seven trumpets surrounded Jericho for seven days, and seven times on the seventh day. In the Apocalypse we find seven churches, seven candlesticks, seven stars, seven seals, seven trumpets, seven vials, seven plagues, seven angels.

Shā'al-āb'bin (*place of foxes*). A boundary place of Dan, Josh. xix. 42. Shaalbim, Judg. i. 35; 1 Kgs. iv. 9.

Shā'al'bim. [SHAALABBIM.]

Shā'al'bo-nite. One of David's heroes, so called. Place unknown, 2 Sam. xxiii. 32; 1 Chr. xi. 33.

Shā'aph (*division*). (1) A Judahite, 1 Chr. ii. 47. (2) Son of Caleb, 1 Chr. ii. 49.

Shā'a-rā'im (*two gates*). (1) Town in Judah, 1 Sam. xvii. 52. Sharam, Josh. xv. 36. (2) Town in Simeon, 1 Chr. iv. 31.

Shā-āsh'gāz (*lover of beauty*). Keeper of concubines in palace of Xerxes, Esth. ii. 14.

Shāb-bēth'a-i (*my rest*). An assistant to Ezra, Ez. x. 15; Neh. viii. 7; xi. 16.

Shāch-i'ā (*God-protected*). A Benjamite, 1 Chr. viii. 10.

Shād'da-ī (*mighty*). *El-Shaddai*, "God Almighty." The name used by Hebrews for God, before "Jehovah" acquired its full significance, Gen. xvii. 1; Ex. vi. 3.

Shā'drach (*royal*). Chaldean name given to Hananiah, Dan. i. 7-21; ii. 3.

Shā'gē (*erring*). Father of one of David's guard, 1 Chr. xi. 34.

Shā'ha-rā'im (*double morning*). A Benjamite, 1 Chr. viii. 8.

Shā-hāz/i-mah (*heights*). Town in Issachar, Josh. xix. 22.

Shā'lem (*peaceful*). For "to Shalem," Gen. xxxiii. 18, read "in peace to."

Shā'lim, *Land of* (*land of foxes*). The wild place through which Saul passed when searching for his father's asses, 1 Sam. ix. 4.

Shā'mā (*dutiful*). One of David's guard, 1 Chr. xi. 44.

Shām'a-rī'ah (*God-kept*). Son of King Rehoboam, 2 Chr. xi. 19.

Shām'bleg (*little benches*). In general, slaughter-houses, but meat-market in 1 Cor. x. 25.

Shā'med (*destroyer*). A Benjamite, 1 Chr. viii. 12.

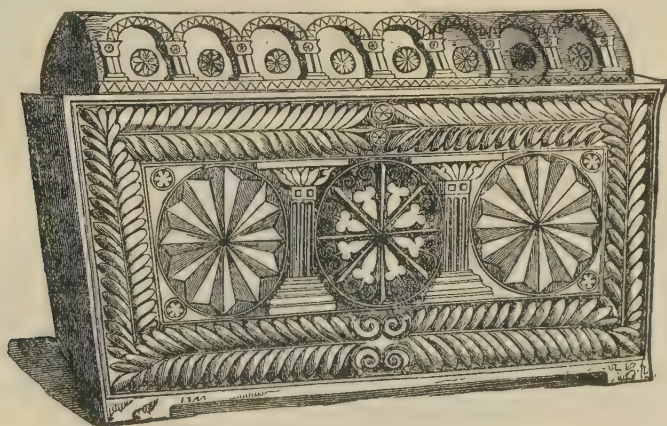
Shāme'faced-ness. Wrong writing of shamefastness, modesty. Corrected in R. V., 1 Tim. ii. 9.

Shā'mer (*keeper*). (1) A Levite, 1 Chr. vi. 46. (2) An Asherite, 1 Chr. vii. 34. Shomer in vs. 32.

Shām'gār (*sword*). A judge of Israel who slew 600 Philistines with an ox-goad, Judg. iii. 31; v. 6.

Shām'huth (*destruction*). One of David's captains, 1 Chr. xxvii. 8.

Shā'mīr (*thorn*). (1) A town in the mountains of Judah, Josh. xv. 48. (2) Residence of Tola, the judge, in Mount Ephraim, Judg. x. 1, 2. (3) Son of Michah, 1 Chr. xxiv. 24.



Sarcophagus. (See p. 98.)

Shāl'i-shā, *Land of* (*triangular*). A wild district near Mt. Ephraim through which Saul passed, in search of his father's asses, 1 Sam. ix. 4.

Shāl'e-chéth (*thrown down*). A westward gate of the temple at Jerusalem, 1 Chr. xxvi. 16.

Shāl'tum (*revenge*). (1) Fifteenth king of Israel, B. C. 771; slew King Zachariah, and usurped his throne; reigned one month; slain and succeeded by Menahem, 2 Kgs. xv. 10-15. (2) Husband of Huldah the prophetess, 2 Kgs. xxii. 14; 2 Chr. xxxiv. 22. (3) A descendant of Sheshan, 1 Chr. ii. 40, 41. (4) Fourth son of Josiah king of Judah, who became King Jehoahaz, B. C. 610, and reigned for three months, 1 Chr. iii. 15; Jer. xxii. 11, 12; 2 Kgs. xxiii. 30, 31; 2 Chr. xxxvi. 1-4. (5) A Simeonite, 1 Chr. iv. 25. (6) A high priest, 1 Chr. vi. 12; Ez. vii. 2. (7) Shilem, a Naphtalite, 1 Chr. vii. 13. (8) A chief of porters, 1 Chr. ix. 17; Ez. ii. 42. (9) A porter, 1 Chr. ix. 19, 31. (10) An Ephraimite, 2 Chr. xxviii. 12. (11) Uncle of Jeremiah, Jer. xxxii. 7. (12) Four Levites, Ez. x. 24, 42; Neh. iii. 12; Jer. xxxv. 4.

Shāl'tun (*revenge*). A wall-repairer and governor of part of Mizpah, Neh. iii. 15.

Shāl'ma-ī (*thanks*). His children were returned captives, Ez. ii. 46.

Shāl'man, Hos. x. 14. [SHALMANESER.]

Shāl'man-ē'ser (*Shalman is lenient*). An Assyrian king, B. C. 727-722, who twice conquered Hshea, king of Israel, the last time capturing his capital, Samaria, 2 Kgs. xvii. 3-6; xviii. 9-12.

Shām'mā (*desolation*). A chief of Asher, 1 Chr. vii. 37.

Shām'mah (*desolation*). (1) A duke of Edom, Gen. xxxvi. 13, 17; 1 Chr. i. 37. (2) Third son of Jesse, 1 Sam. xvi. 9; xvii. 13. Called also, Shimea, Shimeah, and Shimma. (3) One of the three greatest of David's mighty men, 2 Sam. xxiii. 11-17, 33. (4) Another of David's mighty men, 2 Sam. xxiii. 25. Shammoth, 1 Chr. xi. 27. Shamhuth, 1 Chr. xxvii. 8.

Shām'ma-ī (*desolated*). Three Judahites, 1 Chr. ii. 28, 32, 44, 45; iv. 17.

Shām'moth, 1 Chr. xi. 27. [SHAMMAH, 4.]

Shām-mū'ā, **Shām'mū-ah** (*heard*). (1) The Reubenite spy, Num. xiii. 4. (2) A son of David, born in Jerusalem, 2 Sam. v. 14; 1 Chr. xiv. 4. Shimea, 1 Chr. iii. 5. (3) A Levite, Neh. xi. 17. (4) A priest representing the family of Bilgah, Neh. xii. 18.

Shām'she-rā'i (*hero*). A Benjamite, 1 Chr. vii. 26.

Shā'pham (*bare*). A Gadite, 1 Chr. v. 12.

Shā'phan (*rabbi*). Scribe or secretary of King Josiah, 2 Kgs. xxii. 3-14; 2 Chr. xxxiv. 8-20.

Shā'phat (*judge*). (1) The Simeonite spy, Num. xiii. 5. (2) Father of the prophet Elisha, 1 Kgs. xix. 16, 19; 2 Kgs. iii. 11; vi. 31. (3) One in the royal line of Judah, 1 Chr. iii. 22. (4) A Gadite chief, 1 Chr. v. 12. (5) A herdsman of Davi, 1 Chr. xxvii. 29.

Shā'pher (*bright*). A desert encampment of the Israelites, Num. xxxiii. 23.

Shār'a-ī (*set free*). A descendant of Bani, who had married a foreign wife, Ez. x. 40.

Shār-ā'im, Josh. xv. 36. [SHAARAIM.]

Shā'rār (*navel*). Father of one of David's warriors, 2 Sam. xxiii. 33. Sacar, 1 Chr. xi. 35.

Shā-rē'zer (*prince*). Son of Sennacherib, who helped to murder his father, 2 Kgs. xix. 37.

Shār'on (*plain*). (1) The plain skirting the Mediterranean coast from Judah to Cæsarea. It is an extension of the "shefelah" or lowlands of Judah, and was renowned for its fertility. Called Saron in Acts ix. 35. First mentioned as Lasharon, Josh. xii. 18. David's flocks fed there, 1 Chr. xxvii. 29. Celebrated in S. of Sol. ii. 1; Isa. xxxv. 2; lxx. 10. (2) A town or district east of Jordan, and perhaps in Gilead, 1 Chr. v. 16.

Shār'on-ite. Designation of Shitrai, one of David's herdsmen, 1 Chr. xxvii. 29.

Shā-rū'hen (*gracious house*). A town first allotted to Judah and then to Simeon, Josh. xix. 6.

Shāsh'a-ī (*noble*). A son of Bani, who had taken a foreign wife, Ez. x. 40.

Shā/shak (*eager*). A Benjamite, 1 Chr. viii. 14, 25.

Shēar'ing-house. A spot between Jezreel and Samaria where Jehu slaughtered the royal family of Judah, 2 Kgs. x. 12-14.

Shē'ar-jā'shūb (*a remnant shall return*). Symbolical name given by Isaiah to his son, Isa. vii. 3.

Shē'bā (*oath*). (1) Son of Bichri, a Benjamite, who revolted from David and was beheaded, 2 Sam. xx. 1-22. (2) A Gadite chief, 1 Chr. v. 13. (3) A descendant of Ham, Gen. x. 7; 1 Chr. i. 9. (4) Son of Joktan, Gen. x. 28. (5) Son of Jokshan, Gen. xxv. 3; 1 Chr. i. 32. (6) The kingdom of Sheba, whose queen visited Solomon, 1 Kgs. x. 1-13; 2 Chr. ix. 1-12. This country has been variously located in Africa, in Arabia, on the Persian Gulf, and in Arabia, on the Red Sea. The burden of authority identifies it with Yemen or Arabia Felix, on the Red Sea, and peopled by descendants of Sheba, son of Joktan. (7) A town in Simeon, Josh. xix. 2. Probably the Shema of Josh. xv. 26.

Shē'bāh (*oath*). The famous well, or series of wells, dug by the servants of Isaac, in accordance with his compact with the Philistines. It gave name to Beersheba, Gen. xvi. 31-33.

Shē'bām (*odor*). A town east of Jordan, given to Reuben and Gad, Num. xxxii. 3. [SIEBAM.]



Egyptian Cobra. (See p. 98.)

Shā'ul (*asked*). (1) A son of Simeon and founder of the Shanlites, Gen. xlv. 10; Num. xxvi. 13. (2) A king of Edom, 1 Chr. i. 48, 49. Saul in Gen. xxxvi. 37.

Shā'ul-ites. Descendants of Shaul, Num. xxvi. 13.

Shā'veh (*plain*). The unidentified place in Palestine mentioned as the "king's dale," Gen. xiv. 17; 2 Sam. xviii. 18.

Shā'veh Kīr'ī-a-thā'im (*plain of Kirjathaim*). Spot where the Emims dwelt when smitten by Chedorlaomer, Gen. xiv. 5. It is supposedly the place that afterwards belonged to Reuben, under the name of Kirjathaim, Num. xxxii. 37; Josh. xiii. 19.

Shā'vshā (*God's warrior*). Royal secretary or scribe in time of King David, 1 Chr. xviii. 16. Seraiah, 2 Sam. viii. 17. Sheva, 2 Sam. xx. 25. Shisha, 1 Kgs. iv. 3.

Shā'ving. [RAZOR.]

Shawm (*pipe*). A cornet or clarinet. Only in Prayer-book version of Ps. xviii. 6.

Shē'al (*asking*). One who had a foreign wife, Ez. x. 29.

Shē'āl'tī-el (*asked of God*). Father of Zerubbabel, Ez. iii. 2, 8; v. 2; Neh. xii. 1; Hag. i. 1, 12, 14; ii. 2, 23.

Shē'a-rī'ah (*prized of God*). A descendant of Saul, 1 Chr. viii. 38; ix. 44.

Shēb'a-nī'ah (*grown by God*). (1) A priestly trumpeter at the bringing up of the ark, 1 Chr. xv. 24. (2) Three co-covenanters with Nehemiah, Neh. ix. 5; x. 4, 10, 12; xii. 14.

Shēb'e-rīm (*ruins*). Place near Ai to which the defeated Israelites were pursued, Josh. vii. 5.

Shē'bāt. [SEBAT.]

Shē'ber (*breaking*). A son of Caleb, 1 Chr. ii. 48.

Shēb'nā (*strength*). (1) Prefect of the palace under King Hezekiah, Isa. xxii. 15-25. (2) Scribe under King Hezekiah, 2 Kgs. xviii. 18, 37; xix. 2; Isa. xxxvi. 3.

Shēb'u-el (*captive of God*). (1) A descendant of Moses, 1 Chr. xxiii. 16; xxvi. 24. Shubael, 1 Chr. xxiv. 20. (2) A Levite minstrel, son of Heman, 1 Chr. xxv. 4. Shubael, 1 Chr. xxv. 20.

Shēc'a-nī'ah (*dweller with God*). (1) A priest in time of David, 1 Chr. xxiv. 11. (2) A Levite, 2 Chr. xxxi. 15.

Shēch'a-nī'ah (*dweller with God*). (1) A descendant of the royal line, 1 Chr. iii. 21, 22. (2) Levites and returned captives, in Ez. viii. 3, 5; x. 2; Neh. iii. 29; vi. 18; xii. 3.

Shē'chem (*shoulder*). (1) The Canaanite who abducted Dinah and was slain by Simeon and Levi, Gen. xxxiv. (2) An ancient and highly historic city, between mounts Ebal and Gerizim, 34 miles N. of

Jerusalem. Called also Sicheim, Sychem, Sychar, later Neapolis, now Nablus. Halting place of Abraham, Gen. xii. 6. A Hivite city in time of Jacob, Gen. xxxiii. 18-20; Josh. xxiv. 32. Captured by Simeon and Levi, Gen. xxxiv. Joseph buried there, Josh. xxiv. 32. Destroyed by Abimelech, Judg. ix. Rebuilt by Rehoboam, and fortified and made capital of Israel by Jeroboam, 1 Kgs. xii. 1-19, 25; 2 Chr. x. A centre of Samaritan worship after the captivity, John iv. 5, 39-42. (3) A Manassite, of Gilead, Num. xxvi. 31. (4) A Gileadite, nephew of former, 1 Chr. vii. 19.

16; Ps. cxix. 176; Matt. ix. 36; John x. 11; Heb. xiii. 20. The common sheep of Syria and Palestine was the broad-tailed variety.

Sheep'fold. Place for herding sheep, especially at night. Usually built strong to keep out wild animals, Num. xxxii. 16; 2 Sam. vii. 8; John x. 16. The fold, cote, or enclosure was also the place where the sheep were collected at shearing time, Jer. xxiii. 3; Zeph. ii. 6, which was a season of festivity, 1 Sam. xxv. 7-11; 2 Sam. xiii. 23. Hence "shearing-house," 2 Kgs. x. 12-14.

Sheep-gate. One of the gates of Jerusalem as rebuilt by Nehemiah, Neh. iii. 1, 32; xii. 39.

Sheep-mär'ket. Should read "sheep-gate" as above, John v. 2.

Shē'ha-rī'ah (*Jehovah dawns*). Son of Jeroham of Benjamin, 1 Chr. viii. 26.

Shēk'el (*weight*). A weight for weighing uncoined money, of Assyrian and Babylonian origin. There seem to have been two standards, that of the sanctuary and the king, Ex. xxx. 13; 2 Sam. xiv. 26. Both approximated half an ounce, valued in silver at about 64 cents. Later, a Hebrew silver coin, with bronze half and quarter shekels. Probably the "pieces of silver" in Matt. xxvi. 15, though the "pieces of silver" in Luke xv. 8 are clearly the Greek drachmas. The first Jewish coins were struck by Simon Maccabeus, who obtained permission to coin money from Antiochus, King of Syria. His shekel showed a vase on one side, representing a pot of manna, and on the other an almond branch with flowers, representative supposably of Aaron's rod.

Shē'lah (*prayer*). (1) Youngest son of Judah and founder of Shelanites, Gen. xxxvii. 5-26; Num. xxvi. 20. (2) 1 Chr. i. 18, 24. [SALAH.]

Shēlan-ites. Descendants of Shelah, Num. xxvi. 20.

Shēl'e-mī'ah (*God repays*). (1) 1 Chr. xxvi. 14. [MESHELEMI'AH.] (2) Two who married foreign wives, Ez. x. 39, 41. (3) Father of Hananiah, Neh. iii. 30. (4) A priest appointed treasurer, Neh. xiii. 13. (5) Father of Jehucal, Jer. xxxvii. 3. (6) Father of one of Jeremiah's accusers, Jer. xxxviii. 1. (7) Father of the officer who arrested Jeremiah, Jer. xxxvii. 13.

Shēleph (*drawn out*). A son of Joktan, Gen. x. 26.



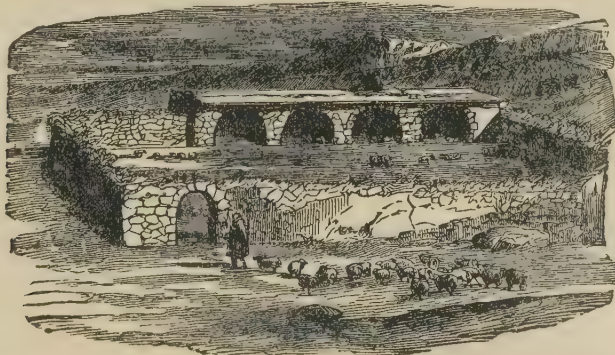
Broad-Tailed Sheep.

Shē'chem-ites. The family of Shechem of Gilead, Num. xxvi. 31.

Shē-chī'nah (*dwelling-place*). The visible majesty of God, as in the "pillar of cloud" and the "glory" which covered the tabernacle and filled Solomon's temple. A word found only in the targums, Chaldaic version of Bible, and among early Christian writers. Alluded to in Luke ii. 9; John i. 14; Rom. ix. 4.

Shēd'ē-ur (*light-sender*). Father of Elizur, chief of Reuben at time of exode, Num. i. 5; ii. 10; vii. 30, 35; x. 18.

Sheep. An important animal among Hebrews, and a main source of wealth. Shepherd's occupation highly respectable, Gen. iv. 2; Ex. iii. 1; 1 Sam. xvi. 11; Job xlii. 12, though odious to Egyptians. Used for sacrifices, Ex. xx. 24; xxxix. 38; Lev. ix. 3; for



Ancient Sheepfold.

food, 1 Sam. xxv. 18. Wool used for clothing, Lev. xiii. 47. Skins used for tabernacle coverings, Ex. xxv. 5. Paid as tribute, 2 Kgs. iii. 4. Sheep and shepherd employed much figuratively, 2 Chr. xviii.

Shē'lesh (*strength*). An Asherite chief, 1 Chr. vii. 35.

Shēl'o-mī (*my peace*). An Asherite, Num. xxxiv. 27.

Shēl'q-mīth (*my peace*). (1) Daughter of Dibri, of Dan, Lev. xxiv. 11. (2) Daughter of Zerubbabel, 1 Chr. iii. 13. (3) Two Levites, 1 Chr. xxiii. 9, 18. (4) A descendant of Eliezer, 1 Chr. xxvii. 25-28. (5) A returned captive, Ez. viii. 10.

Shēl'q-mōth, 1 Chr. xxiv. 22. [SHELOMITH, 3.]

Shē-lū'mī-el (*God's peace*). A prince of Simeon, Num. i. 6; ii. 12; vii. 36, 41; x. 19.



Silver Shekel. (See p. 101.)

Shēm'l-nīth (*eightth*). A musical term, variously surmised to mean the instrument, one of eight strings, the octave, the time of the piece, the part, air, pitch, or key, 1 Chr. xv. 21; Ps. vi; xii. titles.

Shē-mīr'a-mōth' (*heights of heaven*). (1) A musical Levite in time of David, 1 Chr. xv. 18, 20; xvi. 5. (2) A Levite in reign of Jehoshaphat, 2 Chr. xvii. 8.



Shēm (*name*). Oldest son of Noah, preserved with his father in the ark, Gen. v. 32. Blessed by Noah for his conduct, Gen. ix. 18-27. His descendants are the Hebrews, Arameans, Persians, Assyrians, and Arabians, whose languages are called Shemitic.

Shē-mā'ah (*hearing*). (1) A Judahite, 1 Chr. ii. 43, 44. (2) A Reubenite, 1 Chr. v. 8. (3) A Benjamite chief, 1 Chr. viii. 13. (4) An assistant of Ezra, Neh. viii. 4. (5) Josh. xv. 26. [SHEBA, 7.]

Shē-mā'ah (*God hears*). A Benjamite whose sons joined David at Ziklag, 1 Chr. xii. 3.

Shēm'a-i'ah (*God hears*). (1) Prophet and chronicler in reign of Rehoboam, 1 Kgs. xii. 22; 2 Chr. xi. 2. (2) Twenty-four others, mostly priests, Levites, and returned captives, 1 Chr. iii. 22; iv. 37; v. 4; ix. 14; ix. 16; xv. 8, 11; xxiv. 6; xxvi. 4-7; 2 Chr. xxix. 14; xvii. 8; xxxi. 15; xxxv. 9; Ez. viii. 13, 16; x. 21, 31; Neh. vi. 10; x. 8; xii. 6, 18, 34, 36, 42; Jer. xxvi. 20; xxix. 24-32; xxxvi. 12.

Shēm'a-rī'ah (*God keeps*). (1) An adherent of David at Ziklag, 1 Chr. xii. 5. (2) Two who took foreign wives, Ez. x. 32, 41.

Shēm'e-ber (*high flight*). King of Zebulun, Gen. xiv. 2.

Shēm'ēr (*guarded*). Owner of the hill which King Omri bought, and on which he built Samaria, giving it the former owner's name, 1 Kgs. xvi. 24.

Shē-mī'dā (*wise*). A son of Gilead and founder of the Shemidaites, Num. xxvi. 32; Josh. xvii. 2. Shemidai, 1 Chr. vii. 19.

Shē-mī'dah, 1 Chr. vii. 19. [SHEMIDA.]

Shē-mī'dā-ites. Descendants of Shemida, Num. xxi. 32.

Shē-mīt'ic. The family of languages spoken by the descendants of Shem. [SHEM.]

Shē-mū'el (*heard of God*). (1) Representative of Simeon during the apportionment of Canaan, Num. xxxiv. 20. (2) Samuel the prophet, 1 Chr. vi. 33. (3) A chief of Issachar, 1 Chr. vi. 2.

Shēn (*tooth*). An unknown place, 1 Sam. vii. 12.

Shē-nā'zar (*ivory keeper*). A descendant of David, 1 Chr. iii. 18.

Shē'nir, Deut. iii. 9; S. of Sol. iv. 8. [SENIER.]

Shē'pham (*wild*). A landmark on eastern boundary of Promised Land, Num. xxxiv. 10.

Shēph'a-thī'ah (*God judges*). A Benjamite, 1 Chr. i. 8.

Shēph'a-tī'ah (*God judges*). (1) Fifth son of David, 2 Sam. iii. 4; 1 Chr. iii. 5. (2) A Benjamite warrior, 1 Chr. xii. 5. (3) A chief of Simeon, 1 Chr. xxvii. 16. (4) Son of Jehoshaphat, 2 Chr. xxi. 2. (5) Four others in Ez. ii. 4, 67; Neh. vii. 9, 59; xi. 4; Jer. xxxviii. 1-4.

Shēph'hērd (*herder of sheep*). A highly honorable occupation among pastoral Hebrews, engaged in by both sexes, Gen. xxix. 6; xxx. 29-35; Ez. ii. 16-22. Often arduous and dangerous employment, Gen. xxxi. 40; 1 Sam. xvii. 34. Equipment consisted of a sheepskin mantle, a scrip or wallet, a sling and crook. He led the flock to pasture in the morning, tended them by day and folded and watched them at night, Job xxx. 1; Luke xi. 8; John x. 4. The office of sheep-master or chief shepherd was one of great trust as well as honor, 2 Kgs. iii. 4; Heb. xiii. 20; 1 Pet. v. 4. It was the shepherd's duty to count the sheep daily and to tithe them, and he was held responsible for lost ones, Gen. xxxi. 38, 39; Ez. xxii. 12, 13; Lev. xxvii. 32; Jer. xxxiii. 13. Shepherd is used figuratively for Jehovah in Ps. lxxx. 1; Jer. xxxi. 10; for kings, Ezek. xxxiv. 10; in N. T. for Christ, John x. 11; Heb. xiii. 20; 1 Pet. v. 4. It is applied also to teachers in the synagogue and to those who preside over it. Hence pastor and minister of the gospel.

Shē'phī (*barren*). A descendant of Seir, 1 Chr. i. 40. Shepho, Gen. xxxvi. 23.

Shē'phō, Gen. xxxvi. 23. [SHEPHIL.]

Shē-phū'phan (*serpent*). A Gephron of Benjamin, 1 Chr. viii. 5. Shupham, Num. xxvi. 39. Shuppim, 1 Chr. vii. 12, 15. Muppim, Gen. xli. 21.

Shē'rah (*relation*). A daughter of Ephraim, 1 Chr. vii. 24.



Bronze Quarter Shekel. (See p. 101.)

Shér'q-bi'ah (*heat of God*). A co-covenanter with Nehemiah, and assistant to Ezra, Ez. viii. 18, 24; Neh. viii. 7; ix. 4; x. 12.

Shē'resh (*roof*). Son of Machir, of Manasseh, 1 Chr. vii. 16.

Shē-rō'zer (*fire prince*). A messenger of the people, Zech. vii. 2.

Shēr'ir (*shire officer*). A Babylonian official, Dan. iii. 2.

Shē'shāch (*from the goddess Shach*). Symbolical name for Babylon, Jer. xxv. 26.

Shē'shāi (*princely*). A son of Anak, slain by Caleb, Num. xlii. 22; Josh. xv. 14; Judg. i. 10.

Shē'shan (*princely*). A Judahite, 1 Chr. ii. 31-35.

Shēsh-bāz'zar (*fire-worshipper*). Zerubbabel's name at the Persian court, Ez. i. 8-11.

Shēth (*tumult*). (1) 1 Chr. i. 1. [SETH.] (2) For Sheth in Num. xxiv. 17, read "tumult," as in Jer. xlviii. 45.

Shē'thār (*star*). A Persian prince, Esth. i. 14.

Shē'thār-bōz'na-i (*star of splendor*). A Persian officer in Syria, Ez. v. 3, 6; vi. 6, 13.

Shē'vā. Corruption of Seralah. (1) A son of Caleb, 1 Chr. ii. 49. (2) The scribe of David, 2 Sam. xx. 25. Shavsha, 1 Chr. xviii. 16. Shisha, 1 Kgs. iv. 3. Seralah, 2 Sam. viii. 17.

Shew'bread (*showbread*). Unleavened bread baked in twelve loaves corresponding to the twelve tribes, and placed fresh every Sabbath on the golden table of the sanctuary. Eaten only by the priests, Ex. xxv. 30; Lev. xiv. 8; 1 Sam. xxi. 1-6; Matt. xii. 3, 4. The arrangement of loaves on the table was in two rows of six loaves each. Salt and frankincense were put on each row. It was called "shewbread," "bread of the face," or "bread of the setting before," because it stood continually before the Lord. In later times it was called the "bread of ordering," 1 Chr. ix. 32 marg.; Neh. x. 33.

Shib'bo-lēth (*ear of corn, stream*). Pronounced *sib'bo-lēth* by Ephraimites, and *shib'bo-lēth* by Gileadites. When the latter conquered the former, and held the fords of Jordan, they exacted the pronunciation of this word in order to distinguish friend from foe. Any other word beginning with *sh* would have answered the same purpose, Judg. xii. 6.

Shib'mah (*fragrant*). A town in Reuben, east of Jordan, Num. xxxii. 38. Shebam, Num. xxxii. 3. Sibmah, Josh. xlii. 19.

Shi'crōn (*drunkenness*). A boundary mark of northern Judah, Josh. xv. 11.

Shield (*cover*). A defensive piece of armor, varying in size and shape, and made of skin or metal. Worn on left arm. Metaphorically, divine protection, Judg. v. 8; 1 Kgs. x. 17; Ps. iii. 3.

Shig-gā'ion (*mournful*). A word which probably designates the character of the ode, Ps. vii. title.

Shi-g'q-noth. Plural of Shiggaion, Hab. iii. 1.

Shi'hōn (*ruin*). A town in Issachar, Josh. xix. 19.

Shi'hōr (*blackness*). (1) Southern boundary of David's empire, 1 Chr. xlii. 5. [SHOR.] (2) Shiho-libnath, a boundary of Asher, and probably identical with the stream called "Blue River," which empties into the Mediterranean eight miles south of Dor, Josh. xix. 26.

Shi'hi (*armed*). Grandfather of King Jehoshaphat, 1 Kgs. xxii. 42; 2 Chr. xxi. 31.

Shi'him (*armed*). A city in southern Judah, Josh. xv. 32.

Shi'lem (*retribution*). Son of Naphtali and founder of Shillemites, Gen. xli. 24; Num. xxvi. 49.

Shi'lem-ites. Descendants of Shillemites, Num. xxvi. 49.

Shi-lō'ah. The softly flowing waters of Siloam, Isa. viii. 6.

Shi'lōh (*peace*). (1) A disputed rendering; referred to a town and to the Messiah, Gen. xlix. 10; Isa. ix. 6. (2) A city in Ephraim, midway between Bethel and Shechem. Now Seilun. Joshua's capital and site where he apportioned his conquests. The ark remained there for three hundred years, till captured by the Philistines, Josh. xviii. 1, 8-10; Judg. xxi. 19-23. Residence of Eli and Samuel, 1 Sam. iii., and it was there that Eli received word of the capture of the ark, and died, 1 Sam. iv. The ark was not returned to Shiloh after its capture, and the tabernacle was removed to Nob and thence to Jerusalem, but the odor of sanctity clung about the venerable city for generations, and it was long a place for annual pilgrimages and religious festivals. The prophet Ahijah dwelt at Shiloh, 1 Kgs. xiv. 1-18. Jeremiah pictures Shiloh as desolate in his day, Jer. vii. 12-14; xxvi. 6-9.

Shi-lō'ni. A descendant of Shelah, Neh. xi. 5.

Shi'lō-nite. Dweller in Shiloh, 1 Kgs. xi. 29.

Shi'lō-nites. Members of the family of Shelah, 1 Chr. ix. 5.

Shi'lshah (*third*). An Asherite chief, 1 Chr. vii. 37.

Shim'e-ā (*hearing*). (1) A son of David born in Jerusalem, 1 Chr. iii. 5. (2) A Levite, 1 Chr. vi. 30. (3) Another Levite, 1 Chr. vi. 39. (4) A brother of David, called also Shammah, Shimeah, and Shimma, 1 Chr. xx. 7.

Shim'e-ah (*hearing*). (1) Brother of David, called also Shammah, Shimma and Shimea, 2 Sam. xxi. 21. (2) A descendant of Jehiel, founder of Gibeon, 1 Chr. viii. 32.

Shim'e-ām (*hearing*), 1 Chr. ix. 38. [SHIMEAH, 2.]

Shim'e-āth (*hearing*). Mother of one of the murderers of King Joash, 2 Kgs. xii. 21; 2 Chr. xxiv. 26.

Shim'e-ath-ites. A family of scribes, 1 Chr. ii. 55.

Shim'e-i (*famed*). (1) A son of Gershon, Num. iii. 18. Shimi, Ex. vi. 17. (2) A Benjamite who cursed David, 2 Sam. xvi. 5-13; 1 Kgs. ii. 44-46. (3) One of David's warriors, 1 Kgs. i. 8. (4) A commissary of Solomon, 1 Kgs. iv. 18. (5) Brother of Zerubbabel, 1 Chr. iii. 19. (6) A Simeonite, 1 Chr. iv. 26, 27. (7) A Reubenite, 1 Chr. v. 4. (8) A Levite, 1 Chr. vi. 42. (9) Leader of 10th musical course, 1 Chr. xxv. 17. (10) David's vineyardist, 1 Chr. xxvii. 27. (11) Ancestor of Mordecai, Esth. ii. 5. (12) Levites in 2 Chr. xxix. 14; xxxi. 12, 13; Ez. x. 23, 38.

Shim'e-on (*hearing*). One who married a foreign wife, Ez. x. 31.

Shim'hi (*famed*). A Benjamite, 1 Chr. viii. 21.

Shi'mi, Ex. vi. 17. [SHIMEI, 1.]

Shim'ites. Descendants of Shimei (1), Num. iii. 21.

Shim'mā (*hearing*). Third son of Jesse, 1 Chr. ii. 13.

Shi'mon (*waste*). A Judahite, 1 Chr. iv. 20.

Shim'rath (*watcher*). A Benjamite, 1 Chr. viii. 21.

Shim'rith (*vigilant*). (1) A Simeonite, 1 Chr. iv. 37. (2) Father of one of David's guard, 1 Chr. xl. 45. (3) A Levite, 2 Chr. xxix. 13.

Shim'rith (*vigilant*). A Moabitess, mother of Jehozabad, one of the murderers of King Joash, 2 Chr. xxiv. 26. Called Shomer in 2 Kgs. xii. 21.

Shim'rōm, 1 Chr. vii. 1. [SHIMRON, 2.]

Shim'rōn (*watch-place*). (1) An ancient Canaanite city allotted to Zebulun, Josh. xi. 1; xiv. 15. (2) Fourth son of Issachar and founder of Shimronites, Gen. xli. 13; Num. xxvi. 24.

Shim'rōn-ites. Descendants of Shimron (2). Num. xxvi. 24.

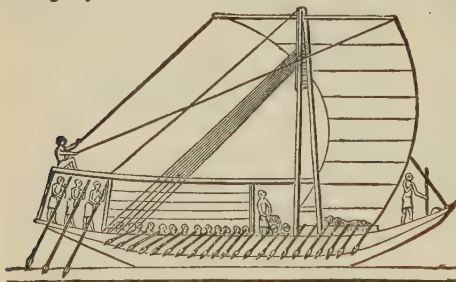
Shim'ron-me'ron, Josh. xii. 20. Probably complete name of Shimron (1).

Shim'shāi (*bright*). A scribe and Persian satrap in Judea. He, together with the chancellor, Rehun, wrote a letter to King Artaxerxes in opposition to the rebuilding of the temple by Zerubbabel, Ez. iv. 8, 9, 17, 23.

Shi'nāb (*splendor*). A king of Admah in time of Abraham, Gen. xiv. 2.

Shi'nār (*two rivers*). The alluvial plain through which the Tigris and Euphrates pass, and probably inclusive of Babylon and Mesopotamia, Gen. x. 10; xl. 1-9; Isa. xl. 11; Dan. i. 2. It was the seat of the kingdom founded by Nimrod, and which reckoned among its cities, as beginnings, Babel, Erech, Accad, and Calneh, Gen. x. 9, 10. Asshur went forth from Shinar to found Nineveh, Gen. x. 11. It was in the plain in the land of Shinar that the migrating nations undertook to build the tower of Babel, and where the confusion of tongues occurred, Gen. xi. 1-9.

Ship. Ships of Scripture dependent on oars and sails for propulsion. Hebrews not sailors. The ships of Acts, xxi. 1-6; xxvii. 6-44; xxviii. 11-13, were capable of carrying many people and much freight. Primitive ships were generally coasters. They were mounted with figure-heads and had figures painted on the sides of the bow. These composed the ship's "sign," Acts xxviii. 11. Among their furnishings were under-girders, anchors shaped like those of modern times, but without flukes, sounding-lines, rudder-bands, Acts xxvii. 40. Ancient ships, being wholly or in part propelled by oars, were properly called galleys.



Egyptian Ship of War.

Shi'phī (*many*). A prince of Simeon, in time of Hezekiah, 1 Chr. iv. 37.

Shi'ph'mite. Probably a native of Shepham, and a designation of Zabdi, David's overseer of vineyard increase and wine cellars, 1 Chr. xxvii. 27.

Shi'ph'rah (*handsome*). A Hebrew midwife in Egypt, Ex. i. 15.

Shi'ph'tan (*judging*). Father of a prince of Ephraim, Num. xxxiv. 24.

Shi'shā (*God's strife*). Father of Solomon's scribes, 1 Kgs. iv. 3.

Shi'shāk. The king of Egypt to whom Jeroboam fled, 1 Kgs. xi. 40. He invaded Judea, B. C. 969, defeated Rehoboam, and spoiled the temple, 1 Kgs. xiv. 25, 26; 2 Chr. xii. 2-9. Inscriptions, reliefs, and statuary at Karnak, on the Nile, record his invasion of Palestine.

Shi'tra-ī (*scribe*). Keeper of David's herds in Sharon, 1 Chr. xxvii. 29.

Shi'tah, Shi'tim (*thorny*). (1) An Asiatic tree, a species of acacia, producing a close-grained, yellowish wood used in making the sacred furniture of the tabernacle, Ex. xxv. 10-13; xxvi. 15, 26; xxvii. 1; Isa. xli. 19. (2) Last encampment of the Israelites before crossing the Jordan. Scene of the completion of the law and farewell of Moses, Num. xxv. 1; xxxi.

1-12; Josh. ii. 1; iii. 1. The spies were sent out from Shittim to Jericho, and there the final preparations were made for crossing the Jordan. It was also called Abel-shittim, "meadow of acacias," and was the well-watered, fertile plain stretching from the foot of the mountains of Moab to the banks of the Jordan. (3) "Valley of Shittim," Joel iii. 18, is doubtless same as Shittim (2), which was also known as Abel-shittim.

Shi'zā (*loving*). Father of a Reubenite captain, 1 Chr. xi. 42.

Shō'ā (*fruitful*). An undetermined name or place, Ezek. xxiii. 23.

Shō'bāb (*hostile*). (1) A son of David, 2 Sam. v. 14; 1 Chr. iii. 6; xiv. 4. (2) A son of Caleb, 1 Chr. ii. 18.

Shō'bāch (*enlarging*). A Syrian general whom David defeated, 2 Sam. x. 15-18. Shophach, 1 Chr. xix. 16-18.

Shō'ba-ī (*captive*). A family of temple door-keepers who returned from captivity, Ez. ii. 42; Neh. vii. 45.

Shō'bal (*current*). (1) Second son of Seir, and a Horite duke, Gen. xxxvi. 20; 1 Chr. i. 38. (2) A son of Caleb, 1 Chr. ii. 60, 62. (3) 1 Chr. iv. 1, 2, probably same as above.

Shō'bek (*forsaken*). A co-covenanter with Nehe-miah, Neh. x. 24.

Shō'bī (*captive*). An Ammonite who succored David during Absalom's rebellion, 2 Sam. xvii. 27-29.

Shō'cō, Shō'chō, Shō'choh, 2 Chr. xi. 7; xxviii. 18; 1 Sam. xvii. 1. [SOOCH.]

Shoe. [SANDAL.]

Shō'hām (*onyx*). A Levite, 1 Chr. xxiv. 27.

Shō'mer (*keeper*). (1) An Asherite, 1 Chr. vii. 32. Shamer in vs. 34. (2) Mother of Jehozabad, a co-murderer of King Joash, 2 Kgs. xii. 21. Called Shimrith in 2 Chr. xxiv. 26.

Shō'phāch, 1 Chr. xix. 16-18. [SHOBACH.]

Shō'phan (*burrow*). A fenced city east of Jordan, which fell to Gad, Num. xxxii. 35.

Shō-shā'nīm (*lilies*). Various construed as a melody, bridal-song, and musical instrument, Ps. xlv., lxix., lxxx., titles. In the latter, *eduth*, "testimony," is added.

Shōul'der. Baring of, signified servitude, Gen. xlix. 15; withdrawing of, denoted rebellion, Neh. ix. 29; bearing upon, meant to sustain, Isa. ix. 6; xxii. 22.

Shōv'el (*shove*). [FAN.] [WINNOW.]

Shu'ā (*wealth*). Father-in-law of Judah, 1 Chr. ii. 3. Shuah in Gen. xxxviii. 2, 12.

Shu'ah (*pit*). (1) A son of Abraham, Gen. xxv. 2; 1 Chr. i. 32. (2) Brother of Chelub, 1 Chr. iv. 11. (3) Gen. xxxviii. 2, 12. [SHUA.]

Shu'al (*fox*). (1) An Asherite, 1 Chr. vii. 36. (2) An unlocated land, 1 Sam. xiii. 17.

Shu'ba-el (*God's captive*). (1) Shebuel, son of Gershon, 1 Chr. xxiv. 20. (2) Shebuel, son of Heman the singer, and leader of the thirteenth musical course, 1 Chr. xxv. 20.

Shu'ham (*well-digger*). A son of Dan, Num. xvi. 42. Hushim, Gen. xlvii. 23.

Shu'ham-ites. Descendants of Shuham, Num. xxvi. 42.

Shu'hīte. Designation of Bildad, one of Job's friends; associated with *Tsukhi*, an Arabic tribe, Job ii. 11.

Shu'lam-ite. One belonging to Shulem or Shunem, S. of Sol. vi. 13.

Shu'math-ites. One of the four families of Kirjath-jearim, 1 Chr. ii. 53.

Shunam-ite. A native of Shunem. The nurse of David and hostess of Elisha were so called, 1 Kgs. i. 3; 2 Kgs. iv. 12.

Shy'nem (*double sleeping-place*). A city of Issachar, near Jezreel. Place where the Philistines encamped before the great battle of Gilboa; home of David's nurse and wife, Abishag; residence of the woman who entertained Elisha. Now Solam, Josh. xix. 18; 1 Sam. xxviii. 4; 2 Kgs. iv. 8.

Shy'ni (*resting*). A son of Gad, Gen. xli. 16.

Shy'nites. Descendants of Shuni, Num. xxvi. 15.

Shy'pham, Num. xxvi. 39. [SHUPPHIM.]

Shy'pham-ites. Descendants of Shupham, Num. xxvi. 39.

Shūp'pim (*serpents*). (1) Great-grandson of Benjamin, 1 Chr. vii. 12. Shupham, Num. xxvi. 39. (2) A Levite gate-keeper, 1 Chr. xxvi. 16.

Shūr (*wall*). A desert region of Arabia, and its town, bordering on Egypt, Gen. xvi. 7; xxv. 18. "Wilderness of Etham," Num. xxxiii. 8. Inhabited by Amalekites, 1 Sam. xiv. 7; xxvii. 8.

Shy'shan (*lily*). The Greek Susa, ancient capital of Elam, a province in Mesopotamia. A seat of wealth and power after the Persian conquest of Babylon. The events of Esther's history occurred there. Spot of Daniel's visions. Nehemiah commissioned there, Gen. x. 22; xiv. 1; Neh. i. 1; Esth.; Isa. xxi. 2; Jer. xlix. 34; Dan. viii. 2. The decline of this ancient city dates from its capture by Alexander the Great, or from its later conquest by Antigonos, B. C. 315. The site, nearly due east from Babylon and north of the Persian Gulf, is marked by ruins, some three miles in circumference, in the midst of which have been found the remains of the great palace of Darius, scene of the events narrated in the book of Esther.

Shy'shan-ē'duth. Abbreviated form of Shoshannim-ēduth, which see, Ps. lx. title.

Shy'thal-hites. Descendants of Shuthelah, Num. xxvi. 35.

Shy'the-lah (*discord*). Head of the Ephraimite family of Shuthalhites, Num. xxvi. 35; 1 Chr. vii. 20, 21.

Shūt'tle (*shooter*). This weaver's device for throwing the filling thread between the warp threads is figurative of fleeting time in Job vii. 6.

Si'ā (*assembly*). His children returned from captivity, Neh. vii. 47. Sialah, Ez. ii. 44.

Si'g-hā, Ez. ii. 44. [SIA.]

Sib'be-cāi, 1 Chr. xi. 29; xxvii. 11. [SIBEECHAI.]

Sib'be-chāi (*weaver*). One of David's guard, and eighth captain of eighth month, 2 Sam. xxi. 18; 1 Chr. xx. 4. Sibbecai, 1 Chr. xi. 29; xxvii. 11. Mebunnai, 2 Sam. xxiii. 27.

Sib'bo-lēth, Judg. xii. 6. [SHIBBOLETH.]

Sib'mah (*fragrant*). A fortified city of Reuben, east of Jordan, Josh. xiii. 19. Shebam, Num. xxxii. 3. Shibmah, Num. xxxii. 38. Noted for its grapes, Isa. xvi. 8, 9; Jer. xlviii. 32.

Sib'ra-im (*twice hopeful*). A boundary mark of northern Palestine, Ezek. xlvii. 16.

Si'chem, Gen. xii. 6. [SHECHEM.]

Sick'le (*cutler*). The reaping and mowing implement of the ancients. In its size and curvature, as represented on Egyptian monuments, it resembled the implement as known to us, Deut. xvi. 9.

Si'c'ōn. A city of the Peloponnesus near the Isthmus, 1 Macc. xv. 23.

Sid'dim (*pitted vale*). A vale, full of slime-pits, supposedly near the Dead Sea, in which the kings of the plain cities met their invaders, Gen. xiv. 1-10.

Si'de (*trading*). A trading city in Pamphylia, 1 Macc. xv. 23.

Si'dōn, Gen. x. 15, 19. [ZIDON.]

Si-dō'ni-ang. Zidonians, Deut. iii. 9; Josh. xiii. 4, 6; Judg. iii. 3; 1 Kgs. v. 6.

Si'ège (*sit*), Deut. xx. 19. [WAR.]

Sieve. Ancient sieves, or sifters, were crudely

made of rushes, though the Gauls are credited with their manufacture from horsehair. They were used for separating the flour from the bran, or broken kernels, and what was left in the sieve was thrown back into the mill to be reground, Isa. xxx. 28.

Si'hōn (*rooting out*). An Amorite king, defeated by the Israelites, who occupied his country between the Arnon and Jabbok, Num. xxi. 21-31; Deut. i. 4; ii. 24-37; Josh. xiii. 15-28.

Si'hōr (*blackness*). The Sihor, or Shihor, of Egypt, 1 Chr. xiii. 5; Isa. xxiii. 3; Jer. ii. 18, has ever been construed as "the Nile." But when unqualified, some Arabian ravine or wady may be meant.

Si'lās (*Silvanus, woody*). An eminent member of the early Christian church. Written Silvanus in Paul's epistles. Resided at Jerusalem as teacher, but accompanied Paul on his tours, and was his fellow-prisoner at Philippi. Said to have been bishop of Corinth, Acts xv. 22, 32-34, 40; xvii. 14; xviii. 5; 2 Cor. i. 19; 1 Thess. i. 1.

Silk (*Seric stuff*). Silk hardly known to ancient Hebrews. In Prov. xxxi. 22; Ezek. vii. 10, 13, some fine linen fabric is supposed to be meant. Undoubtedly known in N. T. times, Rev. xviii. 12.

Si'lās (*branch*). The place near which King Joash was slain, 2 Kgs. xii. 20.

Si-lō'ah, Neh. iii. 15. [SILOAM.]

Si-lō'am (*sent*). (1) The celebrated pool, or tank, at Jerusalem, on the south side, near the opening of the Tyropean valley into the Kidron valley. Originally a part of the water supply of the city, Neh. iii. 15; Isa. viii. 6; John ix. 7-11. (2) An unlocated tower whose fall killed eighteen men, Luke xiii. 4. Siloam still retains its ancient name under the form of the Arabic *Silwān*. It is partly hewn from rock and partly built with masonry. A flight of steps leads down to it. It is no longer a natural spring of fresh, limpid water, but is fed from the Fountain of the Virgin through a rock tunnel over 1700 feet in length. The waters are brackish and colored, and the walls and steps in ruins.

Si-lvā'nus (*woody*). [SILAS.]

Si'lver (*white*). Used by Hebrews from earliest times for money, vessels, and ornaments, but not in form of coins till after the captivity, Gen. xiii. 2; xxiv. 53; xlv. 2; Job xxviii. 1; Matt. xvi. 15; Acts xiv. 24. Silver supplied to Jerusalem from Arabia and Tarshish, 2 Chr. ix. 14, 21.

Si'lver-lings (*little silvers*). Evidently bits of silver money, but whether by weight or coinage is not known, Isa. vii. 23.

Si'wāl-cū'e. An Arabian chief, guardian of Antiochus, son of Balas, 1 Macc. xi. 39.

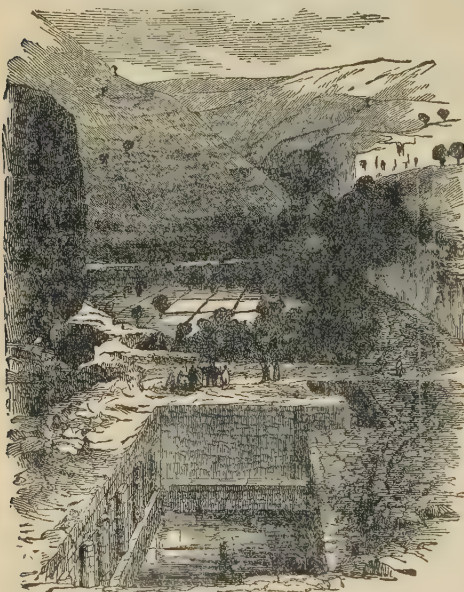
Sim'e-on (*who hears*). (1) Son of Jacob and Leah, Gen. xxix. 33. For the crime in Gen. xxiv. 25-30 his father denounced him, Gen. xlix. 5-7. His tribe was small, Num. i. 22, 23; xxvi. 14, and their inheritance a scattered portion of Canaan, Josh. xix. 1-9. (2) Son of Judah in genealogy of Christ, Luke iii. 30. (3) Simon Peter, Acts xv. 14. (4) A venerable and pious Jew who blessed the child Jesus in the temple, Luke ii. 25-35. (5) Simeon Niger, Acts xiii. 1. [NIGER.]

Si'mon (*Simeon*). (1) Several distinguished Jews bore this name during the Maccabean period. (2) A native of Samaria and famous sorcerer, who professed Christ for mercenary purposes, Acts viii. 9-24. (3) Simon Peter, Matt. iv. 18. [PETER.] (4) Simon the Canaanite, or Simon Zelotes, was a member of the party of Zealots who advocated the Jewish ritual, and an apostle, Matt. x. 4. (5) Simon the brother of Jesus, Matt. xiii. 55; Mark vi. 3. (6) Simon the Pharisee, in whose house a woman anointed the feet of Jesus, Luke vii. 36-50. (7) Simon, the leper of Bethany, Matt. xxvi. 6. (8) Simon of Cyrene, who was compelled to bear Christ's cross, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26. (9) The tanner of Joppa

with whom Peter lodged, Acts ix. 43. (10) Simon the father of Judas Iscariot, John vi. 71; xiii. 2, 26.

Sim'ri (*alert*). A Merarite Levite in David's time, 1 Chr. xxvi. 10.

Sin (*clay*). (1) A city of Egypt identified with Pelusium, "town of clay or mud," on eastern mouth of Nile near the sea, Ezek. xxx. 15, 16. (2) A desert portion of Arabia between Gulf of Suez and Sinai, Ex. xvi. 1; xvii. 1; Num. xxxiii. 11, 12. It was in this wilderness that the Israelites were first fed with manna and quails. It skirts the eastern coast of the gulf for a distance of 25 miles.



Pool of Siloam. (See p. 105.)

Sin-mon'ey. Money sent from a distance to buy offerings. The surplus, if any, became a perquisite of the priest, and was called sin-money, 2 Kgs. xii. 16.

Sin-ôff'ôr-ing. Like the trespass-offering, the sin-offering was expiatory, but seemingly of general sins. It was presented on the great day of atonement, when one confessed the sins of the nation with his hand on the head of the scapegoat, Lev. xvi. 1-34; Num. xviii. 9.

Si'nâ. Greek form of Sinai, Acts vii. 30, 38.

Si'nâi (*bushy*). The peninsula of Sinai lies between the two great arms of the Red Sea, Gulf of Akaba on the east, and Gulf of Suez on the west. This region contains the mountain system of Horeb or Sinai, on one of whose mounts, or peaks, God appeared to Moses in the burning bush, Ex. iii. 1-5, amid whose surrounding wilderness the wandering Israelites encamped, Ex. xix. 1, 2, and from whose cloud-obscured heights the law was delivered to Moses, Ex. xix. 3-25; xx.-xl.; Lev. The numbering also took place there, Num. i.-x. 1-12. The peninsula is a triangle whose base extends from the head of Suez to Akaba. This base is pierced by the plateau of Tih, the "desert of wandering," south of which are those tumultuous mountain clusters above mentioned, central among which is Mount Sinai. The coast ranges along Akaba and Suez are system-

atic and elevated. The region was a dependency of Egypt from earliest times, but became subject to Rome.

Si'nim. An unidentified land mentioned in Isa. xlix. 12. Referred by some to China.

Si'n'ite. A tribe descended from Canaan, Gen. x. 17; 1 Chr. i. 15.

Si'ôn (*lofty*). (1) An ancient name of Mount Hermon, Deut. iv. 48. (2) Greek form of Zion, Matt. xxi. 5; John xii. 15; Heb. xii. 22; Rev. xiv. 1.

Siph'moth (*fertile*). A haunt of David, while an outlaw, in South Judah, 1 Sam. xxx. 28.

Sipp'pâi (*threshold*). Saph, the Philistine giant slain at Gezer, 1 Chr. xx. 4.

Si'rach. Father of Jesus, writer of the Apocryphal book of Ecclesiasticus.

Si'rah (*retreat*). The well, now *Ain Sarah*, from which Abner was called by Joab. It was near Hebron, 2 Sam. iii. 26.

Si'r'i-ôn. Zidonian name of Mount Hermon, Deut. iii. 9; Ps. xxix. 6.

Si-sâm'a-i (*famed*). A descendant of Sheshan, of Judah, 1 Chr. ii. 40.

Sis'e-râ (*ready for war*). (1) Captain of King Jabin's forces when defeated by Barak. Slain by Jael, Judg. iv. v. (2) His children returned, Ez. ii. 53; Neh. vii. 55.

Si-sin'neg. Governor of Syria and Phœnicia under Darius, 1 Esdr. vi. 3.

Sit'nah (*strife*). Second of the two wells dug by Isaac in valley of Gerar, over which the herdsmen disputed, Gen. xxvi. 21.

Si'van. Third month of Jewish sacred and ninth of civil year, beginning with the new moon of June, Esth. viii. 9.

Slâve (*Sclavonian*). Slavery came about under Hebrew institutions. (1) By poverty, when a man sold himself to cancel debt, Lev. xxv. 39; (2) by theft, when restitution could not be made, Ex. xxii. 3; (3) by parents selling their daughters as concubines, Ex. xxi. 7-11. It ended (1) when the debt was paid; (2) on the year of Jubilee, Lev. xxv. 40; (3) at the end of six years of service, Ex. xxi. 2; Deut. xv. 12. This as to Hebrews. As to non-Hebrew slaves, by far the most numerous class, they were purchased, Lev. xxv. 45; or captured in war, Num. xxxi. 26, 40. They were freed if ill treated, Ex. xxi. 26, 27; to slay one was murder, Lev. xxiv. 17, 22; they were circumcised and had religious privileges, Gen. xvii. 12, 13.

Slime. The slime of Babel, and that of the pits of Siddim, and the ark of Moses, was mineral pitch or bitumen, Gen. xi. 3; xiv. 10; Ex. ii. 3.

Sling. The weapons of shepherds and light troops. It consisted of leather or sinew strings with a pouch at the end for the missile, Judg. xx. 16; 1 Sam. xvii. 40.

Smith (*smith*). An artificer in iron, brass, or other metals, Gen. iv. 22; 1 Sam. xiii. 19-22.

Smÿr'nâ (*myrrh*). A coast city of Ionia, Asia Minor, 40 miles north of Ephesus. Mentioned in Rev. ii. 8-11 as site of one of the seven churches of Asia. The old city of Smyrna dates back to Theseus, 1300 years B. C. Alexander the Great built the new city A. C. 320. It became subject to Rome and was noted for its beauty. Christianity got an early foothold there and the city sent a bishop to the council of Nice, A. D. 325. It is still a large city of mixed nationalities and creeds, and of considerable commercial importance.

Snâil (*snake*). In Lev. xi. 30 a lizard is meant. In Ps. lviii. 8, the common snail, slug, or slime-snake is meant. Snails abound in the Orient and are not eschewed as a food.

Snôw. Only mentioned once as actually falling,

2 Sam. xxiii. 20; but of frequent poetic and metaphorical use, Ex. iv. 6; Num. xii. 10; 2 Kgs. v. 27; Ps. li. 7; Isa. i. 18.

Snuff-dishes. Small dishes, made of gold, for receiving the snuff from the tabernacle lamps, Ex. xxv. 38.

Snuff-tērs. Scissor-like instruments, made of gold, for snuffing the wicks of the tabernacle lamps, Ex. xxxvii. 23.

Sō. A king of Egypt with whom Hoshea formed an alliance against Assyria. The discovery of this

Reigned forty years, B. c. 1015-975. Confirmed his father's conquests, built the palace and temple, extended commerce, contracted favorable alliances, grew famous for wisdom, raised his kingdom to great wealth, splendor, and power, mingled justice with cruelty, endorsed true and false worship, encouraged literature, and wrote largely himself, fell a prey to the sensualities of his time and position, died leaving his kingdom under the eclipse of faction and on the edge of decay, 1 Kgs. ii.-xi.; 2 Chr. i.-ix.

Sōl'o-mon's Pools. Reservoirs erected by



Smyrna. (See p. 106.)

led to the imprisonment of Hoshea, the siege and capture of Samaria, and the captivity of the ten tribes of Israel, 2 Kgs. xvii. 4, 6.

Sōap (*sap, resin*). The Hebrew word for soap implies any alkaline substance used for cleansing, Jer. ii. 22; Mal. iii. 2.

Sō'chō, 1 Chr. iv. 18. [סוּחָה.]

Sō'choh, 1 Kgs. iv. 10. [סוּחָה.]

Sō'coh (*brambly*). (1) A town in lowlands of Judah, Josh. xv. 35. Shochō, 2 Chr. xxviii. 18. Shoco, 2 Chr. xi. 7. Shochoh, 1 Sam. xvii. 1. (2) A town in the mountains of Judah, Josh. xv. 48.

Sō'di (*secret*). Father of the spy from Zebulun, Num. xiii. 10.

Sōd'om (*consuming*). Most prominent of the cities in the plain of Siddim. Destroyed by fire from heaven, Gen. x. 19; xiii. 10-13; xix. 1-29. Site of "the cities of the plain" is not known, but variously referred to the southern end, the northern end, and bottom of the Dead Sea. Sodom is often referred to in Scripture as a symbol of wickedness and warning to sinners, Deut. xxix. 23; Isa. i. 9, 10; xiii. 19; Jer. xxiii. 14; xlix. 18; Ezek. xvi. 49, 50; Matt. x. 15; xi. 23; Rev. xi. 8.

Sōd'om-ā. Greek and Vulgate form of Sodom, Rom. ix. 29.

Sōd'om-ites. Dwellers in Sodom, or, by figure, those who practise the abominations of Sodom, Deut. xxiii. 17; 1 Kgs. xiv. 24; xv. 12.

Sōl'o-mon (*peaceful*). Last of David's sons by Bathsheba. Named Jedidiah, "beloved of God," by Nathan, 1 Chr. iii. 6; 2 Sam. xii. 25. Placed in Nathan's care. Secured the throne according to David's pledge, 1 Kgs. i. 13-53, and much to the consternation of Adonijah, the legal successor.

Solomon near Bethlehem, whence water was conveyed to the distributing pools at Jerusalem. They are still in partial use, Eccl. ii. 6.

Sōl'o-mon's Porch. The colonnade on east side of the temple, John x. 23; Acts iii. 11; v. 12.

Sōl'o-mon's Sēr'vants. Returned captives, and probable descendants of a class of servants favored by Solomon, Ez. ii. 55, 58; Neh. vii. 57, 60.

Sōl'o-mon's Sōng. [SONG OF SOLOMON.]

Son. In Hebrew sense, any descendant however remote, Gen. xxix. 5; 2 Sam. xix. 24. Applied also to pupils, adopted persons, those of kindred faith, etc., Gen. xlviii. 5; 1 Sam. iii. 6; Acts xiii. 6.

Son of God. A term applied to the angels, Job xxxviii. 7; to Adam, Luke iii. 38; to believers, Rom. viii. 14; 2 Cor. vi. 18; but preëminently to Christ, signifying his divine origin and nature, Dan. iii. 25; Matt. xi. 27; xvi. 16; John i. 18; v. 19-26; ix. 35.

Son of Man. In a limited sense, "man," Num. xxiii. 19; Job xxv. 6; Ps. viii. 4. In a broader, higher, and perhaps more generally received Hebrew sense, "the Messiah." In the N. T. sense, where the term is used some eighty times, it means Christ in incarnate form and relation, Dan. vii. 13; Matt. ix. 6; xii. 8; xlviii. 11; Mark ii. 10; John i. 51; iii. 13; vi. 53.

Sōng of Sōl'o-mon. "Song of Songs," or "Canticles," in Latin. Twenty-second O. T. book and last of poetic. Authorship and meaning much disputed. Some make it type conjugal love; others regard it as purely allegorical; still others as literal and descriptive of Solomon's marriage to some beautiful woman.

Sooth-say-er (*truth-sayer*). One who pretends to foretell future events, Dan. ii. 27. [DIVINATION.]

Sōp (*sip*). Bread dipped in soup, milk, wine, sauce, or other liquid, Ruth ii. 14; John xiii. 26.

Sōp'a-tēr (*father saved*). A Berean companion of Paul, Acts xx. 4.

Sōph'e-rēth (*scribe*). His children were returned captives, Ez. ii. 55.

Sōph'ō-n'ās. The prophet Zephaniah, 2 Esdr. i. 40.

Sōr'cēr-er (*fate-worker*). [DIVINATION.]

Sō'rek (*vine*). A valley of Philistia, where Delilah lived, Judg. xvi. 4.

Sō-sip'a-tēr (*Sopater*). (1) A general of Judas Maccabeus, 2 Macc. xii. 19-24. (2) A friend of Paul; probably Sopater, Rom. xvi. 21.

Sōs'the-nēs (*saviour*). (1) A ruler of the synagogue at Corinth, who was beaten by the Greeks, Acts xviii. 17. (2) Perhaps the former, after conversion, 1 Cor. i. 1.

Sōs'tra-tus. A Syrian general commanding in Jerusalem, 2 Macc. iv. 27.

Sō'ta-ī (*fickle*). His children were returned captives, Ez. ii. 55; Neh. vii. 57.

Sōul. The Hebrew ideal of man was threefold: (1) The body, or material part. (2) The vital part, seat of sensations, passions, etc. (3) The sentient, thinking, or spiritual part, Gen. i. 20; ii. 7; Num. xvi. 22; 1 Thess. v. 23; Heb. iv. 12.

South Rā'moth. A place in southern Judah, bordering on the desert, and one of the resorts of David during the period of his outlawry by Saul, 1 Sam. xxx. 27.

Sow. [SWINE.]

Sōw'er, **Sōw'ing**. Cereal seeds were sown by hand, Ps. cxxvi. 6; Am. ix. 13; Mark iv. 3-29. In moist ground seeds were tramped in by cattle, Isa. xxxii. 20. Mixed seeds prohibited, Lev. xix. 19; Deut. xxii. 9.

row species, used as a cheap food, Matt. x. 29; Luke xii. 6, 7.

Spēar (*spar*). In general, a wooden staff with a sharp metallic head. Some were light for throwing, others long and heavy for attack either by footmen or horsemen, 1 Sam. xiii. 22; xvii. 7; xxvi. 7; 2 Sam. ii. 23.

Spēar'men. Light-armed troops are evidently meant, Acts xxiii. 23.

Spēck'led Bird, Jer. xii. 9. [HYENA.]

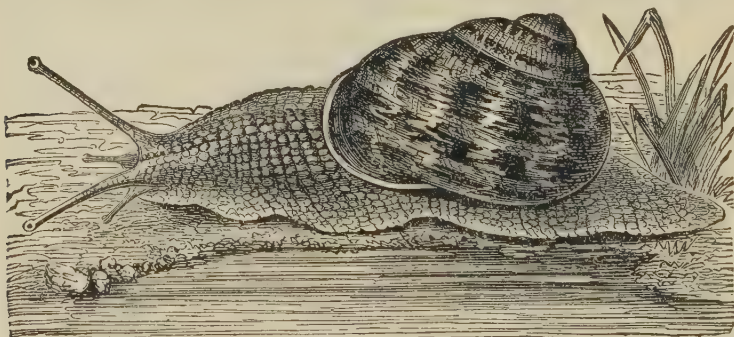
Spice, **Sp'ces** (*species*). Hardly, as with us, the entire list of aromatic vegetable substances, but rather the fragrant gums, barks, etc., of ceremonial, medicinal, and toilet value, and for embalming, Gen. xxxvii. 25; xliii. 11; S. of Sol. iv. 14; Mark xvi. 1; John xix. 39, 40.

Sp'ider (*spinner*). The common spider is meant in Job viii. 14; Isa. lix. 5; but the gecko, or lizard, is probably intended in Prov. xxx. 28. The lightness and frailty of the spider's web are made emblematic of visionary hopes and wicked schemes.

Spike'nārd (*pointed leaf yielding perfume*). An aniken fragrant and costly ointment made from the spikenard plant of India, S. of Sol. i. 12; iv. 13, 14; Mark xiv. 3; John xii. 3.

Sp'inning (*spanning, drawing*). A well-known and necessary female occupation among Hebrews. The instrument—distaff and spindle—permitted of much the same drawing and twisting process as is now employed in the East, in the absence of the more modern spinning-wheel, Ex. xxxv. 25; Prov. xxxi. 19; Matt. vi. 28.

Sp'irit (*breath*). The breath, 2 Thess. ii. 8. The vital principle, Eccl. viii. 8. Elsewhere, the soul. [SOUL.] Holy Spirit, or Ghost, is the third person in the Trinity, 2 Cor. xiii. 14; Acts xv. 28. Though Holy Spirit and Holy Ghost are synonymous in meaning, preference is given to the latter form in the



Snail. (See p. 106.)

Spāin. Anciently the whole peninsula of southwestern Europe, embracing Spain and Portugal; known to Greeks as Iberia and to Romans as Hispania. If identical with Tarshish, then known to Hebrews in Solomon's time; certainly to Phœnicians. Known to Paul, who contemplated a visit to it, Rom. xv. 24-28. Christianity early introduced there.

Spān (*bind*). Distance from tip of thumb to that of little finger, when stretched apart; about nine inches. Also any small interval of space or time, 1 Sam. xvii. 4; Isa. xl. 12; Lam. ii. 20.

Spār'row (*spurrer*). The Hebrew word signifies "twitterer" and is mostly rendered "bird" or "fowl." Though tree-sparrows abounded in Palestine, any small bird meets the sense in Ps. lxxiv. 3; cii. 7. In N. T. the reference is directly to the spar-

Scriptures, Matt. i. 18; John i. 33; Acts ii. 4; Rom. v. 5, and elsewhere, the former being used only four times.

Spōil. Plunder seized by violence, as the spoils of an army or of bandits, 1 Sam. xxx. 19-22; but in Ex. iii. 22, the sense is that of recovery without violence of unjustly taken property. David instituted very strict regulations for the division of spoils of war among his soldiers, 1 Sam. xxx. 20-25.

Sponge. Only mentioned in N. T., though probably known to ancient Hebrews, Matt. xxvii. 48; Mark xv. 36; John xix. 29.

Sponge. [MARRIAGE.]

Sprink'ling (*springing*). The blood of the sin-offering was sprinkled with the finger of the priest

upon the mercy-seat of the inner sanctuary as an atonement for the holy place because of national uncleanness, Lev. xvi. 14-16. The "blood of sprinkling" or mediatorial blood of the new covenant, Heb. xii. 24, is made antithetical with the blood of vengeance, Gen. i. 10.

Stä'ch'ys (*ear of corn*). A Roman Christian saluted by Paul, Rom. xvi. 9.

Stäc'tē (*drop*). An oriental gum or spice, one of the components of the holy incense, Ex. xxx. 34.

Ständ'ard. [ENSIGN.]

Stär (*strew*). All the heavenly bodies, except sun and moon, called stars by Hebrews, Gen. xv. 5; Ps. cxlvii. 4. The "star in the east," seen and followed by the "wise men," and designed to announce the birth of the Messiah, was, according to some, wholly phenomenal, and to others, natural. Stars symbolize rulers and princes, Dan. vii. 10; angels, Job xxxviii. 7; ministers, Rev. i. 16-20. Christ is "the bright and morning star," Rev. xxii. 16.

Stä'ter (*standard*). The standard gold coin of ancient Greece, worth about \$4.00. Later, the silver stater, containing four drachmæ, or about sixty cents. This is thought to be the "piece of money" of Matt. xvi. 27.

Stēel. Hebrews were not acquainted with carbonized iron, or steel. Wherever the word is found in Scripture, copper is meant, Ps. xviii. 34.

Stēph'a-nās (*crown*). One of Paul's earliest converts at Corinth, 1 Cor. i. 16; xvi. 15.

Stē'phen (*crown*). Chief of the first seven deacons, and first Christian martyr. A Greek convert of strong faith and great eloquence. Arrested and tried before the Sanhedrim, but stoned to death by an angry mob, before he had time to finish his defence. The date of his martyrdom is fixed at about A. D. 37. It was followed by the conversion of Saul, who was present at the stoning, and a bitter persecutor of early Christians at the time, Acts vi. 5-15, vii., viii. 1-3.

Stōcks (*sticks*). Tree-trunks, Job xiv. 8; idols, Jer. ii. 27; instruments of punishment made of beams of wood which closed over the arms or ankles, Job xiii. 27; xxxiii. 11; Jer. xx. 2; Acts xvi. 24.

Stō'ics (*porch scholars*). Members of a Grecian philosophical school, or sect, founded by Zeno, 308 B. C., who taught in the *stoa*, or porch, of the Agora at Athens. They held to a high morality, proud independence of spirit, fateful, in place of providential, superintendence, wisdom as the source of happiness, Acts xvii. 18. Paul encountered both Stoics and Epicureans at Athens, and, on being taken into Areopagus by them, delivered to them the oration in Acts xvii. 22-31.

Stom'ach-er. An article of dress worn over breast and stomach. Much affected in the 17th century; but whether that of Isa. iii. 24 was similar is not known.

Stōneg. Used for building, 1 Kgs. v. 17; Am. v. 11; memorial marks, Gen. xxviii. 18; xxxv. 14; knives, Ex. iv. 25; ballots, Rev. ii. 17. Symbols of hardness, 1 Sam. xxv. 37; of firmness, Gen. xlix. 24; Christian aggregation, 1 Pet. ii. 4-6. Precious stones highly prized by Hebrews and much used on priestly vestments and as ornaments. Twenty gems are mentioned in the Bible, Gen. ii. 12; Ex. xxviii. 9-21. India, Arabia, and Syria were the sources of gems used by Hebrews, Ezek. xxvii. 16-22.

Stō'ning. [PUNISHMENT.]

Stōrk (*vulture*). A large wading bird, plentiful in Palestine, gregarious, migratory, nesting in trees and noted for tenderness to its young. Unclean under the law, Lev. xi. 19; Deut. xiv. 18; Ps. civ. 17; Jer. viii. 7.

Strāin at a, Matt. xxiii. 24. "Strain out the," in R. V.

Strān'ger (*without*). One away from his country, Gen. xxiii. 4. One not a Jew, Ex. xx. 10. One not of

Aaron's family, Num. iii. 10. One not of royal blood, Matt. xvii. 25, 26. One alienated or neglected, Ps. lxxix. 8. But, in general, any naturalized foreigner in the Jewish State, Deut. xvii. 15. Strangers, in Hebrew acceptance, were numerous in Israel, owing to the mixed multitudes which were permitted to follow the wanderers in the wilderness, to the fact that very many Canaanites remained in the land, and to the liberal regulations respecting captives taken in war.

Straw. Straw used for cattle fodder and litter, Gen. xxi. 25; 1 Kgs. iv. 28; Isa. xi. 7; lxx. 25; in making bricks, Ex. v. 7, 16.

Sū'ah (*sweeping*). An Asherite, 1 Chr. vii. 36.

Sū'bā. His sons returned, 1 Esdr. v. 34.

Sūc'oth (*tents*). (1) The place east of Jordan where Jacob built a house and booths, Gen. xxxiii. 17; Josh. xiii. 27; Judg. vii. 5-16. Between Succoth and Zarthan, in the plain of Jordan, lay the clay ground in which were cast the brazen utensils for the temple, 1 Kgs. vii. 46; 2 Chr. iv. 17. (2) First station of the Israelites after starting from Egypt, a day's journey from Rameses, Ex. xii. 37; xiii. 20; Num. xxxiii. 5, 6.

Sūc'oth-bē'noth (*tents of daughters*). Some refer it to a Babylonian idol set up by colonists in Samaria, others to booths or tents in which the daughters of Babylon prostituted themselves in honor of their goddess, 2 Kgs. xvii. 30.

Sū'chath-ites. A family of scribes at Jabez, 1 Chr. ii. 55.

Sūd. River of Sura, probably Euphrates, Bar. i. 4.

Sūk'kī-ims. An African people who supported Shishak when he invaded Judah, 2 Chr. xii. 3.



Stork.

Sūn. The greater light, Gen. i. 15-18. Worshipped by idolatrous Hebrews, 2 Kgs. xxi. 3, 5; xxiii. 5; and by other nations, Job xxxi. 26, 27; Gen. xli. 45; furnishes many metaphors, Ps. lxxxiv. 11; John i. 9; Rev. i. 16.

Sūr. A place on sea-coast of Palestine, Judith ii. 28.

Sure'ty (*security*). Suretyship in the older sense of pledge was regulated by the Mosaic law, Gen. xlv. 32; Ex. xxii. 25, 26; Dent. xxiv. 6-17. When Solomon opened Palestine to commerce, suretyship took

the forms of general law and trade, Prov. vi. 1; xi. 15; xvii. 18; xx. 16; xxii. 26. [LOANS.] [PLEDGE.]

Su'sā, Esth. xi. 3. [SHUSHAN.]

Su'san-chites. Dwellers in Shushan or Susa, Ez. iv. 9.

Su'sān'nā (*lily*). (1) Heroine of the story of the Judgment of Daniel, as found in "The History of Susanna," one of the Apocryphal books. (2) One of the women who ministered to Christ, Luke viii. 3.



Swallow of Palestine.

Su'sī (*horseman*). Father of the Manassite spy, Num. xiii. 11.

Swallow (*throat sweller*). The common swift or swallow abounds in Palestine, and its habits, according to Bible mention, are such as we observe: building under the eaves of houses, beneath temple cornices and porticos, and in the sides of cliffs, and rapidly circling above their homes in search of their aerial food, Ps. lxxxiv. 3; Prov. xxvi. 2; Isa. xxxviii. 14; Jer. viii. 7.

Swan. Swans rare in Palestine. Unclean, Lev. xi. 18; Deut. xiv. 16. The original seems to imply some other bird, as the ibis or water-hen.

Swear'ing. [OATH.]

Sweat. The bloody sweat of the agony is known to medical science, and ascribed to violent mental emotion, Luke xxii. 44.

Swine. The hog was pronounced unclean, Lev. xi. 7; Deut. xiv. 8. Priests and Arabians abstained from the meat for dietetic reasons. Swine-keeping a degrading business, Luke xv. 15; yet swine were kept, Matt. viii. 32. To cast "pearls before swine" was to waste truth on those who despised it, Matt. vii. 6.

Swōrd. A short, two-edged, dagger-like weapon, carried in a sheath or scabbard, and suspended to the girdle or belt, Gen. xxvii. 40; Judg. iii. 16; 2 Sam. xx. 8; Jer. xlvii. 6; Ezek. xxi. 9, 30.

Sy'c'a-mine, Luke xvii. 6. [SYCAMORE.]

Sy'c'a-mōre (*fig-mulberry*). Not our sycamore or plane-tree, but a tree of the fig species growing in Egypt and Palestine and valued for its fruit and light, soft, durable wood, 1 Kgs. x. 27; 1 Chr. xxvii. 28; Ps. lxxviii. 47; Luke xix. 4. Sycamine in Luke xvii. 6. Sycamore fruit grows singly or in clusters and in almost direct contact with the branches. It resembles the fig in shape, and though of acrid taste when first pulled soon becomes sweetish. Egyptian mummy-cases were made of the wood of the sycamore tree.

Sy'char, John iv. 5. [SHECHEM.]

Sy'chem, Acts vii. 16. [SHECHEM.]

Sy'-ēne (*key*). A city of Egypt bordering on

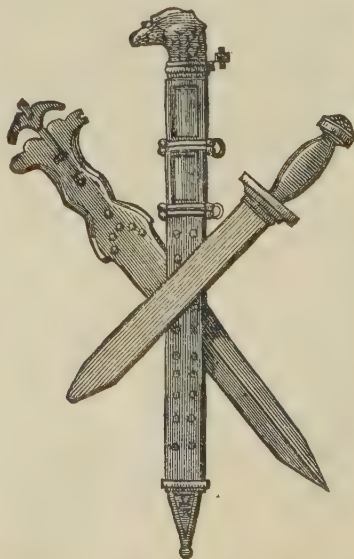
Ethiopia. Situated on the Nile below the first cataract, and noted for its quarries of syenite stone, Ezek. xxix. 10; xxx. 6. Syene was an important city during the reigns of the Hyksos, or Shepherd Kings, in Egypt. It is now represented by the Arab village of Aswan.

Sy'n'a-gōgue (*led together*). The Jewish assembly for social and religious purposes seems to have had its origin during the captivity, or to have been an outgrowth of it, Ez. viii. 15; Neh. viii. 2; ix. 1. The casual, or house, assemblages soon ran into regular congregations, with suitable buildings and stated meetings, at requisite points. These were the synagogues, often elaborate and costly, presided over by a chief, or rabbi, assisted by a council of elders, Mark v. 22, 35; Luke iv. 20; John xvi. 2; Acts xviii. 8.

Sy'n'ty'-chē (*fate*). A woman of the church at Philippi, Phil. iv. 2.

Sy'r'a-cūse. A noted city on eastern coast of Sicily, where Paul spent three days on his voyage to Rome, Acts xxviii. 12.

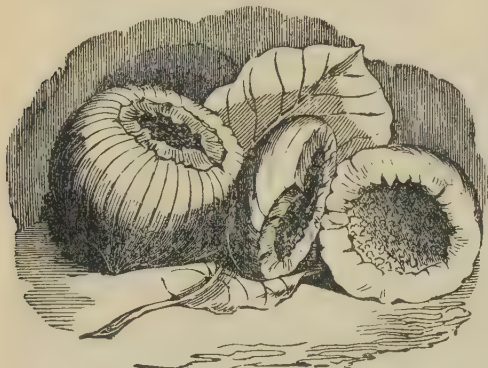
Sy'r'i-ā. The Hebrew Aram. So indefinitely bounded at different times as to have been associated with Assyria (whence its name) and Babylon. More definitely the country to the north of Canaan, extending from the Tigris to the Mediterranean, and northward to the Taurus ranges. Damascus was the capital, and centre of wealth, learning, and power. Joshua subdued its petty kings, Josh. xi. 2-18; David reduced it to submission, 2 Sam. viii., x. During Solomon's reign it became independent, 1 Kgs. xi. 23-25. The earliest recorded settlers in Syria were Hittites and other Hamitic races. The Semitic element entered it from the southeast under Abraham and Chedorlaomer. After Syria became independent it was a persistent enemy of the Jews, 1 Kgs. xv. 18-20; xx., xxii.; 2 Kgs. vi. 8-33; vii., ix. 14, 15; x. 32, 33; xiii. 3, 14-25. The attempt of the Syrian king to ally Israel with him for the



Ancient Swords.

overthrow of Judah led Ahaz to call in the help of Assyria, and Syria was soon merged into the great Assyrian empire. It was conquered by Alexander the Great, B. C. 333, and finally fell to the lot of Seleucus Nicator, who made it the central province of his empire, with the capital at Antioch. The Syriac language was closely allied to the Hebrew.

Sŷr'i-ac. The ancient language of Syria, an Aramaean dialect. In Dan. ii. 4, the word "Syriac" should read "Aramaic," the court language of Babylon at the time.



Sycamore Figs. (See p. 110.)

Sŷr'i-á-mā'a-chah, 1 Chr. xix. 6. [SYRIA and MAACHAH.]

Sŷr'i-an. Inhabitant of Syria, Gen. xxv. 20, and elsewhere.

Sŷr'ró-phē-nī'cian. A Phœnician at the time Phœnicia was part of the Roman province of Syria; or it may mean one of half Syrian and half Phœnician blood, Mark vii. 26.

Syr'tis, in Acts xxvii. 17, R. V. The dangerous quicksands or shallows on the African coast, southwest of Crete.

T

Tā'a-nāch (sandy). A Canaanite city conquered by Joshua and assigned to Levites, Josh. xii. 21; xvii. 11-18; Judg. i. 27; 1 Kgs. iv. 12. Now Taanach, 4 miles from Megiddo. Tanach, Josh. xxi. 25.

Tā'a-nāth-shi'lōh (pass to Shiloh). A border mark of Ephraim, Josh. xvi. 6.

Tāb'ba-ōth (rings). Father of returned Nethinim, Ez. ii. 43; Neh. vii. 46.

Tāb'bath (famous). Where the fleeing Midianites stopped after Gideon's night attack, Judg. vii. 22.

Tā'be-al (good God). Father of a general under Pekah, or in Rezin's Syrian army, whom it was proposed to make king of Judah, Isa. vii. 6.

Tā'be-el (good God). A Persian officer in Samaria under King Artaxerxes, Ez. iv. 7.

Tā-bē'l'i-us, 1 Esdr. ii. 15. [TABELL.]

Tāb'g-rah (burning). A place in the wilderness of Paran, where the Israelites encamped. It was so called because God there consumed the murmurers. The encampment remained there for a month, and the excessive eating of quail led to a pestilence, for which reason the place was called Kibroth-hattavah, or "graves of lust," Num. xi. 3, 34; Deut. ix. 22.

Tā'bōr-ing. Beating upon the taber, tabret, or small drum. Word now obsolete, Nah. ii. 7.

Tāb'ēr-nā-cle (little shed or tent). Tent of Je-

hovah, or movable sanctuary, which Moses was directed to erect in the wilderness, Ex. xxv. 8. Its plan, materials, and furnishings are described in Ex. xxv. 9-40; xxvi., xxvii. It could be readily taken down and set up and accompanied the Israelites during their wanderings, Ex. xl. 38. During the conquest it was stationed at Gilgal, Josh. iv. 19; ix. 6; x. 15; and at Ebal, Josh. viii. 30-35. After the conquest it was set up at Shiloh, Josh. xviii. 1, where it remained during the time of the Judges and where the ark was captured by the Philistines, 1 Sam. iv. 17, 22. Sometime after the return of the ark it was taken to Jerusalem and placed in a new tabernacle, and finally in the temple, 2 Sam. vi. 17; 1 Chr. xv. 1, but the old structure was still venerated, as long as it remained at Shiloh. It was afterwards removed to Nob, 1 Sam. xxi. 1-9, and in the reign of David to Gibeon, 1 Chr. xvi. 39; xxi. 29, where it was at the beginning of Solomon's reign. Some suppose that the tabernacle and its furniture were moved into Solomon's temple when it was completed.

Tāb'ēr-nā-cle of Tēs'ti-mō-nŷ.

As the stone tables of the Ten Commandments were called the "tables of testimony," Ex. xxxi. 18; xxxii. 15; xxxiv. 29; and the ark which contained them was called the "ark of testimony," Ex. xxv. 22, so the tabernacle in which the ark was placed was called the "tabernacle of testimony," Ex. xxxviii. 21; Num. i. 50. Called also "the tabernacle of witness," in Num. xvii. 7, 8.

Tāb'ēr-nā-cles, Feast of.

Third of the three great Hebrew feasts, celebrated from the 15th to 22d of Tisri. It commemorated the long tent life of the Israelites, and during its celebration the people dwelt in booths. Called also "feast of ingathering," Ex. xxiii. 16, because it came at end of harvest. It was closed with a holy convocation, Lev. xxiii. 36; and on Sabbatical years was similarly opened and closed, when the law was read anew, Deut. xxxi. 11-13. For law as to solemnization see Lev. xxiii. 34-43; Num. xxix. 12-40. Its observance is referred to in Neh. viii. 13-18; Hos. xii. 9; Zech. xiv. 16-19; John. vii. 2, 37, 38.

Tāb'i-thā (gazelle). The Christian woman of Joppa whom Peter raised from the dead, Acts ix. 36-42. [DORCAS.]

Tā'ble (board). Primitive tables were merely leather or skins spread on the floor. After the

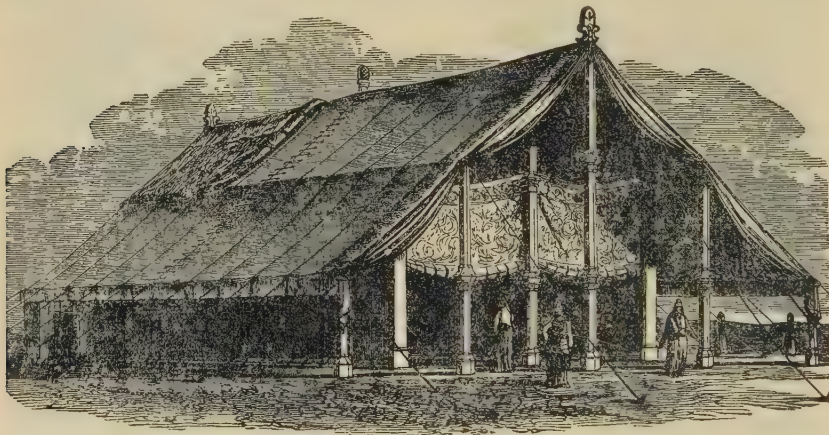


Syene. (See p. 110.)

captivity they were slightly raised. Beds or couches are meant in Mark vii. 4; writing tablet of wax in Luke i. 63. The "tables" of Matt. xxi. 12; John ii. 15, were doubtless sufficiently raised to answer the purposes of a counter for money-changing purposes. The meaning of "serve tables" in Acts vi. 2, is that duty which fell to the early Christian ministry of attending to the gathering and distributing of food to the poor, or of collecting and distributing the church funds. This duty was transferred to the deacons, Acts vi. 5, 6.

Tadmor, or Palmyra, reached the height of its splendor, wealth, and power under the celebrated Zenobia, "Queen of the East," who made it the capital of her empire. It fell a prey to the victorious Romans. Among its notable ruins are the Temple of the Sun, dedicated to Baal, a Street of Columns, of which 150 are still standing, and a series of magnificent tombs intended for both burial places and places of worship. The old name still exists in the form of Thadmor.

Tā'hān (camp). An Ephraimite, Num. xxvi. 35; 1 Chr. vii. 25.



Southeast View of the Tabernacle covered by the Tent. (See p. 111.)

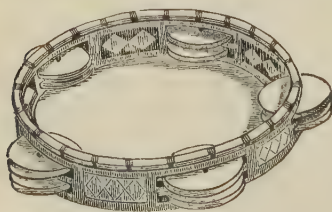
Tā'bōr (mount). (1) A high mountain on north side of plain of Esdraelon; landmark between Issachar and Zebulun, Josh. xix. 22; gathering place of Barak's forces, Judg. iv. 6-14; scene of murder of Gideon's brothers, Judg. viii. 18-21. (2) Levitical town in Zebulun, 1 Chr. vi. 77. (3) "Plain of Tabor," 1 Sam. x. 3, should read "oak of Tabor."

Tāb'ret (little tabor). A small drum or tambourine, without jingles; used to accompany pipes, 1 Sam. xviii. 6. [TAMBRIL.]

Tāb'rī-mōn (Rimmon is good). Father of Benhadad I., King of Syria in time of Asa, 1 Kgs. xv. 18.

Tāche (tack). Taches were hooks or clasps of gold or copper for connecting the tabernacle curtains, Ex. xxvi. 6, 11.

Tāch'mo-nīte, 2 Sam. xxiii. 8. Hachmonite, or "son of Hachmoni."



Tambourine.

Tād'môr (Tamar, palms). The Palmyra of the Greeks and Romans. A city built by Solomon in Syria, toward the Euphrates, for the purpose of facilitating trade with the east. Its ruins are numerous and suggestive, 1 Kgs. ix. 18; 2 Chr. viii. 4

Tā'hān-ites. Descendants of Tahan, Num. xxvi. 35.

Tā'hāp'a-nēs, Jer. ii. 16. [TAHPANHES.]

Tā'hāth (station). (1) A desert station of the Israelites, Num. xxxiii. 26, 27. (2) A Levite, 1 Chr. vi. 24, 37. (3) Two Ephraimites, 1 Chr. vii. 20.

Tāh'pan-hēs. An ancient city of Egypt on the Tanitic mouth of the Nile. Identical with the Daphne of the Greeks. A favorite resort of exiled Jews, Jer. xliii. 7-9; xlv. 1; xlv. 14. Jeremiah was taken thither, after the murder of Gedaliah, and the Pharaoh erected a brick palace there. The children of Noph and Tahpanhes are made to type the entire population of Egypt, Jer. ii. 16.

Tāh'pen-ēs. An Egyptian queen, wife of the Pharaoh who received Hadad, king of Edom, 1 Kgs. xi. 18-20.

Tāh-rē'ā (cunning). A descendant of Saul, 1 Chr. ix. 41. Tarea, 1 Chr. viii. 35.

Tāh'tim-hōd'shī. An unknown land visited by Joab during his census tour, 2 Sam. xxiv. 6.

Tāle (number). A reckoning by number and not by weight, Ex. v. 8.

Tāl'ent (weight). A Hebrew weight and denomination for money, equal to 3,000 shekels, or 93½ pounds of silver, and varying in value from \$1,550 to \$2,000, Ex. xxxviii. 25; Matt. xviii. 24. The Attic, or Greek talent, was worth about \$1,200; the Roman great talent, \$500; the Roman small talent, \$375.

Tāl'i-thā cū'mī. Two Syro-Chaldaic words spoken by Christ, and meaning "Damsel, arise," Mark v. 41.

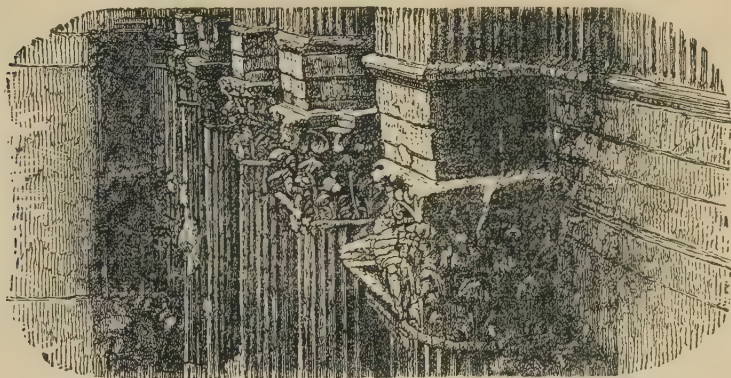
Tāl'māi (brave). (1) A son of Anak, Num. xiii. 22; Josh. xv. 14; Judg. i. 10. (2) King of Geshur and father-in-law of David, 2 Sam. iii. 3.

Tāl'mon (captive). A temple porter, 1 Chr. ix. 17, and father of a family of returned captives, Es. ii. 42; Neh. vii. 45; xi. 19; xii. 25.

Tā'mūd (*instruction*). The body of Jewish civil and canonical law not comprised in the Pentateuch, and commonly including the *Mishna* (traditions and decisions) and *Gemara* (expositions).

Tā'mah (*mirth*). Ancestor of returned Nethinim, Neh. vii. 55. Thamah, Ez. ii. 53.

and son of Javan, Gen. x. 4. (2) The city with which the Phenicians traded. Associated with Tar-tessus in Spain, Jer. x. 9; Ezek. xxxviii. 13. (3) Another Tarshish is inferable from the statement that Solomon's ships at Ezion-geber on the Red Sea traded with Tarshish or Tharshish, 1 Kgs. ix. 26;



Sculptured Columns from Tadmor. (See p. 112.)

Tā'mar (*palm-tree*). (1) Widow of Er and Onan, of Judah, and mother of Pharez and Zarah, by Shelah, Gen. xxxviii. (2) Daughter of David and sister of Absalom, 2 Sam. xiii. 1-32. (3) Daughter of Absalom, wife of Uriel and mother of Maachah, queen of Abijah, 2 Sam. xiv. 27; 2 Chr. xiii. 2. (4) A frontier place in south Judah, a day's journey from Hebron, Ezek. xlvii. 19; xlviii. 28.

Tām'mūz (*sprout*). A Syrian idol corresponding to the Greek Adonis, Ezek. viii. 14.

Tā'nāch, Josh. xxi. 25. [TAANACH.]

Tān'hu-mēth (*comfort*). Father of one of Gedaliah's captains, 2 Kgs. xxv. 23; Jer. xl. 8.

Tā'nis, Ezek. xxx. 14 marg. [ZOAN.]

Tā'nēr (*oaker*). Tanning not a reputable occupation among Hebrews. It was carried on outside of cities and towns. Peter stopped with Simon, a tanner of Joppa, Acts ix. 43.

Tā'phath (*drop*). A daughter of Solomon, 1 Kgs. iv. 11.

Tā'phōn, 1 Macc. ix. 50. [BETH-TAPPUAH.]

Tā'pu-ah (*apple*). (1) A descendant of Judah, 1 Chr. ii. 43. (2) A city in the plain-country of Judah, four miles N. W. of Hebron, Josh. xv. 34. (3) A border place between Ephraim and Manasseh, Josh. xvi. 8; xvii. 8.

Tā'rah (*station*). A desert encampment of the Israelites, Num. xxxiii. 27.

Tār'a-lah (*winding*). A town in Benjamin, Josh. xlviii. 27.

Tār'e-ā, 1 Chr. viii. 35. [TAHREA.]

Tā'reg (*tears*). The darnel is supposed to be meant. It grows somewhat like wheat till near ripening time, and chokes the growth of cereals, Matt. xiii. 25-30.

Tār'gēt (*shield*). A small shield is meant, and not a target or mark in a modern sense, 1 Sam. xvii. 6. In the margin it is called "gorget," which was a defensive piece of armor, in the days of chivalry, used to protect the joint or opening between the helmet and cuirass.

Tār'pel-ites. Assyrian colonists in Samaria after the captivity, Ez. iv. 9.

Tār'shish, **Thār'shish** (*solid, rocky*). (1) Sec-

xxii. 48; 2 Chr. ix. 21; 2 Chr. xx. 36. But many suppose that a class of ships—"ships of Tarshish," like "East India merchantmen"—is referred to rather than a port.

Tār'sus (*wing*). Chief city of Cilicia, Asia Minor, on river Cydnus, six miles from the Mediterranean. Birthplace of Paul and rival of Athens and Alexandria in literature and fine arts, Acts ix. 11, 30; xi. 25; xxi. 39; xxii. 3. At the mouth of the Cydnus were fine docks, and Tarsus had, at one time, considerable commercial importance. Some would identify it with Tarshish. It was founded by the Assyrian, Sardanapalus, and was captured by the Romans and made a free city. It is now represented by Tersusa, a mean Turkish city with a fluctuating population.

Tār'tāk (*prince of darkness*). An idol introduced into Samaria by Avite colonists, and worshipped under the form of an ass, symbolizing darkness, 2 Kgs. xvii. 31.



Tarsus.

Tār'tan. Not a proper name, but an army official, like general or commander-in-chief, 2 Kgs. xviii. 17; Isa. x. 1.

Tāt-na-i (*gift*). A Persian governor in Palestine, Ez. v. 3, 6; vi. 6, 13.

Tāv'érns (*huts*). "Three Taverns" was a place on the Appian Way, 33 miles south of Rome, where Paul met some of his Roman brethren, Acts xxviii. 15.

Tāx'es (*touches*). First Hebrew taxes were tithes, first-fruits, redemption money, for use of the priests. Taxes amplified under the kings and became burdensome, 1 Kgs. x. 23, 29; xii. 4. Jews under heavy tribute while subject to foreign rulers, Neh. v. The tithe-tax became a poll-tax, Neh. x. 32, 33; and continued, Matt. xvii. 24. The enrollment, or census, of Luke ii. 2, and Acts v. 37, was for the purpose of Roman taxation, which was onerous, being on the head, the field-hand, the ground and the products thereof, the harbors, city-gates, and city houses.

Tēars. In Ps. lvi. 8, allusion is supposed, by some, to be made to a custom of preserving the tears of mourners in a bottle and placing it in the sepulchre. Others regard the words as a bold metaphor, expressive of David's wish that God would keep in memory his many penitential tears, as the traveller stores his water, milk, or wine in leather bottles for a journey.

Tē'bah (*slaughter*). A son of Nahor, Gen. xxii. 24.

Tēb'a-lī'ah (*purged*). Third son of Hosah the Merarite, 1 Chr. xxvi. 11.

Tē'beth (*goodness*). Tenth month of Hebrew sacred, and fourth of civil, year; commencing with new moon in January, Esth. ii. 16.

Tē-hāph'ne-heg, Ezek. xxx. 18. [TAHPANHES.]

Tē-hīn'nah (*entreaty*). Son of Eshton and founder of Ir-nahash, city of Nahash, 1 Chr. iv. 12.

Tēil-trēē (*lime-tree*). Terebinth, or oak of Palestine, Isa. vi. 13.

Tē-kō'a, **Tē-kō'ah** (*fort*). A town of Judah on the Hebron ridge, six miles from Bethlehem, and on the border of the wilderness, 2 Chr. xx. 20; Jer. vi. 1. Colonized by Ashur, 1 Chr. ii. 24; iv. 5; fortified by Rehoboam, 2 Chr. xi. 6. Home of the "wise woman" who interceded for Absalom, 2 Sam. xiv. 2-9. Birthplace and residence of the prophet Amos, Am. i. 1. Now Tekua.

Tē-kō'ite. Dweller in Tekoa, 2 Sam. xxiii. 26; 1 Chr. xi. 28; xxvii. 9; Neh. iii. 5, 27.

Tēl-ā'bib (*grain-heap*). A city in Chaldea or Babylonia where captive Jews resided, Ezek. iii. 15.

Tē'lah (*strength*). An Ephraimite ancestor of Joshua, 1 Chr. vii. 25.

Tēl'a-im (*lambs*). Place where Saul collected his forces before attacking the Amalekites, 1 Sam. xv. 4.

Te-lās'sar, **Thē-lā'sar** (*Assyrian hill*). Place in western Mesopotamia, near Haran and Orfa, 2 Kgs. xix. 12; Isa. xxxvii. 12.

Tē'lem (*oppression*). (1) A city in extreme southern Judah, Josh. xv. 24. (2) A temple doorkeeper in time of Ezra, Ez. x. 24.

Tēl-hā'sā, **Tēl-hā-rē'shā** (*uncultivated hill*). A place in Babylonia whence captive Jews returned, Ez. ii. 59; Neh. vii. 61.

Tēl-mē'lah (*salt hill*). A city mentioned with the above. Identified by some with the Thelme of Ptolemy, near the Persian Gulf, Ez. ii. 59; Neh. vii. 61.

Tē'mā (*desert*). Ninth son of Ishmael, and name of his tribe and country. Referred to Teyma in Syria, on the caravan route from Damascus to Mecca, Gen. xxv. 15; 1 Chr. i. 30; Job vi. 19; Isa. xxi. 14; Jer. xxv. 23.

Tē'man (*desert*). Oldest son of Eliphaz, and grandson of Esau, Gen. xxxvi. 11. Also the tribe and country of Temani or Temanites, in Edom, Jer. xlix. 7; Ezek. xxv. 13; Am. i. 12; Obadiah 9; Hab. iii. 3.

Tēm'a-nī, **Tē'man-ite**, Gen. xxxvi. 34; Job ii. 11. [TEMAN.]

Tēm'e-nī. A son of Ashur, father of Tekoa, 1 Chr. iv. 6.

Tē'mple. (1) Solomon's temple erected at Jerusalem on Mount Moriah. David proposed to transform the tabernacle into a permanent temple at Jerusalem, and collected much material, but its construction was forbidden by the prophet Nathan, 1 Chr. xvii.; 2 Sam. vii. 7-29. Solomon completed the work after David's plans and with the assistance of Hiram, king of Tyre. He began to build in the fourth year of his reign, b. c. 1012, and finished and dedicated it b. c. 1005, 1 Chr. xxi., xxii., xxviii., 11-19; xxix. 4-7; 1 Kgs. vi.-viii.; 2 Chr. iii.-vii. This costly and imposing structure, for the age, was pillaged several times during the Eastern invasions, and was finally destroyed during the last siege of Jerusalem by Nebuchadnezzar, b. c. 588. (2) The temple of Zerubabel was begun in b. c. 534, by the returned captives under the lead of Zerubabel and the patronage of King Cyrus of Persia. Owing to discords and direct opposition it was not completed till b. c. 515. It was much inferior to the first in cost and beauty, though one third larger in dimensions. It was partially destroyed by Antiochus Epiphanes, b. c. 163, and restored by Judas Maccabeus, Ez. iii.-vi.; 2 Macc. x. 1-9. (3) Herod the Great removed the decayed temple of Zerubabel and began the erection of a new one b. c. 17. This gorgeous and costly structure was not completed till the time of Herod Agrippa II., A. D. 64. It was of marble, after the Græco-Roman designs, and was destroyed by the Romans under Titus, A. D. 70, thus verifying Mark xiii. 2.

Tē'mpt (*hold*). Ordinarily, the offering of an inducement to do wrong, Matt. iv. 1-11; Luke iv. 13; but in Gen. xxii. 1; James i. 2, 3, a trial of one's faith; trial of God's patience, Ex. xvii. 2; 1 Cor. x. 9; an effort to ensnare, Matt. xvi. 1; xix. 3; xxii. 18; Mark x. 2; Luke x. 25.

Tēnt (*stretched*). The house of nomad and pastoral peoples. It was made of strong cloth, chiefly of goat's hair, stretched on poles, and firmly pegged to the ground, Gen. iv. 20; xviii. 1; Judg. iv. 21; Isa. xxxviii. 12.

Tē'rah (*laggard*). Father of Abraham. He was of Ur in Chaldea, started west with his family, stopped in Haran, and died there, aged 205 years. Through his sons, Abraham, Nahor, and Haran, he was the ancestor of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites, Gen. xi. 27-32.

Tē'r'a-phim (*images*). Little images kept in Eastern households for private consultation and worship. This species of idolatry or superstition was in favor with Hebrews, though often denounced, Gen. xxxi. 19, 34, 35; Judg. xviii. 17; 1 Sam. xv. 23; xix. 13, 16; 2 Kgs. xxiii. 24; Hos. iii. 4; Zech. x. 2.

Tē'r'e-bīnth. [TEIL-TREE.]

Tē'resh (*strict*). A eunuch of Abasuerus, whose plot to murder his master was discovered by Mordecai, Esth. ii. 21-23.

Tē'r'tius (*third*). Paul's scribe in writing his Epistle to the Romans, Rom. xvi. 22.

Tē'r-tū'lus (*little third*). A Roman lawyer or orator hired by the high priest and Sanhedrim to prosecute Paul before the procurator Felix, Acts xxiv. 1-9.

Tēs'tā-ment (*witness*). One of the two volumes of the Sacred Scriptures, which treat of the old and new dispensations; distinguished as the Old Testament, treating of revelation before the Advent of Christ, and the New Testament, containing that made after the Advent, 2 Cor. iii. 6; Heb. ix. 15.

Tēs'ti-mō-nē (*witness*). The entire revelation of God, Ps. cxix. 88, 99; the tables of stone, Ex. xxv. 16; the ark in which the tables were deposited, Ex. xxv. 22; the gospel of Christ, 1 Cor. i. 6; Rev. i. 2.

Tēt'rārch (*fourth ruler*). Originally one who

governed a part of a country divided into four parts, or tetrarchies; but under Roman rule it came to mean any ruler or petty prince of the republic and empire, especially in Syria, Matt. xiv. 1; Luke iii. 1; ix. 7; Acts xiii. 1. Sometimes the tetrarch was called king, Matt. xiv. 9; Mark vi. 14, 22.



Eastern Tent. (See p. 114.)

Thād-dæ'us (*wise*). Surname of the apostle Jude, and another form of Lebbaeus, Matt. x. 3; Mark iii. 18. [JUDE.]

Thā'hāsh (*badger*). Son of Nahor, Gen. xxii. 24.

Thā'mah, Ez. ii. 53. [TAMAH.]

Thā'mar, Matt. i. 3. [TAMAR, 1.]

Thām'mūz. [TAMMUZ.]

Thām'na-thā, 1 Macc. ix. 50. [TIMNATH.]

Thānk Ōf'fer-ing. The peace offering of Lev. iii., as offered with thanksgiving in Lev. vii. 11-15.

Thā'rā, Luke iii. 34. [TERAH.]

Thār'rā, Esth. xii. 1. [TERESH.]

Thār'shish (*rocky*). (1) 1 Kgs. x. 22; xxii. 48. [TARSHISH.] (2) A Benjamite, 1 Chr. vii. 10.

Thās'si. Surname of Simon, son of Mattathias, 1 Macc. ii. 3.

Thē'a-trē (*sight*). A place where dramatic performances are exhibited, as in Acts xix. 29; but the spectacle or performance itself in 1 Cor. iv. 9. The introduction of the theatre by Herod the Great greatly offended the Jews.

Thēbes (*life of the god*). Classical name of No or No-amon, Jer. xli. 25; Nah. iii. 8; Ezek. xxx. 14, 16. [No.]

Thē'bez (*prominent*). Now Tubas, a village near Shechem, and scene of Abimelech's tragic death, Judg. ix. 50-55; 2 Sam. x. 21.

Thē-cō'ē, 1 Macc. ix. 33. [TEKOA.]

Thēft, **Thiēf**. Punishment of theft was severe under the Mosaic law, as in all pastoral countries where the property was chiefly in flocks, more or less exposed to persons of felonious intent. The thief was compelled to make restitution, five-fold for a stolen ox and four-fold for a sheep. To kill a thief, caught in the act, was not a capital offence. If restitution was impossible a thief could be sold, Ex. xii. 1-4.

Thē-lā'sar, 2 Kgs. xix. 12. [TELASSAR.]

Thē-lēr'sas, 1 Esdr. v. 36. [TELHARSA.]

Thē'man, Bar. iii. 22. [TEMAN.]

Thē-ōd'ō-tūs (*God-given*). Envoy of Nicanor to Judas Maccabeus, 2 Macc. xiv. 19.

Thē-ōph'i-lūs (*lover of God*). The unknown person, probably an official, to whom Luke addressed his Gospel and his history of the Acts of the Apostles, Luke i. 3; Acts i. 1.

Thē'ras, 1 Esdr. viii. 41. [AHAVA.]

Thēs'sā-lō-ni-ang. People of Thessalonica, to whom Paul addressed two epistles, 13th and 14th N. T. books. The first was written at Corinth, A. D. 52 or 53, soon after the author had founded a church at Thessalonica, and upon the strength of favorable reports from Timothy. Its design was to confirm the new converts in the faith, strengthen them against persecution, correct their errors of doctrine and work, and inculcate purity of life. The second was also written from Corinth, soon after the first, and designed to correct false impressions concerning Christ's advent, and especially to place the author right before the world as an authorized apostle and teacher.

Thēs'sā-lō-ni-cā. Ancient Thermæ, "hot springs;" now Salonika. Enlarged by Cassander and called Thessalonica after his wife, daughter of Alexander the Great. An important city of Macedonia, at the head of the Gulf of Thessalonica, or Thermæ. Paul visited it during his second tour and founded a strong church there, to whose members he wrote two epistles, Acts xvii. 1-9.

Thēū'das (*God's gift*). An insurgent Jew mentioned in Gamaliel's speech before the council, Acts v. 34-39.

Thigh. Placing the hand under the thigh was form of adjuration mentioned in Gen. xiv. 2; xlvii. 29, and supposedly prevalent in patriarchal times, but only taken by inferiors, as by servants or sons, and as significant of subjection and the purpose of obedience.

Thīm'na-thah, Josh. xix. 43. [TIMNAH.]

Thīs'hē. A city in Boeotia, Tob. i. 2.

Thīs'tle, **Thörn**. No less than eighteen Hebrew words embrace the thistle, thorn, brier, and bramble species, which is prolific in Palestine, Gen. iii. 18. Figurative for desolation, Prov. xxiv. 31; Isa. v. 6; Hos. ii. 6; providential visitation, Num. xxxiii. 55; Judg. ii. 3; 2 Cor. xii. 7; hindrance, Prov. xv. 19; troubles, Prov. xxii. 5. "Crown of thorns," both punishment and derision, Matt. xxvii. 29.

Thōm'as (*twin*). The cautious, susceptible, even doubtful, apostle, whose name, in Greek, was Didymus, "twin," Matt. x. 3; Mark iii. 18; Luke vi. 15; John xi. 16; xiv. 5, 6; xx. 24-29; Acts i. 13.

Thörn. [THISTLE.]

Thrā'ciā. Classic name for the country now embraced in the northern part of Turkey in Europe, 2 Macc. xii. 35.

Thrā-sē'us. Father of Apollonius, 2 Macc. iii. 5.

Thrēe Tāv'erns. [TAVERNS.]

Thresh'ing (*thrashing*). Done anciently by treading with oxen or horses, or by drawn sleds, sometimes spiked, on earthen floors, usually on high spots of ground, Deut. xxv. 4; 1 Chr. xxi. 15-28; Isa. xxviii. 27, 28; xli. 15, 16. The flail or stick is mentioned in Ruth ii. 17.

Thrōne (*seat*). The seat of one in authority, as high priest, 1 Sam. i. 9; military chief, Jer. i. 15; but especially of a king, 2 Sam. iii. 10; 1 Kgs. ii. 12; vii. 7; x. 18-20; xxii. 10; Acts xii. 21.

Thūn'mim, Ex. xxviii. 30. [URIM.]

Thūn'der (*sound*). Rare in Palestine, hence regarded as God's displeasure, 1 Sam. xii. 17; Jehovah's voice, Job xxxvii. 2; Ps. xviii. 13; Isa. xxx. 30, 31; John xii. 29; symbol of divine power, Ex. ix. 16; 1 Sam. ii. 10; 2 Sam. xxii. 14; Isa. xxxix. 6; Rev. vii. 5.

Thy'ine-wood (*burning incense*). A city of northern Lydia in Asia Minor, founded by Seleucus Nicator, much inhabited by Jews, seat of one of the seven churches of Asia, Acts xvi. 14; Rev. ii. 18-29.

Thy'ine-wood. Wood of the thuya, sandarac, or

pine variety, yielding a choice gum and hard, dark colored, fragrant wood. Indigenous to northern Africa, Rev. xviii. 12.

Ti-bê-ri-as. (1) Sea of, John vi. 1; xxi. 1. [GENNESARET.] (2) A town of Galilee on the west shore of Lake Gennesaret or Sea of Galilee, founded by Herod Antipas, A. D. 16-22, and named in honor of the emperor Tiberius. It seems to have imparted its name to the lake or sea. Once noted for its learning and architectural beauty, but now the miserable village of Tabariyeh, John vi. 1, 23; xxi. 1.

Ti-bê-ri-us. Tiberius Claudius Nero, second emperor of Rome, A. D. 14-37. Stepson of Augustus, a vigorous warrior, eloquent orator, and able statesman, but an indolent, despotic ruler. He is the Cæsar of Luke iii. 1; xx. 22-25; xxiii. 2; John xix. 12.

Tib'hath (*killing*). Capital of Hadadezer, king of Zobah, 1 Chr. xviii. 8. Beth, 2 Sam. viii. 8.

Tim'brel (*bell, drum*). A Hebrew musical instrument somewhat resembling the tambourine, Ex. xv. 20; Judg. xi. 34; Ps. lxviii. 25. [TABRET.]

Tim'nâ, Tim'nah (*portion*). (1) Mother of Amalek, Gen. xxxvi. 12. (2) A duke of Edom, Gen. xxxvi. 40, who gave his name to a boundary of Judah, Josh. xv. 10. (3) A mountain town of Judah, Josh. xv. 57. Timnathah, Josh. xix. 43.

Tim'nâth. (1) Gen. xxxviii. 14. [TIMNA, 2.] (2) Home of Samson's wife, Judg. xiv. 1-5.

Tim'nâth-hê'req, Judg. ii. 9. [TIMNATH-SERAH].

Tim'nâth-sê'rah (*fruitful portion*). A city in Ephraim given to Joshua, and his home and burial place, Josh. xix. 50; xxiv. 30. Written Timnath-heres in Judg. ii. 9.

Tim'nite. Designation of Samson's father-in-law, the Timnathite, Judg. xv. 6.



Thessalonica. (See p. 115.)

Tib'ni (*knowing*). Competitor of Omri for the throne of Israel, 1 Kgs. xvi. 21, 22.

Ti'dal (*great chief*). A chief of nomadic tribes, who joined Chedorlaomer in his attack on the cities of the plain, Gen. xiv. 1-16.

Tig'lath-pî-lê'ser (*Adar's son my help*). Second of the Assyrian kings in contact with Israel. He invaded Samaria, 2 Kgs. xv. 29, and a few years afterwards returned, taking many captives, 1 Chr. v. 26. King Ahaz, of Judah, became his vassal, 2 Kgs. xvi. 7-10. He reigned B. C. 741-739.

Tigris (*arrow*). Great eastern tributary of the Euphrates, rising in the Armenian mountains and flowing southeastwardly 1146 miles. Between it and the Euphrates lay Mesopotamia. In the Septuagint version it stands for Hiddekel, one of the rivers of Eden, Gen. ii. 14; Tob. vi. 1; Judith i. 6; Eccles. xxiv. 25.

Tik'vah, Tik'vath (*hope*). (1) Father-in-law of Huldah the prophetess, 2 Kgs. xxii. 14; 2 Chr. xxxiv. 22. (2) Father of Jahaziah, Ez. x. 15.

Tile (*cover*). A broad, thin slab of burnt clay, used as a shingle on Oriental houses, Ezek. iv. 1.

Til'gâth-pîl-nê'ser, 1 Chr. v. 6; 2 Chr. xxviii. 20. [TIGLATH-PILESER.]

Ti'on (*gift*). A Judahite, 1 Chr. iv. 20.

Ti-mæ'us (*honored*). Father of the blind Bartimæus, Mark x. 46.

Ti'mon (*honorable*). One of the first seven deacons, Acts vi. 1-6.

Ti-mô'the-üs (*honoring God*). (1) An Ammonite leader defeated by Judas Maccabeus, 1 Macc. v. 6-44. (2) Acts xvi. 1; xvii. 14, etc. [TIMOTHY.]

Tim'o-thÿ (*honoring God*). Son of Eunice, a Jewess, by a Gentile father. Born in Derbe or Lystra, Lycaonia, Acts xvi. 1; 2 Tim. i. 5. Converted by Paul and became a close friend and valuable assistant, Rom. xvi. 21; Heb. xiii. 23. Recipient of two of Paul's epistles, 15th and 16th N. T. books. The first was written to him while at Ephesus, probably from Macedonia, and about A. D. 65. The second seems to have been written from Rome some three years later. They are called pastoral epistles, because devoted to description of church work and earnest exhortation to faithfulness.

Tin. A metal well known to ancients, Num. xxxi. 22; evidently dross in Isa. i. 25. Imported from Tarshish, Ezek. xxvii. 12.

Tiph'sah (*ford*). The Greek and Roman Thapsacus, a crossing point of the Euphrates, and eastern limit of Solomon's empire, 1 Kgs. iv. 24. Smitten by Menahem, 2 Kgs. xv. 16.

Ti'ras (*longing*). Youngest son of Japheth, and supposed progenitor of the Thracians, Gen. x. 2.

Ti'rath-ites. Designation of a family of scribes at Jabez, 1 Chr. ii. 55.

Tire (*attire*). A head-dress, Isa. iii. 18; Ezek. xxiv. 17, 23; but the original implies any round ornament, as a necklace, worn by persons or animals, Judg. viii. 21, 26.

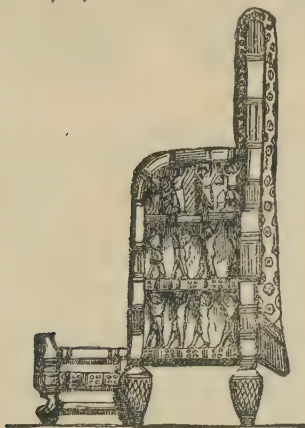
Tir'ha-kah (*exalted*). A king of Ethiopia and Upper Egypt who became King Hezekiah's ally against Sennacherib, about B. C. 696, 2 Kgs. xix.; Isa. xxxvii. 9.

Tir'ha-nah (*favor*). A son of Caleb, son of Hezron, 1 Chr. ii. 48.

Tir'i-ā (*dread*). A Judahite, 1 Chr. iv. 16.

Tir'sha-thā (*governor*). Title of the governors of Judea under Persian rule, Ez. ii. 63; Neh. vii. 65, 70; viii. 2; Neh. x. 1.

Tir'zah (*pleasing*). (1) Youngest of the five daughters of Zelophehad, Num. xxvi. 33. (2) An ancient Canaanite city captured by Joshua, and which afterwards became the capital of the kingdom of Samaria, till Samaria, the new capital, was founded by King Omri. It was some 30 miles north of Jerusalem, and 5 miles east of Samaria, Josh. xii. 24; 1 Kgs. xiv. 17; xv. 21, 33; xvi. 6; 2 Kgs. xv. 14, 16; S. of Sol. vi. 4.



Ancient Throne. (See p. 116.)

Tish'bīte. Elijah is so designated, 1 Kgs. xvii. 1; xxi. 17, 28; 2 Kgs. i. 3, 8; ix. 36. The place is generally referred to Thisbe in Naphtali, where Tobit lived, Tob. i. 2.

Tis'ri. Seventh month of the Jewish sacred, and first of the civil, year, corresponding to parts of September and October. Called also Ethanim, 1 Kgs. viii. 2; 2 Chr. v. 3.

Tithe (*tenth*). One tenth of all produce of lands and herds was set apart, under the Levitical law, for the support of the Levites, and a tenth of their tenth went to the priests. There were tithe regulations among other nations, Gen. xiv. 20; xxviii. 22; Lev. xxvii. 30-33; Num. xviii. 21-32; Deut. xii. 17, 18; xiv. 22-27. The Pharisees tithed their mint, anise, cummin, and rue, Matt. xxiii. 23.

Tit'tle (*tile*). Jot; iota; any minute quantity, Matt. v. 18; Luke xvi. 17.

Tīt'us (*pleasant*). A distinguished Grecian who became a Christian convert and a companion of Paul in his trials and on his missionary tours, Tit. i. 4; Gal. ii. 3-5; 2 Cor. viii. 6, 16, 23. Entrusted with many important commissions, 2 Cor. xii. 18; 2 Tim. iv. 10; Tit. i. 5. Paul wrote an epistle to Titus, the 17th N. T. book, about A. D. 65, designed to instruct him in his ministerial duties in Crete, which were arduous, on account of the immorality of the people.

Tī'zite. Designation of Joha, one of David's guardsmen. Place unknown, 1 Chr. xi. 45.

Tō'ah (*best*). A Levite ancestor of Samuel, 1 Chr. vi. 34. Tohu, 1 Sam. i. 1.

Tōb (*good*). A place or district beyond Jordan and between Gilead and the desert, to which Jephthah fled when banished from Gilead, Judg. xi. 3-5. Ish-tob, 2 Sam. x. 6, 8.

Tōb=ād/'o-nī'jah (*my good God*). A Levite sent out by King Jehoshaphat to teach the law, 2 Chr. xvii. 8.

Tō-bī'ah (*God's goodness*). (1) His children returned with Zerubbabel, Ez. ii. 60; Neh. vii. 62. (2) An Ammonite servant of Sanballat who joined his master in opposing Nehemiah, Neh. ii. 10-20.

Tō-bī'as. Greek form of Tobiah and Tobijah. (1) Son of Tobit, and hero in his book, Tob. (2) Father of Hyrcanus, and a man of great prominence at Jerusalem, B. C. 187.

Tō'biē, 1 Macc. v. 13. [TOB.]

Tō-bī'jah (*God's goodness*). (1) A Levite sent out by King Jehoshaphat to teach the law, 2 Chr. xvii. 8. (2) One of the captivity in whose presence Joshua was crowned high priest, Zech. vi. 10-14.

Tō'bīt (*goodness*). Father of Tobias, and author of Tobit, the fifth Apocryphal book. It was written in Greek, with the scene in Assyria, and is a didactic narrative of Jewish social life after the captivity.

Tō'chen (*task*). An unidentified place in Simeon, 1 Chr. iv. 32.

Tō-gār'mah (*bony*). Son of Gomer, of the family of Japheth, Gen. x. 3. His descendants became horse and mule merchants, and have been associated with the ancient Armenians, Ezek. xxvii. 14.

Tō'hu, 1 Sam. i. 1. [TOAH.]

Tō'ī (*wandering*). A king of Hamath, who sent his son to congratulate David on his victory over Hadadezer, 2 Sam. viii. 9, 10. Tou, 1 Chr. xviii. 9, 10.

Tō'lā (*worm*). (1) First-born of Issachar, and progenitor of the Tolaites, Gen. xli. 13; Num. xxvi. 23; 1 Chr. vii. 1, 2. (2) Successor of Abimelech as judge of Israel for twenty-three years, Judg. x. 1, 2.

Tō'lād (*generation*). A city in South Judah, called also El-tolad, 1 Chr. iv. 29.

Tō'lā-ites. Descendants of Tola, Num. xxvi. 23.

Tō'l'ba-nēs, 1 Esdr. ix. 25. [TELEM.]

Tōll (*tell*). The Persian taxation of conquered Judea consisted of "tribute" levied on each province and collected by the authorities thereof; "custom," which could be paid in kind; "toll," which was a cash exaction for the use of bridges, fords, and highways, Ez. iv. 13; vii. 24.

Tomb. Burial places among Hebrews were caves, recesses in rocks, natural or artificial, and walled sepulchres. [SEPUCHRE.]

Tongues. "And the whole earth was of one language, and of one speech," Gen. xi. 1. Confusion of tongues and dispersion of peoples coincident, Gen. xi. 7-9. "New tongues," Mark xvi. 17, is the first notice of a gift specially characteristic of the first outpouring of the Spirit. Ten days afterward the promise was fulfilled in the Pentecostal phenomenon, Acts ii. 1-13.

Tooth. The Jewish law of retaliation permitted the deprivation of "eye for eye, tooth for tooth," Ex. xxi. 24. The principle of this law was condemned by Christ, Matt. v. 38-42. Teeth used figuratively for the inheritable quality of sin, Ezek. xviii. 2; "cleanness of teeth" a figure for famine, Am. iv. 6; "gnashing of teeth" indicative of rage and despair, Matt. viii. 12.

Tō'pāz. A variously hued gem, corresponding to the modern chrysolite, which the Hebrews obtained from Ethiopia, Job xxviii. 19, and which constituted the second stone in first row of the high priest's

breastplate, Ex. xxviii. 17, and a foundation stone of the New Jerusalem, Rev. xxi. 20.

Tō'phel (*mortar*). A place east of the Dead Sea near Bozrah, Deut. i. 1.

Tō'phet, Tō'pheth (*drum, noise, place of burning*). Part of the valley of Hinnom east or south of Jerusalem. Perhaps once a pleasure garden, but afterward polluted by the abominations incident to the worship of Baal and Molech, 2 Kgs. xxiii. 10; Jer. vii. 31; xix. 13, and then turned into a dumping and burning place of the city's refuse. Hence a place of judgment, Jer. xix. 6-14. [HINNOM.]

Tōr'mah, Judg. ix. 31 marg. [ARUMAH.]

Tōr'toise (*twisted-foot*). A faulty rendering. The Septuagint has "land-crocodile," and doubtless one of the large lizard species is meant, Lev. xi. 29.

Tō'tu, 1 Chr. xviii. i. 10. [TOL.]

Tōw. The coarser part of flax, Judg. xvi. 9.

Tow'er (*shot up*). Watch-towers, or fortified posts, were frequent on frontiers and exposed places, Gen. xxxv. 21; 2 Chr. xxvi. 10; around vineyards, Isa. xxi. 5, 8, 11; Matt. xxi. 33, and for the use of shepherds, Mic. iv. 8. "Tower of Shechem," Judg. ix. 47, evidently a citadel or stronghold. Tower of Babel [ABEL]. "Tower of Siloam," possibly an observatory, Luke xiii. 4.

Town Clérk. An official in Ephesus, who recorded the laws and decisions and read them in public, Acts xix. 35-41.

Träch'q-nī'tis (*stony*). One of the Roman provinces into which the country north of the Jordan was divided, and generally associated with Argob, south of Damascus, Luke iii. 1.

Trānce (*going over*). The word in Num. xxiv. 4, 16, is an interjection, without a Hebrew equivalent. In Acts x. 10, xi. 5, xxii. 17, an ecstasy is implied, which carried the subject beyond the usual limits of consciousness and volition.

Trāns-fig'ū-rā'tion (*formed over*). The supernatural change in the appearance of Christ upon the mount—Hermion or Tabor. It served as an attestation of his Messiahship and an emblem of glorified humanity, Matt. xvii. 1-13; Mark ix. 2-13; Luke ix. 28-36.

Tréas'ûre Cŷtiēs. The kings of Judah, and of other nations, kept their treasures in designated cities, called treasure-cities, and in special buildings called treasure-houses, Ex. i. 11; 1 Chr. xxvii. 25; Ez. v. 17.

Tréas'ûr-ŷ (*place*). The place in the temple where gifts were received, 1 Chr. ix. 26; Mark xii. 41; Luke xxi. 1; John viii. 20.

Trénch (*cut*). In military usage, a ditch for protection, but in 1 Sam. xxvi. 5, the place where the wagons were grouped or packed.

Trés'pāss (*passing over*). To violate the personal or property rights of another, Lev. v. 6. To violate a positive law of God, Matt. vi. 15.

Trés'pāss Ōf'fēr-ing. This offering was closely allied to the sin offering, and in some cases offered with it as a distinct part of the same sacrifice, Lev. v. 15; xiv. 13-32.

Tribe (*division*). In a Roman sense, the third part of the empire, but with Hebrews any division of the people, especially that division which sprung from the twelve sons of Jacob, and was perpetuated in their descendants, Gen. xlviii. 5; Num. xxvi. 5-61; Josh. xiii. 7-33; xv-xix. Of these tribes two, Ephraim and Manasseh, sprang from Joseph. Still there were only twelve partitions of conquered Canaan, for the tribe of Levi received no allotment of lands, but was diffused in cities among the other tribes and supported by them. Each tribe was headed by a prince, and each possessed considerable independence even under the monarchy. They waged war separately and among themselves, Judg. i. 2-4; 1 Chr. v. 18-22; 2 Sam. ii. 4-9; and finally ten of the tribes revolted and set up the separate

kingdom of Israel, xix. 41-43; 1 Kgs. xii. For history of each tribe see its title.

Trib'ûte (*gift*). A payment made as a token of submission, or for sake of peace, or in pursuance of treaty, Gen. xlix. 15. The head-tax of half a shekel paid annually by Jews for the support of the temple service, Ex. xxx. 13.

Trip'ō-lis (*three cities*). The commercially linked cities of Aradus, Sidon, and Tyre, in Phenicia, 2 Macc. xiv. 1.

Trō'sās (*Troad*). Alexandria Troas, or in the Troad, was an important city in Mysia, Asia Minor, 6 miles south of the entrance to the Hellespont and 4 from the site of Ancient Troy. It was founded by Alexander the Great and was for many centuries the key of commerce between Europe and Asia. Paul visited it more than once, Acts xvi. 8-11; xx. 5-10; 2 Tim. iv. 13.



Coin of Troad.

Trō-gŷl'ū-um (*fruit-port*). Town and promontory on the western coast of Asia Minor, opposite Samos. Paul visited it on his third missionary tour, Acts x. 15.

Troop, Band. These words imply small bodies of marauders in Gen. xlix. 19; 2 Sam. xxii. 30; Jer. xviii. 22; Mic. v. 1.

Trōph'ī-mūs (*fostered*). A Christian convert residing at Ephesus, and co-worker with Paul, Acts xx. 4; xxi. 29; 2 Tim. iv. 20.

Trōw (*trust*). Signifies to think or believe in, Luke xvii. 9.

Trūm'pet (*pipe*). A wind instrument with a flaring mouth, made of horn or metal and differing but little in form and use from the cornet, Ex. xii. 16. [CORNET.]

Trūm'pets, Feast of. The feast of the new moon which fell on the first of Tisri, Num. xxix. 1-6; Lev. xxiii. 24, 25. It was the New Year's day of the Jewish civil year, and was ushered in by the blowing of trumpets and observed by offerings.

Trŷ-phē'nā (*shining*). A Christian woman of Rome, saluted by Paul, Rom. xvi. 12.

Trŷ-phōn (*effeminate*). Surname of Diodotus, who usurped the Syrian throne, 1 Macc. xii. 39.

Trŷ-phō'sā (*shining*). A Christian woman of Rome, saluted by Paul, Rom. xvi. 12.

Tu'bal (*tumult*). Fifth son of Japheth, Gen. x. 2; 1 Chr. i. 5. His descendants supposedly inhabited the country between the Caspian and Euxine seas, Isa. lxvi. 19; Ezek. xxvii. 13, xxxii. 26.

Tu'bal-cāin. Son of Lamech the Cainite, by Zillah. He was instructor of artificers in brass and iron, Gen. iv. 22.

Tu'bi-ē-ni. Inhabitants of Tubion, the O. T. Tob, 2 Macc. xii. 17.

Tûr'pēn-tine-trēe. The terebinth, or teil-tree, Eccles. xiv. 16.

Tûrtle, Tûrtle-dove (*cooer*). The turtle embraces several species of plaintive-noted doves, Gen. xv. 9; Ps. lxxix. 19; Isa. lix. 11. Those who could not afford the costlier sacrifices could offer two doves or pigeons, Lev. xii. 6-8; Luke ii. 24. They were migratory, S. of Sol. ii. 12; Jer. viii. 7.

Tŷch'i-cūs (*fate*). A disciple of Paul, Acts xx. 4, and his messenger and spokesman, Eph. vi. 21, 22; Col. iv. 7, 8.

Tŷ-rân'nus (*tyrant*). A Greek rhetorician at Ephesus in whose school Paul taught for two years, Acts xix. 9.

Tŷre (*rock*). The celebrated commercial city of Phœnicia on the Mediterranean coast. It fell to the lot of Asher, but was never conquered, Josh. xix. 29. In intimate commercial relation with Hebrews, and King Hiram furnished the artificers and material for the temple and royal houses at Jerusalem, 2 Sam. v. 11; 1 Kgs. v. 1; vii. 13; ix. 11-14; 1 Chr. xiv. 1; 2 Chr. ii. 2-18. The city was denounced by the prophets, Isa. xxiii. 1-17; Jer. xxvii. 3; Ezek. xxvi. 3-21. It resisted the five-year siege of Shalmaneser and the thirteen-year siege of Nebuchadnezzar, but fell before that of Alexander. Referred to in N.T., Matt. xi. 21, 22; xv. 21; Mark vii. 24. Paul visited it, Acts xxi. 3, 4.

Tŷrus. Name for Tyre in O. T. prophecies and in Apocrypha.

U

Ū'al (*power*). The prophecy of Agur is addressed to Ithiel and Ucal, Prov. xxx. 1. Some regard the names as symbolical, while others treat them as real.

Ū'el (*God's will*). One of the sons of Bani, Ez. x. 34. Juel in 1 Esdr. ix. 34.

Ū'k'náz. The name is made to stand for Kenaz in margin of 1 Chr. iv. 15.

Ū'la-i (*pure water*). A river in the province of Elam, where the palace of Shushan stood, on whose banks Daniel saw the vision of the ram and the he-goat, Dan. viii. 2-16.

Ū'lām (*porch*). (1) A descendant of Manasseh, 1 Chr. vii. 16, 17. (2) Son of Eshek, a Benjamite, of the line of Saul, 1 Chr. viii. 39, 40.

Ū'lā (*yoke*). Head of an Asherite family, 1 Chr. vii. 39.

Ūm'mah (*community*). A city in Asher, associated with modern Alma, five miles from the Mediterranean coast, Josh. xix. 30.

Ūn'cīr-cūm-cī'zion (*not cut around*). In a Scriptural sense, Gentiles, Rom. ii. 25-29.

Ūn'cleam'. A word which, with clean, was applied to personal and ceremonial conditions, as well as to the edibility of animals. The division of animals into clean and unclean existed before the Flood, Gen. vii. 2. Uncleaness and the processes of purification are particularly described in Lev. xi.-xv.; Num. xix. Unclean animals are specially mentioned in Lev. xi. 9-31; Deut. xiv. 3-20.

Ūn'dēr-gīrd'ing. A primitive way of keeping the hull of a ship from opening by passing a cable tightly around it. The ship in which Paul sailed from Crete to Italy was undergirded, Acts xxvii. 17.

Ūn'dēr-sēt'tērg. The molten projections which ornamented and supported the brazen laver in Solomon's temple, 1 Kgs. vii. 30.

Ūni-cōrn (*one-horned*). A fabulous animal pictured as having one horn on its forehead and the body of a horse. The Hebrew word *re'em*, which is translated "unicorn," Num. xxiii. 22; xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9; Ps. xxii. 21; xxix. 6; Isa. xxxiv. 7, does not refer to the one-horned creature of fable, but evidently to a two-horned animal, Deut. xxxiii. 17, possibly the now nearly extinct wild ox, auroch or urus of naturalists.

Ūn'ī (*afflicted*). (1) A Levite appointed to play upon the psalter, in the time of David, 1 Chr. xv. 18, 20. (2) Another Levite, who acted as watchman after the return from captivity, Neh. xii. 9.

Ūphār'sin, Dan. v. 25-28. [MENE.]

Ūpház. Only in Jer. x. 9; Dan. x. 5, where it has been generally treated as an error for Ophir.

Ūr (*light, region*). (1) Place where Abraham lived with his father Terah and his wife Sarah, before

they started for the land of Canaan, Gen. xi. 28, 31. Mentioned in Gen. xv. 7, as of the Chaldees, and Acts vii. 2, as in Mesopotamia. (2) Father of Eliphal, one of David's guard, 1 Chr. xi. 35. Called Ahasbai in 2 Sam. xxiii. 34.

Ūrbane (*of a city, polite*). Greek form of the Latin Urbanus, a Christian disciple of Paul at Rome whom he salutes in Rom. xvi. 9. Urbanus in R. V.

Ūr'ī (*fire*). (1) Father of Bezaleel, one of the architects of the tabernacle, Ex. xxxi. 2; xxxv. 30; xxxviii. 22; 1 Chr. ii. 20; 2 Chr. i. 5. (2) Father of Geber, Solomon's commissary officer in the land of Gilead, 1 Kgs. iv. 19. (3) A gate-keeper of the temple in the time of Ezra, Ez. x. 24.

U'r'iah (*light*). (1) A Hittite, 2 Sam. xi. 3, and commander of one of the thirty divisions of David's army, 2 Sam. xxiii. 39; 1 Chr. xi. 41. He was husband of the beautiful Bathsheba whom David coveted, and with whom he had committed the crime of adultery, 2 Sam. xi. 4, 5. In order to conceal his crime and procure her for a wife, he ordered Joab, commander-in-chief, to place Uriah and his forces in the hottest part of the battle with Ammon, and then to desert him, leaving him to be overwhelmed and slain by superior numbers, 2 Sam. xi. 15-17. (2) A high priest in the reign of Ahaz, Isa. viii. 2, and probably the same as Urijah in 2 Kgs. xvi. 10-16. (3) A priest of the family of Hakkoz, in time of Ezra, and head of the seventh priestly course, Ez. viii. 33; written Urijah in Neh. iii. 4, 21.

U'r'ias. (1) Matt. i. 6. [URIAH, 1.] (2) 1 Esdr. ix. 43. [URIAH, 3.]

Ūr'i-el (*fire of God*). (1) One of the angels, 2 Esdr. iv. 1, 36. (2) A chief of the Kohathite Levites in the time of David, 1 Chr. xv. 5, 11. (3) A Kohathite Levite, son of Tahath, 1 Chr. vi. 24. (4) Father of Michajah, or Maacha, wife of Rehoboam and mother of Abijah, 2 Chr. xiii. 2.

U'r'iah (*light of God*). (1) A priest in the reign of Ahaz, and probably the same as Uriah (2), 2 Kgs. xvi. 10-16. (2) A priest of the family of Hakkoz or Koz, and probably same as Uriah (3), Neh. iii. 4, 21; viii. 4. (4) A prophet of Kirjath-jearim, and son of Shemaiah, who prophesied in the days of King Jehoiakim against Jerusalem and Judah according to the words of Jeremiah, and whom Jehoiakim sought to put to death. He fled to Egypt, but was pursued, caught, brought back and slain, Jer. xxvi. 20-23.

Ūrim and **Thūm'mim** (*light and perfection*). From the way these mysterious words are spoken of in Ex. xxviii. 30, and in Lev. viii. 8, compared with Ex. xxviii. 15-21, they appear to denote some material things, separate from the high priest's breastplate and its gems, and previously well known. Their purpose seems to be indicated in Num. xxvii. 21; 1 Sam. xxviii. 6, and, since they were connected with the ephod, in 1 Sam. xxii. 14, 15; xxiii. 9-12; xxx. 7, 8, it may be inferred they were consulted to ascertain the will of Jehovah, and that they were preserved in the bag of the high priest's breastplate to be borne "upon his heart before the Lord continually," Ex. xxviii. 30. Not in use after the captivity, Ez. ii. 63; Neh. vi. 65; Hos. iii. 4.

Ū'su-rŷ (*use*). Exorbitant or unlawful interest for money loaned; but in a Bible sense the taking of any interest at all. The law of Moses prohibited Hebrews from exacting interest of one another on loans, though not of foreigners, Lev. xxv. 36, 37; Deut. xxiii. 19, 20. Usury is severely denounced, Neh. v. 7, 10; Ps. xv. 6; Prov. xxviii. 8; Ezek. xxii. 12.

Ū'tā, 1 Esdr. v. 30. [AKKUB.]

Ū'thā-ī (*helpful*). (1) The son of Ammihud, of Judah, 1 Chr. ix. 4. Athaliah in Neh. xi. 4. (2) Son of Bigvai, who returned from captivity, Ez. viii. 14.

Ū'thā-ī, 1 Esdr. viii. 40. [UTHAI, 2.]

Ūz (*fertile*). (1) The land of Uz was Job's country, Job i. 1. It was located east or southeast of Palestine, Job i. 3; adjacent to the Sabæans or Chal-

deans, Job i. 15, and to the Edomites, who once occupied it as conquerors, Lam. iv. 21. It is grouped with Egypt, Philistia, and Moab, Jer. xxv. 19-21. (2) The first son of Aram, son of Shem, Gen. x. 23; 1 Chr. i. 17. (3) Son of Nahor by Milcah, Gen. xxii. 21. Huz in A. V. and probably correct name for Uz. (4) Son of Dishan and grandson of Seir, Gen. xxxvi. 28.

Ūzā-i (strong). Father of Palal, who assisted in rebuilding the walls of Jerusalem, Neh. iii. 25.

Ūzal (wanderer). Sixth son of Joktan, Gen. x. 27; 1 Chr. i. 21. His descendants occupied the district of Yemen in Arabia and built the city of Uzal, since changed to Sana, and still the capital.

Ūz'zā (strength). (1) The garden attached to the house of Manasseh, king of Judah. It evidently contained the family sepulchre, 2 Kgs. xxi. 18, 26. (2) A Benjamite descendant of Ehud, 1 Chr. viii. 7. (3) One of the drivers of the cart which bore the ark from Kirjath-jearim to Jerusalem, and who was slain by the Lord for putting his hand to the cart when the oxen stumbled, 1 Chr. xiii. 7-11. Uzzah elsewhere. (4) A Merarite Levite, 1 Chr. vi. 29.

Ūz'zah (strength). 2 Sam. vi. 3-8. [UZZA, 3.]

Ūz'en-shē'rah (ear of Sherah). A town built by Sherah, a daughter of Ephraim, 1 Chr. vii. 24.

Ūz'zī (mighty). (1) A son of Bukki and father of Zeriah, in the line of high priests, but never a high priest, 1 Chr. vi. 5, 6; Ez. vii. 4. (2) A son of Tola and grandson of Issachar, 1 Chr. vii. 2, 3. (3) A son of Bela, of the tribe of Benjamin, 1 Chr. vii. 7. (4) A Benjamite progenitor of several families settled in Jerusalem after the captivity, 1 Chr. ix. 8, 9. (5) A Levite, son of Bani, and overseer of the Levites at Jerusalem after the captivity, Neh. xi. 22. (6) A priest, and chief of the house of Jedaiiah, in the time of the high priest Joiakim, Neh. xii. 19. (7) A priest who assisted Ezra at the dedication of the walls of Jerusalem, Neh. xii. 42.

Ūz-z'vā (God's strength). Designated as the Ashterathite, one of David's guard, 1 Chr. xi. 44.

Ūz-z'vāh (God's strength). (1) Son and successor of Amaziah on the throne of Judah, B. C. 810-758, 2 Chr. xxvi. 1-3. He is called Azariah in 2 Kgs. xiv. 21 and elsewhere. He was a godly king, an excellent general, and renowned city builder. But for daring to enter the temple and burn incense in violation of the law, Num. xvi. 40, xviii. 7, he was stricken with leprosy and forced to live in a separate house till he died, 2 Kgs. xv. 1-7; 2 Chr. xxvi. (2) A Kohathite Levite, son of Uriel and ancestor of Samuel, 1 Chr. vi. 24. (3) Father of Jehonathan, superintendent of David's storehouses in fields, cities, villages and castles, 1 Chr. xxvii. 25. (4) A priest of the sons of Harim, Ez. x. 21. (5) A Judahite, Neh. xi. 4.

Ūz'zī-el (God's might). (1) Fourth son of Kohath, son of Levi, Ex. vi. 18, 22; ancestor of the Uzzielites, Lev. x. 4; and also, through Elizaphan, of the Kohathites, Num. iii. 19, 27, 30; 1 Chr. xv. 10. (2) A captain of the sons of Simeon, 1 Chr. iv. 42, 43. (3) A son of Bela and grandson of Benjamin, 1 Chr. vii. 7; (4) A son of Heman and one of the temple musicians in time of David, 1 Chr. xxv. 4. Azareel in 1 Chr. xxv. 18. (5) A descendant of Heman, 2 Chr. xix. 14-19. (6) An assistant wall-builder, Neh. iii. 8.

Ūz'zī-el-ites'. Descendants of Uzziel (1), Num. iii. 27; 1 Chr. xxvi. 23.

V

Vāg'a-bōnd (wanderer). In the Bible vagabond has the original meaning of fugitive or wanderer, Gen. iv. 12; Ps. cix. 10; Acts xix. 13.

Vā-jēz'a-thā (strong as the wind). One of the ten sons of Haman, Esth. ix. 9.

Vāle, Vāl'ley. Five Hebrew words are rendered vale or valley in the Bible, only one of which seems to

imply that broad sweep of land between mountains or hills generally understood by valley. The others imply (1) a narrow ravine, gorge, or glen, Deut. xxxiv. 3, 6; (2) a wady, dry in summer but a torrent in rainy weather; (3) a plain, Josh. xi. 8, 17; xiii. 17; 2 Chr. xxxv. 22; Zech. xii. 11; (4) a stretch of sloping ground, Deut. i. 7; Josh. x. 40; 1 Kgs. x. 27; 2 Chr. i. 15; Jer. xxxiii. 13.

Vā-nī'ah (praise of God). A son of Bani, who had married a foreign wife, Ez. x. 36.

Vāsh'nī (second). Name of Samuel's oldest son, 1 Chr. vi. 28. In 1 Sam. viii. 2, Joel appears as his firstborn son.

Vāsh'ti (beautiful). Wife of King Ahasuerus and queen of Persia, Esth. i. 9-22.

Vāt. A large vessel for holding liquids. "Fat" in Joel ii. 24; iii. 13. [WINE-FAT.]

Veil (carry). The veil of Gen. xxiv. 65; xxxviii. 14; Ruth iii. 15; S. of Sol. v. 7; Isa. iii. 23, was a shawl or mantle. The veil proper was worn by Hebrew women only on special occasions, as in marriage, Gen. xxiv. 65; for ornament, S. of Sol. iv. 1, 3; for concealment as in harlotry, Gen. xxxviii. 14.

Vēr-mīl'ion (little worm). A bright red color much affected by Hebrews in the painting of beams, ceilings, and conspicuous objects, Jer. xxii. 14; Ezek. xxxiii. 14.

Vē'tch'eg. A plant of the bean family. [FITCHES.]



Vetches.

Vī'al (shallow cup). In a general sense any bottle or vessel, 1 Sam. x. 1.

Vī'l'age. In addition to the ordinary meaning, the unwalled suburbs of a walled town, Lev. xxv. 31.

Vine (vine). A favorite Oriental plant of many varieties and cultivated from the earliest times, Gen. ix. 20; Num. xiii. 23. Subject of frequent metaphor, Deut. xxxii. 32; emblem of felicity and contentment, 1 Kgs. iv. 25; Ps. cxxviii. 3; Mic. iv. 4; rebellious Israel compared to "wild grapes," Isa. v. 2, "strange vine," Jer. ii. 21, "empty vine," Hos. x. 1; symbol of spiritual union, John xv. 1-5.

Vīn'e-gār (sharp wine). A thin wine, Num. vi. 3; Ruth ii. 14; acid, Prov. x. 26; unpalatable, Ps. lxx. 21. The thin sour wine of the Roman soldiers was the beverage in Matt. xxvii. 48; Mark xv. 36; John xix. 29, 30.

Vīn'e-yārd. Vineyards were generally on hills, Isa. v. 1; Jer. xxxi. 5; Am. ix. 13; surrounded by walls or hedges to keep out boars, Ps. lxxx. 13; jackals and foxes, Num. xxii. 24; Neh. iv. 3; S. of Sol. ii. 15; Ezek. xiii. 4; Matt. xxi. 33. Towers were erected within the vineyard for watch-houses and dwellings for the vine-keeper, Isa. i. 8; v. 2; Matt. xxi. 33.

Vintage (*taking wine away*). The vintage season a time of joy. Town people went out and lived among the vineyards in lodges and tents, Judg. ix. 27; Isa. xvi. 10; Jer. xxv. 30. Grapes were gathered in baskets, Jer. vi. 9. [WINE-PRESS.]

Vine of Sôd'om, Deut. xxxii. 32. A phrase used to describe the character of Israel.

Vineyards, Plain of. A place east of Jordan, beyond Aroer, Judg. xi. 33. [ABEL.]

Vi'ol (*keep holiday, sacrifice*). A stringed instrument like the psaltery, Am. vi. 5. [PSALTERY.]



Viper.

Vi'per (*bringing forth its young alive*). The Hebrew word implies a hissing and venomous serpent, as the common European viper or adder, the horned vipers of the *cerastes* genus, and the Indian vipers, Job xx. 16; Isa. xxx. 6; Acts xxviii. 1-6. A symbol of deceit and destruction, Matt. iii. 7; xii. 34; xxiii. 33; Luke iii. 7.

Vis'ion (*seeing*). An inspired dream, phantasy, or apparition, Num. xxiv. 4; Isa. vi.; Ezek. i. viii.-x.; Dan. vii., viii.; Acts xxvi. 13-19.

Vôph'si (*gain*). Father of Nabhi, the spy selected to represent the tribe of Naphtali, Num. xiii. 14.

Vow (*wish*). Vows were threefold, vows of devotion, abstinence, and destruction, and respecting them certain laws were laid down, Deut. xxiii. 21-23. The law in Lev. xxvii. regulated the vow of Corban, and that in Num. vi. 1-21 the Nazarite vow.

Vûl'ture (*tearer*). A large falconoid bird, with naked head and neck, feeding mostly on carrion. The bird is pronounced unclean in Lev. xi. 14; Deut. xiv. 13; but the original implies the kite, as also in Isa. xxxiv. 15.

W

Wâ'fer (*waffle*). Among Hebrews a thin cake of fine flour used in offerings. The flour was wheat and the wafers were unleavened and anointed with oil, Ex. xvi. 31; xxix. 2, 23; Lev. ii. 4; vii. 12; viii. 26; Num. vi. 15, 19.

Wâ'gès (*pledges*). The earliest O. T. mention of wages shows that they were paid in kind and not in money, Gen. xxix. 15, 20; xxx. 28; xxxi. 7, 8, 41. Wages paid in money are mentioned in N. T. Matt. xx. 2. The Mosaic law was very strict in requiring daily payment of wages, Lev. xix. 13; Deut. xxiv. 14, 15.

Wâ'gon (*mover*). Wagons of the Hebrews, like those of the ancient Egyptians, were carts, consisting of planks or at most of crude box-like bodies, supported upon axles which connected two solid wooden wheels. They were mostly drawn by oxen or kine, Num. vii. 3, 8; 1 Sam. vi. 3-14.

Walk (*move*). Walk has figurative use in the Bible to denote the behavior and spiritual character of a person, Ezek. xi. 20; Rom. viii. 1.

Wall of Pâr-ti'tion. The allusion in Eph. ii. 14 is to the "wall of partition" which separated the holy of holies from the holy place in Solomon's temple, 1 Kgs. vi. 31, 35.

Walls (*palisades*). Solid walls limitedly used in Oriental countries for ordinary dwellings, but at times solidly laid and strongly built for palaces and temples, and as a protection to cities. They were of various materials, palisades, clay, cemented pebbles, brick, and stone. Houses were frequently erected on the walls of cities, and towers for archers and slingers, Josh. ii. 15; Ps. lxxii. 3; Isa. xxx. 13; Luke vi. 48.

Wan'der-ings (*windings*). The wilderness wanderings of the Israelites began at Rameses, the place of rendezvous, west of the Red Sea. The time as fixed by modern Egyptologists was during the reign of the Pharaoh Menephtah, B. C. 1317, though another date, B. C. 1491, was for a long time received. After crossing into Arabia, the line of march was southerly to the wilderness of Sinai, where a long halt was made, the law given, the tabernacle built, and the people were numbered, Ex. xv. 23, 27; xvi.-xl.; Lev.; Num. i.-x. 12. From Sinai the route was northward to Kadesh near the southern border of Canaan, the time thus far consumed being two years, Num. xiii. 26. Here they were condemned to further wilderness wanderings for a period of thirty-eight years. This period was seemingly one devoted to nomadic existence like that of other Arabian tribes. When the time came for another move on Canaan, the route lay around the head of the Gulf of Akaba and thence eastward and northward to Moab and the Jordan crossing, Num. xxxiii. 48, 49.

War (*embroil*). Primitive Hebrew weapons were clubs, arrows, slings, swords, and spears. No army divisions except those indicated by the tribes. The contests of this period often hand-to-hand and brutal, 2 Sam. i. 23; ii. 18; 1 Chr. xii. 8; 2 Chr. xiii. 17. Many of the modern stratagems employed, as the double attack, Gen. xiv. 15; ambush, Josh. viii. 12; false retreat, Judg. xx. 37; night attack, 2 Kgs. vii. 12. Sometimes battles were settled by single-handed combats, 1 Sam. xvii.; 2 Sam. i. 15, 16; 1 Chr. xi. 6. King David's army was divided into regularly disciplined and officered bands under a general-in-chief, 2 Sam. xviii. 1, 2; xxiii. 8-39; 1 Chr. xi. 25-47; xii., xxvii. He introduced the heavier weapons, such as catapults and battering-rams for siege-work and chariots for field-work, 2 Sam. viii. 4. Soldiers killed in action were plundered, 1 Sam. xxxi. 8; survivors were mutilated or killed, Judg. i. 6; ix. 45; 2 Sam. xii. 31; 2 Chr. xxv. 12; or carried into captivity, Num. xxxi. 26.

Ward (*watch*). A guard-room or lock-up, Gen. xl. 3; Acts xii. 10. A garrison or military post, Neh. xii. 25. A detachment of persons, guard, for any purpose, 1 Chr. ix. 23; Neh. xiii. 30.

Ward'rôbe (*watch-robe*). Place where the royal robes and priest's vestments were kept under watch or care, 2 Kgs. xxii. 14.

Wâ'gès. [COMMERCE.]

Wash'ing. The custom of washing hands before meals or of feet after a journey or on entering a stranger's house was not only a polite ceremony but a religious observance, Matt. xv. 2; Mark vii. 3; Luke xi. 38. After the salutation the first act of hospitality was to proffer a basin of water to the guest for washing the feet, Gen. xviii. 4; Ex. xxx. 19, 21; Judg. xix. 21; 1 Sam. xxv. 41; Luke vii. 37, 38, 44; John xiii. 5-14.

Watch (*wake*). The Hebrew night was divided into three watches, instead of hours. The first was called "the beginning of watches," beginning at sunset and lasting till ten o'clock, Lam. ii. 19; the second, the "middle watch," from ten P. M. till two

A. M., Judg. vii. 19; the "morning watch," from two A. M. till sunrise, Ex. xiv. 24; 1 Sam. xi. 11. After the captivity the Jews gradually adopted the Greek and Roman division of the night into twelve hours of four watches; "evening," 6 to 9; "midnight," 9 to 12; "cock-crowing," 12 to 3; "morning," 3 to 6, Matt. xiv. 25; Mark xiii. 35; Luke xii. 38.

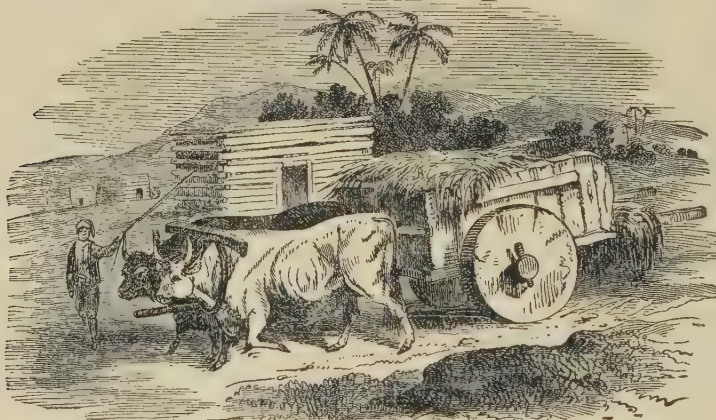
Water of Jéaloûs-ÿ. The jealous husband brought his suspected wife before the priest, with her offering of barley meal, without oil or frankincense, in her hand. The priest took holy water in an earthen vessel in his hand and sprinkled it with the dust of the floor. Then the priest administered the oath to her. If she confessed to guilt she was compelled to drink the water, and stood accursed. If otherwise, she was allowed to go free, Num. v. 12-31.

xxviii. 4, 39; woolen garments, Lev. xiii. 47. Though the loom is not mentioned, its various parts are, as the shuttle, beam, etc., 1 Sam. xvii. 7; 2 Kgs. xxiii. 7; 1 Chr. iv. 21; Job vii. 6; Prov. xxxi. 13, 24; Isa. xxxviii. 12.

Wed/ding. [MARRIAGE.]

Wed/ding-gärment. A special garment, required to be worn at marriage-suppers, seems to have been furnished by the host, Matt. xxii. 11.

Week. The division of time into weeks of seven days each dates from the earliest historic times among many and wide-apart nations. The Hebrew week began on our Sunday, their Sabbath being the seventh day or Saturday. The only day of their week they named was the Sabbath. The rest ran by numbers, as first, second, third, etc. Besides their week of



Oriental Cart. (See p. 121.)

Water of Sêp'a-râ'tion. The preparation and use of the water of separation are described in Num. xix.

Water-spouts. The word translated "water-spouts" in Ps. xlii. 7 is rendered "gutter" in 2 Sam. v. 8.

Wave-ôff'ër-ing. The wave-offering, together with the heave-offering, was a part of the peace-offering. The right shoulder of the victim, which was considered the choicest part, was "heaved" or held up in the sight of the Lord, and was, therefore, to be eaten only by the priests. The breast portion was "waved" before the Lord and eaten by the worshippers. On the second day of the passover feast, a sheaf of wheat and an unblemished lamb of the first year were waved, Ex. xxix. 24-27; Lev. vii. 30-34; viii. 27; ix. 21; x. 14, 15; xxiii. 10-20; Num. vi. 20; xviii. 11-18, 26-29.

Wax. Wax in its original sense, an animal product as of bees, is frequently used in Scripture as a means of illustration, Ps. lxxviii. 2; xcvi. 5; Mic. i. 4.

Wean (accustom). Weaning-time a festive occasion, and probably late, Gen. xxi. 8; 2 Chr. xxxi. 16.

Wéap'ong. [ARMS.] [WAR.]

Wea'sel. It is thought that "mole" would be a better translation, Lev. xi. 29.

Weave. Most ancient nations knew the art of weaving. The Egyptians were skilled weavers, Gen. xli. 42. That the Hebrews brought the art along with them from bondage is clear from the fabrics manufactured in the wilderness: goat-hair covers, linen curtains, Ex. xxvi. 1-13; embroidered raiment, Ex.

days, Hebrews had their week of years, every seven years, and their week of seven times seven years, or year of jubilee, every fiftieth year, Gen. viii. 10; xxix. 27. The "feast of weeks" corresponded with Pentecost, Ex. xxiii. 15; xxxiv. 22; Lev. xxiii. 15-22; Num. xxviii.

Weights and Meas'ures. The standard of Hebrew weights and measures was kept in the sanctuary, Lev. xix. 35, 36. A copy of said standard was kept in the household, Deut. xxv. 13-15. The destruction of the ancient standard with the tabernacle led to the adoption of the various weights and measures of such countries as the Hebrews happened to be subject to or in commercial intercourse with. Hence the subject of Hebrew weights and measures is full of perplexity and uncertainty. See various weights and measures under their respective headings.

Well (boil). Wells were of great importance in Palestine, Gen. xxiv. 11; Num. xx. 17-19; Judg. vii. 1. They were sometimes deep, John iv. 11; frequently owned in common, Gen. xxix. 2, 3; covered at times with a stone and surrounded by a low wall to protect them from drifting sand, Gen. xxix. 2-8; to stop them up an act of hostility, Gen. xxvi. 15, 16; to invade them a cause for contention, Gen. xxi. 25; water sometimes drawn by sweeps or windlasses, but generally by a bucket attached to a rope, and in some cases steps led down to them, Gen. xxi. 25-31; Judg. i. 13-15; 1 Sam. xxxix. 1; emblem of blessings, Jer. ii. 13; xvii. 13.

Whale. The Hebrew original translated "great whales" in Gen. i. 21 is used of "serpents" in Ex. vii. 9; Deut. xxxii. 33, and of the "crocodile" in Ezek.

xxix. 3; xxxii. 2. In Job vii. 12; Isa. xxvii. 1, the name belongs to sea monsters. It is thought that the shark of the Mediterranean is meant in Jonah i. 17; Matt. xii. 40.

Wheat. This well-known cereal was cultivated in the East from the earliest times, Gen. xxx. 14, and grew luxuriantly and of many varieties in Egypt, Gen. xli. 22. Syria and Palestine were both fine wheat-growing countries, Ps. lxxxi. 16; cxlvii. 14; Matt. xiii. 8. Wheat-harvest denoted a well-known season, Gen. xxx. 14.

Whirlwind. Whirlwinds of great violence and frequency were well-known desert visitations and gave rise to many Scripture metaphors, Job xxxvii. 9; Isa. xvi. 13.



Ancient Well. (See p. 122.)

Whit'ed Sêp'ul-chreg. Inasmuch as contact with the burial place was a cause of ceremonial defilement, Num. xix. 16, sepulchres were whitewashed that they might be seen and avoided, Matt. xxiii. 27.

Wid'ow (lack). When a married man died without children, his brother, if still living with the family, had a right under the law to marry the widow in order to preserve the family name and inheritance, Deut. xxv. 5, 6; Matt. xxii. 23-30. Other provisions of the Mosaic law show great consideration for widows, Ex. xxii. 22; Deut. xiv. 29; xvi. 11, 14; xxiv. 19-21; xxvi. 12; xxvii. 19.

Wife. [MARRIAGE.]

Wil'dër-ness (place of wild beasts). Like the word desert, wilderness does not necessarily imply an absolutely arid, sandy, and uninhabitable place, but an uncultivated waste, which it was possible for pastoral tribes to occupy, and with stretches of pasture, Josh. xv. 61; Isa. xlii. 11. The wilderness of wandering in which the Israelites spent forty years, Deut. i. 1; Josh. v. 6; Neh. ix. 19, 21; Ps. lxxviii. 40-52; cvii. 4; Jer. ii. 2, was practically the great peninsula of Sinai lying between Seir, Edom, and Gulf of Akaba on the east, and Gulf of Suez and Egypt on the west. It embraced many minor divisions or wildernesses, as those of Sin or Zin, Paran, Shur, Etham, and Sinai. [WANDERINGS.]

Will. The laws respecting realty rendered wills useless, but nuncupative disposition of personality seems to be implied in 2 Sam. xvii. 23; 2 Kgs. xx. 1; Isa. xxxviii. 1.

Will'ow. Before the captivity the willow was an emblem of joy, Lev. xxiii. 40; Job xl. 22; Isa. xlv. 4; but in allusion to the captivity, the weeping willow of Babylon became the poetical type of sorrow, Ps. cxxxvii. 2. The "brook of willows,"

Isa. xv. 7, was in the land of Moab, and is called "valley of Arabians" in margin.

Wim'ple. In a Bible sense, a hood or veil as in Isa. iii. 22, or a mantle or shawl as in Ruth iii. 15.

Wind (blow). Hebrews recognized the cardinal winds in their "four winds," north, south, east, west, Ezek. xxxvii. 9; Dan. viii. 8; Zech. ii. 6; Matt. xxiv. 31. The east wind injured vegetation, Gen. xli. 6; Job i. 19; Isa. xxvii. 8. The south wind brought heat, Luke xii. 55. The southwest and north winds brought clear cool weather, Job xxxvii. 9, 22; Prov. xxv. 23. The west wind, coming from the Mediterranean, brought rain.

Win'dow (wind-eye). In primitive Oriental houses the windows were simply openings upon the inner or court side of houses. But on the street or public side there were frequently latticed projections both for ventilation and sitting purposes, 2 Kgs. ix. 30; Judg. v. 28; probably the casements of Prov. vii. 6; S. of Sol. ii. 9.

Wine (drink). The Hebrews manufactured and used wine from earliest times, Gen. ix. 20, 21; xix. 32; xxvii. 25; xlix. 12; Job i. 13; Prov. xxiii. 30, 31; Isa. v. 11. A usual drink-offering at the daily sacrifices, Ex. xxix. 40; at the presentation of first-fruits, Lev. xxiii. 13; and at other offerings, Num. xv. 5. It was titiable, Deut. xviii. 4. Nazarites could not drink it during their vow, Num. vi. 3, nor priests before service, Lev. x. 9.

Wine-fat, Wine-préss. The Hebrew wine-fat, vat, or press, consisted of an upper and lower receptacle, the former for treading the grapes, the latter for catching the juice, Isa. lxiii. 3; Joel iii. 13; Hag. ii. 16.

Win'nôw (wind). The process of winnowing or winding grain was that of tossing the mixed chaff and kernels into the air, on a high, windy spot, with a fork or shovel, so that the wind could carry the chaff away. The floor on which the kernels fell was usually clean and solid, and when not so, a sheet was used to catch the grains, Isa. xxv. 24; xli. 16; Matt. iii. 12. Evening was the favorite winnowing time because the breezes were then steadiest, Ruth iii. 2.

Win'ter. Winters in Palestine are short, lasting from December till February, S. of Sol. ii. 11.

Wis'dom of Jê'sûs. [ECCEASTICUS.]

Wis'dom of Sôl'o-mon. Fifth of the Apocryphal books, devoted to an exposition of wisdom in its moral, philosophic, and historic aspects.

Wise Mên, Matt. ii. 1. [MAGI.]

Wist. Same as "knew," Ex. xvi. 15; Acts xii. 9; xxii. 5.

Wit (know). To become aware, learn, know, Gen. xxiv. 21; Ex. ii. 4.

Witch (wizard). One who pretends to deal with evil spirits in order to work a spell on persons or their belongings; conjurer, fortune-teller, exorcist, supernatural curer of diseases, Deut. xviii. 10; 1 Sam. xxviii. 3-25. The word formerly embraced both sexes, but is now applied to women. Witches were not allowed to live, Ex. xxii. 18.

Witch/craft. The occult practices of witches and wizards, 1 Sam. xv. 23. The art, the pretender, and the person deceived were alike denounced, Lev. xx. 6; Nah. iii. 4; Gal. v. 20.

Wit'ness (see). Under the Mosaic law at least two witnesses were required to establish a capital charge, Num. xxxv. 30; Deut. xvii. 6, 7. False swearing forbidden, Ex. xx. 16; Lev. vi. 1-7.

Wiz'ard (cunning). A male witch, Lev. xx. 27.

Wolf. Wolves of Palestine were numerous and the dread of shepherds, as they were a terrible enemy to sheep, Matt. vii. 15; x. 16; John x. 12; Acts xx.

29. A wolf typed the rapacity of Benjamin, Gen. xlix. 27; and the cruelty of Israel's oppression, Ezek. xxii. 27; and the destruction of the wicked, Jer. v. 6.

Wom'an (*wife-man*). Hebrew women cared for the household, Gen. xviii. 6; carried water, Gen. xxiv. 15; tended flocks, Gen. xxix. 6; spun, Ex. xxxv. 26; made clothes, 1 Sam. ii. 19; acted as hostess and guest on social occasions, Job i. 4; John ii. 3; xii. 2; prophesied, composed, sang, and danced, Ex. xv. 20, 21; Judg. xi. 34; xii. 21; fêted, 1 Sam. xviii. 6, 7; held public positions, Judg. iv. v.; 2 Kgs. xxii. 14; Neh. vi. 14; Luke ii. 36; acted as workers and officials in the early Christian church, Acts xviii. 18, 26; Rom. xvi. 1.

Wool. A highly prized material for clothing among Hebrews, Lev. xiii. 47; Job xxxi. 20; Prov. xxxi. 13; Ezek. xxvii. 18; xxxiv. 3. Mixed woolen and linen fabrics forbidden, Lev. xix. 19; Deut. xxii. 11.

Word. The *logos*, or Word, in John i. 1-14; 1 John i. 1; Rev. xix. 13, stands for the Son of God, the Word incarnate.

καὶ ὁ λόγος ἦν πρὸς
τὸν θεόν, καὶ θῆν
ὁ λόγος· οὗτος ἦν με
τὰρχῃ πρὸς τὸ

Greek MS. A. D. 1000.—St. John i. 1, 2.

Worm. Many Hebrew words are translated worm, all indicative of something loathsome, destructive, helpless, or insignificant, as the moth, Isa. li. 8; maggot, Job xix. 26; possibly the serpent, Mic. vii. 17. The allusion in Isa. lxvi. 24; Mark ix. 44-48, is thought to be to the valley near Jerusalem where the refuse of the city constantly bred worms and where fires were kept burning to consume the collections. The helplessness of the worm affords the figures in Job xxv. 6; Ps. xxii. 6; Isa. xli. 14.

Worm'wood. A bitter plant found in Palestine, and often mentioned in Scripture in connection with gall to denote what is offensive and nauseous, Deut. xxix. 18; Prov. v. 4; Jer. ix. 15; xlii. 15; Lam. iii. 15, 19; Am. v. 7.

Wor'ship-per, Acts xiii. 35. The word should be temple-keeper as in marg. and in R. V.

Wōt. "Wotteth not," Gen. xxxix. 8, means "knows not."

ΔΡΟΥΚΑΝΘΡΟΣ ΜΕΝΔΕ
ΠΟΤΟΥΤΗ ΝΟΥΚΟΥ ΜΕΝΗΝΥΠΗΚΟ
ΟΝΔΑ ΠΑΣΑΝΕΙΝΑΙ ΝΑΜΩΔΕΤΩΙ
ΤΟΥΤΩΙ ΤΡΟΠΩΙ ΕΖΑΝΔΗΚΕ ΧΡΗΚ
ΘΑΙΤΗΝ ΕΛΑΔΑ ΣΥΝ ΕΛΟΝ ΤΔΙ

Papyrus, 1st century.

Writ'ing. The first mention of writing in the Bible is in Ex. xvii. 14. The art among Hebrews was limited to persons of learning and position and to the class of scribes, Isa. xxix. 11, 12. [SCRIBE.] The oldest Semitic writings are the bricks and tablets of Nineveh and Babylon. The Hebrew alphabet was a development of the Phœnician, and it underwent many changes in the course of time. The record of Sinai was written on stone with the finger of God, Ex. xxxi. 18; xxxii. 15-19; xxxiv. 1-28.

Later materials were wax, wood, metal, or plaster, Deut. xxvii. 2; Josh. viii. 32; Luke i. 63; and perhaps vellum, or fine parchment from skins, and linen were in early use for other than monumental writings, as they surely were at a later day, 2 Tim. iv. 13. Pliable substances, when written upon, were rolled on sticks, sealed and preserved as books, Ps. xl. 7; Isa. xxxix. 11; Dan. xii. 4; Rev. v. 1. Hebrews doubtless knew the use of papyrus, 2 John 12. Rolls were generally written upon one side only, except in Ezek. ii. 9, 10; Rev. v. 1. Hebrew instruments of writing were the stylus and graver for hard materials, Ex. xxxii. 4; Job xix. 24; Ps. xlv. 1; Isa. viii. 1; Jer. viii. 8; xvii. 1; and for pliable materials, a reed pen, 2 Cor. iii. 3; 2 John 12; 3 John 13. Paul used an amanuensis, but authenticated his letters in a few lines with his own pen, 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17. Ancient ink was made of pulverized charcoal or burnt ivory in water to which gum had been added. It was carried in an ink-horn suspended to the girdle, Ezek. ix. 3, 4.

Y

Yarn. Though the art of spinning was well known to Hebrews, Ex. xxxv. 25; Prov. xxxi. 19; Matt. vi. 28, the spun product is only mentioned in 1 Kgs. x. 28; 2 Chr. i. 16, and in both these instances the word is rather significant of "band" as applied to a troop or drove of horses than to yarn.

Year. The Hebrew year was sacred and civil, with two beginnings. The sacred year began with the month Abib, April, the civil with the month Tisri, October. The months were lunar, twelve in number, with, of course, the necessary intercalary month *ve-adar* at the proper time, about every three years. As divided by seasons, the year was solar. There were two seasons, summer and winter, Ps. lxxiv. 17; Jer. xxxvi. 22; Am. iii. 15; Zech. xiv. 8.

Yēar of Jū'bi-lēe. [JUBILEE.]

Yēar, Sāb-bāt'f-cal. [SABBATICAL.]

Yōke (*join*). This well-known means of coupling oxen for agricultural purposes was primitively laid upon the necks of the cattle, and held there by thongs which passed around their necks. A thong served also as an attachment to the cart-tongue or plow-beam. A pair of oxen yoked together were called a yoke, as to-day, 1 Sam. xi. 7; 1 Kgs. xxi. 21. It would seem as if asses and mules went by pairs like oxen, Judg. xix. 10; 2 Kgs. v. 17, and even horses, camels, and chariots, Isa. xxi. 7. The word, like the Latin *jugum*, gave rise to a measurement of land, 1 Sam. xiv. 14, the amount a yoke of oxen could plow in a day. Yoke is used metaphorically for subjection, 1 Kgs. xii. 4, 9-11; Isa. ix. 4; Jer. v. 5. An unusually heavy bondage was typed by "iron yoke," Deut. xxviii. 48; Jer. xxvii. 13. Removal of the yoke implied deliverance, Gen. xxvii. 40; Jer. ii. 20; Matt. xi. 29, 30. Breaking of the yoke meant repudiation of authority, Nah. i. 13.

Z

Zā'a-nā'im (*changing*). The plain, or rather the oak, where Heber the Kenite was encamped when Sisera sought refuge in his tent, Judg. iv. 11, 17-22. It is mentioned as near Kedesh.

Zā'a-nān (*flocking-place*). A place in the lowlands of Judah, Mic. i. 11.

Zā'a-nā'n'im. A border place of Naphtali, near Kedesh, and supposed to be same as Zaanaim, Josh. ix. 33.

Zā'a-vān (*disturbed*). Son of Ezer and descendant of Seir the Horite, Gen. xxxvi. 27. Zavan in 1 Chr. i. 42.

Zā'vād (*gift*). (1) A son of Nathan, 1 Chr. ii. 36, 37, and one of David's mighty men, 1 Chr. xi. 41. (2) An Ephraimite whom the Gathites slew while on a

thieving expedition, 1 Chr. vii. 21. (3) Son of Shimeath, an Ammonitess, and one of the murderers of King Joash, 2 Chr. xxiv. 25, 26. Jozachar in 2 Kgs. xii. 21. (4) Three returned captives, Ez. x. 27, 33, 43.

Zāb/a-dā'jas, 1 Esdr. ix. 35. [ZABAD, 4.]

Zāb/a-dē'ans. An Arab tribe smitten by Jonathan Maccabeus, 1 Macc. xii. 31.

Zāb/bāl (*limpiā*). (1) One who had taken a foreign wife, Ez. x. 28. (2) Father of Baruch, one of the repairers of the walls of Jerusalem, Neh. iii. 20.

Zāb/bud (*given*). One who returned from captivity with Ezra, Ez. viii. 14.

Zāb/dī (*gift*). (1) Son of Zerah of the tribe of Judah, and ancestor of Achan, who concealed the spoils of Jericho, Josh. vii. 1, 17, 18. (2) One of the sons of Shimhi, a Benjamite, 1 Chr. viii. 19. (3) An officer who had the care of King David's wine cellars, 1 Chr. xxvii. 27. (4) Son of Asaph the minstrel and leader of thanksgiving in prayer, Neh. xi. 17. Zaccur, Neh. xii. 35. Zichri, 1 Chr. ix. 15.



Yokes, Plow, and Goads.

Zāb/dī-el (*gift of God*). (1) Father of Jashobeam, captain of first course for the first month of David's guard, 1 Chr. xxvii. 2. (2) Overseer of a returned troop of captives, Neh. xi. 14. (3) An Arabian chieftain who put Alexander Balas to death, 1 Macc. xi. 17.

Zā'bud (*given*). A friend of Solomon and his principal officer, 1 Kgs. iv. 5.

Zāb'u-lon. Greek form of Zebulun, Matt. iv. 13; Rev. vii. 8.

Zāc'ca-ī (*pure*). His descendants, 760 in number, returned with Zerubbabel, Ez. ii. 9; Neh. vii. 14.

Zāc-chae'us (*just*). The rich chief among publicans, resident at Jericho, who climbed a tree to see Jesus pass, was invited down, became the host of Jesus, and was converted, Luke xix. 1-10.

Zāc-chē'us. An officer under Judas Maccabeus, 2 Macc. x. 19.

Zāc'chur (*mindful*). A Simeonite of the family of Mishma, 1 Chr. iv. 26.

Zāc'cur (*mindful*). (1) Father of Shammua, the spy sent out by the tribe of Reuben, Num. xiii. 4. (2) A Merarite Levite, 1 Chr. xxiv. 27. (3) A son of Asaph the minstrel, and leader of the third musical course, 1 Chr. xxv. 2, 10; Neh. xii. 35. (4) One who assisted in rebuilding the walls of Jerusalem, Neh. iii. 2. (5) One who signed the covenant with Nehemiah, Neh. x. 12. (6) Father of Hanan, whom Nehemiah made one of his treasurers, Neh. xiii. 13.

Zāch/a-rī'ah (*remembered by Jehovah*). In better Hebrew, Zechariah. (1) Son of Jeroboam II., and his successor on the throne of Israel, 2 Kgs. xiv. 29; B. c. 773-72. He reigned only six months, 2 Kgs. xv. 8-11. (2) Father of Abi, mother of Hezekiah king of Judah, 2 Kgs. xviii. 2. Written Zechariah in 2 Chr. xxix. 1.

Zāch/a-rī'as (*remembered by Jehovah*). Greek form of Zachariah. (1) The name is borne by many priests and laymen in the books of Esdras. (2) Father of John the Baptist and husband of Elizabeth. He was a priest of the course of Abia, or Abijah, 1

Chr. xxiv. 10, and probably lived at Hebron, Luke i. 5-25, 57-80. (3) Son of Barachias, who was slain between the temple and the altar, Matt. xxiii. 35; Luke xi. 51.

Zāch/a-r'y, 2 Esdr. i. 40. [ZECHARIAH, THE PROPHET.]

Zā'cher (*testimony*). A Benjamite, one of the sons of Jehiel by Maachah, 1 Chr. viii. 29, 31.

Zā/dōk (*just*). (1) Son of Ahitub, of the line of Eleazar. He was one of the high priests in the time of David, the other being Abiathar, 2 Sam. viii. 17. He joined David at Hebron, as a chieftain of his father's house, 1 Chr. xii. 28, remained faithful to him and subsequently anointed Solomon, 1 Kgs. i. 39. (2) A priest in the reign of King Ahaziah, 1 Chr. vi. 12. (3) Father of Jerusha, wife of Uzziah and mother of Jotham king of Judah, 2 Kgs. xv. 33. (4) Son of Baana, who helped Nehemiah to repair the walls of Jerusalem, Neh. iii. 4. (5) Another assistant wall-builder, Neh. iii. 29. (6) A co-covenanter with Nehemiah, Neh. x. 21. (7) A scribe and treasurer under Nehemiah, Neh. xiii. 13.

Zā'ham (*hateful*). A son of King Rehoboam by his wife Abihail, 2 Chr. xi. 19.

Zā'ir (*little*). A vague spot or place, where King Joram overcame the Edomites, 2 Kgs. viii. 21.

Zā'laph (*hurt*). Father of Hanun who helped to repair the walls of Jerusalem, Neh. iii. 30.

Zāl'mōn (*shade*). (1) The Ahobite who was one of David's guard, 2 Sam. xxiii. 28. Iai in 1 Chr. xi. 29. (2) A wooded eminence near Shechem, Judg. ix. 47-49.

Zal-mō'nah (*shady*). A desert encampment of the wandering Israelites, Num. xxxiii. 41, 42.

Zal-mūn'nā (*shadow*). One of two kings of Midian captured and slain by Gideon, Judg. viii. 5-21; Ps. lxxiii. 11.

Zām'bīs, 1 Esdr. ix. 34. [AMARIAH.]

Zām'brī, 1 Macc. ii. 26. [ZIMRI.]

Zā'moth, 1 Esdr. ix. 28. [ZATTU.]

Zām-zūm'ming. An Ammonite name for a race of Rephaim or giants, Deut. ii. 20.

Zā-nō'ah (*swamp*). (1) A town in the lowlands of Judah, ten miles southwest of Jerusalem, Josh. xv. 34; 1 Chr. iv. 18. Its inhabitants helped Nehemiah to repair the walls of Jerusalem, Neh. iii. 13; xi. 30. (2) Another town of Judah in the mountains, about ten miles southwest of Hebron, Josh. xv. 56.

Zāph'nath=pā'a-nē'ah (*revealer of secrets*). A name given by the Pharaoh to Joseph upon his promotion to a high place in the royal service, Gen. xli. 45.

Zā'phōn (*north*). An unidentified place in Gad, Josh. xiii. 27.

Zā'rā (*dawn*). Zarah, a son of Judah, in genealogy of Christ, Matt. i. 3.

Zār'a-çēs. A brother of Jehoiakim, King of Judah, 1 Esdr. i. 38.

Zār'rah (*dawn*). A son of Judah by Tamar, Gen. xxxvii. 30; xvi. 12. Called Zerah in Num. xxvi. 20, and founder of the family of Zarhites; also Zerah in Josh. vii. 1, 18; xii. 20; 1 Chr. ii. 4, 6; ix. 6; Neh. xi. 24. Zara in Matt. i. 3.

Zār'a-ŷas. The name stands for Zerariah and Zebadiah in the Apocrypha, 1 Esdr. viii.

Zār'e-ah (*hornet*). Neh. xi. 29. [ZORAH, ZORAEH.]

Zār'e-ath-ites. Dwellers in Zareah or Zorah, 1 Chr. ii. 53.

Zār'ed, Num. xxi. 12. [ZERED.]

Zār'e-phāth (*smelting-place*). The Sarepta of Luke iv. 26. A town in Phoenicia on the Mediterranean coast between Tyre and Sidon, and about seven miles from the latter. Residence of the prophet Elijah during the great drought, 1 Kgs. xvii. 8-24.

Zār'e-tān, Josh. iii. 16. [ZARTHAN, 2.]

Zā'reth-shā'har (*beauty of dawn*). A town in Reuben, Josh. xiii. 19.

Zār'hites. A branch of the tribe of Judah descended from Zerah the son of Judah, Num. xxvi. 13, 20; Josh. vii. 17; 1 Chr. xxvii. 11, 13.

Zār'ta-nah (*cooling*). A place usually identified with Zarthan, 1 Kgs. iv. 12.

Zār'than (*cooling*). (1) A town in the Jordan valley. Between it and Succoth was the clay-ground in which Solomon cast the utensils for the temple service. Now the mound called *Tell-sa-rem*, 1 Kgs. vii. 46. (2) The same place is doubtless meant by Zaretan, Josh. iii. 16, and by Zererath in Judg. vii. 22. (3) Supposedly another name for the Zartanah of 1 Kgs. iv. 12. (4) Doubtless Zarthan (1) is meant by the Zeredathah of 2 Chr. iv. 17.

Zāth'q-ē, 1 Esdr. viii. 32. [ZATTU.]

Zā'thu (*branch*). One who sealed the covenant with Nehemiah, Neh. x. 14.

Zā'tu (*branch*). The children of Zattu returned from the captivity, Ez. ii. 8; x. 27; Neh. vii. 13.

Zā'van, 1 Chr. i. 42. [ZAAVAN.]

Zā'zā (*for all*). A son of Jonathan, and descendant of Judah, 1 Chr. ii. 33.

Zēal'ōts (*zealous*). Name of a fanatical Jewish party, strongest from A. D. 6 to 70. It was political, having for its aim the overthrow of Roman authority; and religious, seeking a Jewish theocracy over the whole earth. In Acts v. 37 it seems to have been headed by one Judas of Galilee.

Zēb'a-dī'ah (*portion of God*). (1) A son of Beriah, of Benjamin, 1 Chr. vii. 15. (2) A son of Elpaal of Benjamin, 1 Chr. viii. 17. (3) A son of Jeroham of Gedor, a Benjamite, 1 Chr. xii. 7. (4) A Korhite Levite, son of Meshelemiah, and one of the temple porters, 1 Chr. xxvi. 2. (5) A son of Asahel, brother of Joab, who succeeded his father as captain of the military course of the fourth month, 1 Chr. xxvii. 7. (6) A Levite sent out by King Jehoshaphat to teach the law to the people, 2 Chr. xvii. 8. (7) A son of Ishmael and ruler of the house of Judah in reign of King Jehoshaphat, 2 Chr. ix. 11. (8) One who returned with Ezra from the captivity, Ez. viii. 8. (9) A priest who had married a foreign wife, Ez. x. 20.

Zē'bah (*sacrifice*). One of the two Midianite kings slain by Gideon, Judg. vii. 5-21; Ps. lxxxiii. 11.

Zē-bā'im (*gazelles*). A disputed word, regarded as identical with Zebaim, Ez. ii. 57; Neh. vii. 59.

Zēb'e-dee (*God's portion*). A fisherman of Galilee, husband of Salome, and father of the apostles James the Great and John, Matt. iv. 21; xxvii. 56; Mark i. 19, 20; xv. 40. His home is located at or near Bethsaida, and he appears to have been able to employ help in his occupation, Mark i. 20.

Zē-bī'nā (*buying*). A son of Nebo who had taken a foreign wife after the captivity, Ez. x. 43.

Zē-bō'im (*deer*). (1) One of the five cities of the plain, or circle, of Jordan, Gen. x. 19; Deut. xxix. 23; Hos. xi. 8. It is called Zebolim in Gen. xiv. 2, 8. (2) A valley, or mountain gorge, contiguous to Michmash, 1 Sam. xiii. 18. (3) A place inhabited by Benjamites after the return from captivity, Neh. xi. 34.

Zē-bō'im, Gen. xiv. 2, 8. [ZEBOIM, 1.]

Zē-bū'dah (*given*). Wife of King Josiah and mother of King Jehoiakim, 2 Kgs. xxiii. 36.

Zēbul (*habitation*). Ruler of the city of Shechem at the time of the contest between Abimelech and the native Canaanites, Judg. ix. 28-41.

Zēb'u-lon-ite, Judg. xii. 11. [ZEBULUNITES.]

Zēb'u-lun (*dwelling*). (1) Tenth son of Jacob, and sixth and last by Leah, Gen. xxx. 20; xxxv. 23. Three sons are ascribed to him at the time of the migration to Egypt, Gen. xlv. 14. Zebulun was one of the six tribes stationed on Ebal to pronounce the

curse, Deut. xxvii. 13. The allotment of the tribe was bounded as in Josh. xix. 10-16, and in general stretched from Acre to Jordan, taking in the plain of Esdraelon. The tribe did not expel the natives in its allotment, but associated with them and fell into easy commercial intercourse with Phœnicia on the west, Judg. i. 30. It became an idolatrous tribe, 2 Chr. xxx. 10-13, and its territory was depopulated in the captivity of Israel by Tiglath-pileser, 2 Kgs. xv. 29. (2) A boundary place of Asher, Josh. xix. 27.

Zēb'u-lun-ites. Descendants of Zebulun, Num. xxvi. 27.

Zēch'a-rī'ah (*memory of God*). Son of Berechiah, Zech. i. 1; of Iddo, Ez. v. 1. Eleventh of the minor prophets and contemporary of Haggai, born in Babylon during the captivity, returned with Zerubbabel, Ez. v. 1; vi. 14. The time of his prophecies is reckoned as between A. C. 520 and 518, during the period of building the second temple, whose completion was largely due to his energies as priest and prophet. His book, 38th of O. T., is divided into two parts. Chapters i-viii. contain hopeful visions of the restored Hebrew state, exhortations to turn to Jehovah, warnings against God's enemies. Chapters ix-xiv. are prophetic of the future fortunes of the theocracy, the conversion of Israel, the glorification of God's kingdom and of the coming of the Messiah. The style of the book is obscure. Many critics attribute the authorship of the second division of the book to Jeremiah. (2) A Reubenite chief, at time of the captivity by Tiglath-pileser, 1 Chr. v. 7. (3) A Korhite Levite, keeper of one of the doors of the tabernacle, 1 Chr. ix. 21. (4) A son of Jehiel, 1 Chr. ix. 37. (5) A Levite of the second order, one of the temple musicians, 1 Chr. xv. 18, 20. (6) A priest who blew the trumpet before the ark on its return, 1 Chr. xv. 24. (7) A Kohathite Levite, 1 Chr. xxiv. 25. (8) A Merarite Levite, 1 Chr. xxvi. 11. (9) A Manassite, 1 Chr. xxvii. 21. (10) A prince of Judah in reign of Jehoshaphat, 2 Chr. xvii. 7. (11) Father of Jahaziel, 2 Chr. xx. 14. (12) A son of Jehoshaphat, 2 Chr. xxi. 2. (13) Son of the high priest Jehoiada, in reign of Joash king of Judah, 2 Chr. xxiv. 20, and probably same as the Zacharias of Matt. xxiii. 35. (14) A prophet and royal counsellor in reign of Uzziah, 2 Chr. xxvi. 5. (15) Father of Abijah, mother of King Hezekiah, 2 Chr. xxx. 1. (16) A member of the family of Asaph in time of Hezekiah, 2 Chr. xxx. 13. (17) A Kohathite Levite in the reign of Josiah, 2 Chr. xxxiv. 12. (18) One of the temple rulers in reign of Josiah, 2 Chr. xxxv. 8. (19) Nine priests, Levites and returned captives in Ez. vii. 3, 11, 16; x. 26; Neh. viii. 4; xi. 4, 5, 12; xii. 16, 35, 41. (20) A witness for Isaiah, Isa. viii. 2.

Zē'dād (*hillside*). A landmark on the northern border of Canaan, Num. xxxiv. 8; Ezek. xlvii. 15.

Zē'de-chī'as, 1 Esdr. i. 46. [ZEDEKIAH.]

Zē'de-kī'ah (*justice of God*). (1) Last king of Judah, son of Josiah, and brother of Jehoahaz. He reigned eleven years, B. C. 598-588, 2 Kgs. xxiv. 18; 2 Chr. xxxvi. 11. He was raised to the throne by Nebuchadnezzar, who changed his name from Mattaniah to Zedekiah, 2 Kgs. xxiv. 17. In the ninth year of his reign, he revolted against Nebuchadnezzar, who thereupon completed the captivity of Judah and ended the kingdom, 2 Kgs. xxv. 1-21; 2 Chr. xxxvi. 11-21; Jer. xxi.-xxxviii.; Ezek. xlvii. 15-21. (2) Son of Chenaanah, a prophet and head of the prophetic school in reign of Jehoshaphat, 1 Kgs. xxii. 4; 2 Chr. xviii. 10-24. (3) Son of Hananiah, and a court officer under Jehoiakim, Jer. xxxvi. 12. (4) A false prophet burnt to death by Nebuchadnezzar, Jer. xxx. 21, 22.

Zē'eh (*wolf*). A prince of Midian, slain by the Ephraimites, Judg. vii. 25; Ps. lxxxiii. 11.

Zē'eb, Wine=press of. The place where Zeeb was slain by the Ephraimites, Judg. vi. 25.

Zē'lah (*rib*). A city in Benjamin in which was

located the family tomb of Kish, father of Saul, Josh. xviii. 28; 2 Sam. xxi. 14.

Zē'lek (*chasm*). An Ammonite and one of David's guard, 2 Sam. xxiii. 37; 1 Chr. xi. 39.

Zē'lō'phe-hād (*firstborn*). A son of Hephher, descendant of Manasseh. The law of female inheritance was changed in favor of his daughters, Num. xxv. 35; xxvii. 1-11; Josh. xvii. 8, 4; 1 Chr. vii. 15.

Zē'lō'tēs (*zealous*). A name added to that of the apostle Simon to distinguish him from Simon Peter, and to emphasize his membership of the party of Zealots, Luke vi. 15. [SIMON, 4.]

Zē'l'zah (*shade*). A place in the border of Benjamin, near which was Rachel's tomb, 1 Sam. x. 2.

Zēm'ā-rā'im (*two fleeces*). (1) A town in Benjamin, four miles north of Jericho, Josh. xviii. 22. (2) Mount Zemaraim in the mountains of Ephraim, 2 Chr. xiii. 4.

Zēm'ā-rite. An Hamitic tribe or family descended from Canaan, Gen. x. 18; 1 Chr. i. 16.

Zē-mī'rā (*song*). Son of Becher, a descendant of Benjamin, 1 Chr. vii. 8.

Zē'nan (*target*). A town in the lowlands of Judah, Josh. xv. 37.

Zē'nas. A Christian lawyer whom Paul wished Titus to bring along with him, Tit. iii. 13.

Zēph'ā-mī'ah (*God's secret*). (1) Ninth in order of the twelve minor prophets. Son of Cush and a descendant of Hezekiah. He flourished during the reign of King Josiah, B. C. 641-610. His prophecy constitutes the 36th O. T. book, and denounces Judah, Nineveh, and surrounding nations, and records many cheerful promises of gospel blessings. The style is characterized by grace, strength, and dignity. (2) Son of Maaseiah and priest in the reign of Zedekiah; Jer. xxi. 1; xxix. 25-29; xxxvii. 3; liii. 24-27. (3) A Kohathite Levite, 1 Chr. vi. 36. (4) Father of Josiah and Hen, Zech. vi. 10, 14.

Zē'phath (*watchtower*). An Amorite town in the mountains near Kadesh. Called Hormah after it was conquered by the Israelites, Judg. i. 17. [HORMAH.]

Zēph'ā-thah (*watchtower*). The valley near Mareshah in which King Asa marshalled his forces for battle against Zerah, 2 Chr. ix. 9, 10.

Zē'phī, 1 Chr. i. 36. [ZEPHO.]

Zē'phō (*watchtower*). Zephi, 1 Chr. i. 36. One of the dukes of Edom, Gen. xxvii. 11, 15.

Zē'phon (*watchman*). A son of Gad, Num. xxvi. 15. Called Ziphon in Gen. xli. 16.

Zē'phon-ites. Descendants of Zephon, Num. xvi. 15.

Zēr (*hint*). A city in Naphtali, Josh. xix. 35.

Zē'rah (*eastern*). (1) A grandson of Esau and one of the dukes of Edom, Gen. xxxvi. 13, 17, 33; 1 Chr. i. 37, 44. (2) Num. xxvi. 20; Josh. vii. 1, 18; xxii. 20; 1 Chr. ii. 4, 6; ix. 6; Neh. xi. 24. [ZARAH.] (3) A son of Simeon and ancestor of a family of Zarhites, Num. xxvi. 13; 1 Chr. iv. 24. Called Zohar in Gen. xli. 10. (4) A Gershonite Levite, 1 Chr. vi. 21, 41. (5) An Ethiopian king whom Asa, king of Judah, defeated, 2 Chr. xiv. 9.

Zē'l'ā-hī'ah (*rising of God*). (1) Son of Uzzi and priest of the line of Eleazar, 1 Chr. vi. 6, 51; Ez. vii. 4. (2) One whose descendants returned from captivity with Ezra, Ez. viii. 4.

Zē're'd (*growth of reeds*). A brook or wady separating Moab from Edom, Deut. ii. 13, 14. Called Zared in Num. xxi. 12.

Zēr'e-dā (*ambush*). Native place of Jeroboam, in the mountains of Ephraim, 1 Kgs. xi. 26.

Zēr-ed'ā-thah, 2 Chr. iv. 17. [ZARTHAN.]

Zēr'e-rāth, Judg. vii. 22. [ZARTHAN.]

Zē'resh. Wife of Haman, and his adviser in the conspiracy against Mordecai, Esth. v. 10-14.

Zē'reth (*bright*). A son of Ashur, founder of Tekoa, 1 Chr. iv. 7.

Zē'ri (*built*). A son of Jeduthun, a musician in the time of David, 1 Chr. xxv. 3.

Zērōr (*tied*). An ancestor of Kish, the father of Saul, 1 Sam. ix. 1.

Zē-ry'ah (*leprous*). Mother of King Jeroboam I., 1 Kgs. xi. 26.

Zē-rūb'ba-bēl (*born in Babylon*). He was of the family of David, and son of Shealtiel, Hag. i. 1, or Salathiel, Matt. i. 12, or Pedaiah, 1 Chr. iii. 19. Born at Babylon, commissioned governor of Judea by the Persian king, Cyrus, Neh. xii. 47; leader of the first colony of captives back to Jerusalem, B. C. 536, Ez. ii. 2; Neh. vii. 7; laid the foundation of the new temple, Zech. iv. 6-10; began the work of reconstruction, in which he was greatly hindered by Samaritan opposition, and petty Persian intrigue; finally succeeded in completing the structure, restored the order of priests according to the institution of David, Ez. vi. 14-22; Hag. i. 12, 15; ii. 2-4. Zorobabel in N. T., Matt. i. 12.

Zēr'ū-y'ah (*bruised*). Sister of David and mother of the three leading heroes of David's army, 1 Sam. xxvi. 6; 1 Chr. ii. 16.

Zē'tham (*olive*). A Levite, son of Laadan, 1 Chr. xxiii. 8; xxvi. 22.

Zē'than (*olive*). A son of Bilhan, of Benjamin, 1 Chr. vii. 10.

Zē'thār (*star*). One of the seven chamberlains of King Ahasuerus, Esth. i. 10.

Zī'ā (*moving*). A Gadite, Chr. v. 13.

Zī'hā (*statue*). A statue of Saul, and tiller of the lands of Saul which David restored to Mephibosheth, 2 Sam. ix. 2-13; xvi. 1-4; xix. 17-29.

Zīb'e-on (*robber*). A Horite and son of Seir, Gen. xxxvi. 2, 24, 29; 1 Chr. i. 38, 40.

Zīb'ī-ā (*deer*). A Benjamite, 1 Chr. viii. 9.

Zīb'ī-ah (*deer*). Mother of King Jehoash or Joash, 2 Kgs. xii. 1; 2 Chr. xxiv. 1.

Zich'ri (*remembered*). (1) A son of Izhar, son of Kohath, Ex. vi. 21. (2) A Benjamite of the sons of Shimhi, 1 Chr. viii. 19. (3) A Benjamite of the sons of Shashak, 1 Chr. viii. 23. (4) A Benjamite of the sons of Jeroham, 1 Chr. viii. 27. (5) A son of Asaph the musician, 1 Chr. ix. 15. Zabdi, Neh. xi. 17; Zaccur, Neh. xii. 35. (6) Son of Eliezer, a descendant of Moses, 1 Chr. xxvi. 25. (7) Father of Eliezer, a ruler of Reuben in reign of David, 1 Chr. xxvii. 16. (8) Father of Amasai, a captain of 200,000 men of valor under King Jehoshaphat, 2 Chr. xvii. 16. (9) Father of Elishaphat, a captain of hundreds under Jehoiaada, 2 Chr. xxiii. 1. (10) A mighty man of Ephraim in the army of Pekah, 2 Chr. xxviii. 7. (11) A Benjamite, father of Joel, overseer of Jerusalem after the captivity, Neh. xi. 9. (12) Priest of the family of Abijah, Neh. xii. 17.

Zid'dim (*steeps*). A fenced city of Naphtali, Josh. xix. 35.

Zī'dōn (*fishing*). The Sidon of Gen. x. 15, 19, the N. T., and Apocrypha. An ancient and wealthy commercial city of Phœnicia on the Mediterranean coast, twenty miles north of Tyre. It was a limit of the allotment of Asher, but was never conquered, Judg. i. 31; x. 12; xviii. 7, 28. The Zidonians assisted in building the temple, 1 Kgs. v. 6; 1 Chr. xxii. 4; Ezek. xxvii. 8. Israel imported her idolatries, 1 Kgs. xi. 5, 33; 2 Kgs. xxiii. 13. Paul's ship touched at Sidon, Acts xxvii. 8.

Zī-dō'nī-ang. Dwellers in Zidon, Judg. x. 12.

Zīf (*bloom*). Second month of Hebrew sacred and eighth of the civil year, corresponding to parts of April and May, 1 Kgs. vi. 1.

Zī'hā (*dried*). (1) His children returned from captivity, Ez. ii. 43; Neh. vii. 46. (2) A ruler of the Nethinims in Ophel, Neh. xi. 21.

Zīk'lāg (*flowing, winding*). A city in southern Judah, Josh. xv. 31, afterwards assigned to Simeon, Josh. xii. 5. It became of great historic importance

as the rendezvous of David when outlawed by Saul, and was then, or had just been, in the hands of the Philistines, 1 Sam. xxx. 1, 14, 26; 2 Sam. i. 1; iv. 10; 1 Chr. iv. 30; xii. 1-20.

Zil'lah (*shadow*). One of the wives of Lamech, and mother of Tubal-cain, Gen. iv. 19, 22, 23.

Zil'pah (*dropping*). A Syrian woman who became Jacob's concubine and the mother of Gad and Asher, Gen. xxix. 24; xxx. 9-13; xxxv. 26; xxxvii. 2; xvi. 18.

Zil'thai (*shadow*). (1) A Benjamite of the sons of Shimhi, 1 Chr. viii. 20. (2) A Manassite captain who deserted to David at Ziklag, 1 Chr. xii. 20.

Zim'mah (*wickedness*). (1) A Gershonite Levite, son of Jahath, 1 Chr. vi. 20. (2) Another Gershonite Levite, 1 Chr. vi. 42. (3) A Levite and father of Joah, 2 Chr. xxix. 12.

Zim'rah (*sung*). A son of Abraham by Keturah, Gen. xxv. 2; 1 Chr. i. 32.

Zim'ri (*sung*). (1) Son of Salu, a prince of Simeon slain by Phinehas, Num. xxv. 6-15. (2) Captain of half the chariots under Elah king of Israel. He smote his master in Tirzah, and reigned in his stead for a period of seven days, B. C. 929, 1 Kgs. xvi. 8-18. (3) A son of Zerah, of Judah, 1 Chr. ii. 6. Zabdi in Josh. vii. 1, 17, 18. (4) Son of Jehoahab and a descendant of Saul, 1 Chr. viii. 36; ix. 42. (5) An obscure name mentioned in Jer. xxv. 25.

Zin (*shrub*). That part of the Arabian wilderness or desert lying south of Palestine, adjacent to Judah, and bounded on the east by the Dead Sea and valley of Arabah; Num. xiii. 21, 26; xx. 1; xxvii. 14; xxxiii. 36; xxxiv. 3; Josh. xv. 1-3.

Zin'ah (*fruitful*). The second son of Shimei the Gershonite, 1 Chr. xliii. 10. Zizah in vs. 11.

Zi'on (*mount, sunny*). Zion or Sion in its literal and restricted sense was the celebrated mount in Jerusalem, the highest and southernmost or southwesternmost of the city. It was the original hill of the Jebusites, Josh. xv. 63. After David became king, he captured it, "the stronghold of Zion," from the Jebusites, dwelt in the fort there, and greatly enlarged and strengthened its fortifications, calling it "the city of David," 2 Sam. v. 6-9; 1 Chr. xi. 5-8. Despite David's prestige the name of Zion still clung to it, 1 Kgs. viii. 1; 2 Kgs. xix. 21, 31; 2 Chr. v. 2. The O. T. poets and prophets exalted the word Zion by frequent use and gave it a sacred turn, so that in time it came to type a sacred capital, Ps. ii. 6; holy place, Ps. lxxxvii. 2; clix. 2; Isa. xxx. 19; God's chosen people, Ps. li. 18; lxxxvii. 5; the Christian church, Heb. xii. 22; the heavenly city, Rev. xiv. 1.

Zi'or (*little*). A town in the mountains of Judah, Josh. xv. 54.

Ziph (*that flows*). (1) An unidentified place in South Judah, Josh. xv. 24. (2) A town in the mountains of Judah, Josh. xv. 55. It was in the wilderness, or wastes, of Ziph that David hid himself when pursued by Saul, 1 Sam. xxiii. 14, 15, 24; xxvi. 2. (3) Son of Jehaleleel, of Judah, 1 Chr. iv. 16.

Zi'phah. A brother of the above, 1 Chr. iv. 16.

Ziph'im. Dwellers in Ziph, Ps. liv. title.

Ziph'ites. Dwellers in Ziph, 1 Sam. xxiii. 19.

Ziph'i-on, Gen. xli. 16. [ZEPHON.]

Ziph'rôn (*perfume*). A northern boundary of the promised land, Num. xxxiv. 9.

Zip'por (*little bird*). Father of Balak, king of Moab, Num. xxii. 2, 4, 10, 16; xxiii. 18.

Zip-pô'rah. A daughter of Reuel or Jethro, whom Moses married, Ex. ii. 16-22; iv. 25; xviii. 2-4.

Zith'ri (*protected*). A Kohathite Levite, son of Uzziel, Ex. vi. 22.

Ziz (*cliff*). The cliff or pass of Ziz was that by which the Moabites and Ammonites came up from the shores of the Dead Sea to give battle to King Jehoshaphat's forces, 2 Chr. xx. 16.

Zi'zâ (*plenty*). (1) A son of Shiphi and a prince

of Simeon in the reign of Hezekiah, 1 Chr. iv. 37. (2) A son of King Rehoboam, 2 Chr. xi. 20.

Zi'zah (*plenty*), 1 Chr. xxiii. 11. [ZIN.]

Zô'an (*departure*). An ancient city of Lower Egypt, the Tanis of the Greeks and the San of modern times. It occupied a highly strategic position on the east side of the Tanitic branch of the Nile, and was built seven years before the very ancient city of Hebron, Num. xii. 22. Isaiah mentions the "princes of Zoan," Isa. xii. 11-13; xxx. 4, and Ezekiel foretells its fate by fire, Ezek. xxi. 14.

Zô'ar (*little*). One of the most ancient cities of Canaan, mentioned as in the "plain of Jordan" and in connection with Sodom and Gomorrah, Gen. xii. 10. It was originally called Bela, Gen. xiv. 2, 8. It was spared from the fiery destruction which came upon Sodom and the other cities of the plain, Gen. xix. 20-23. Isaiah and Jeremiah speak of Zoar as in the land of Moab, Isa. xv. 5; Jer. xlviii. 34.

Zô'bâ, **Zô'bah** (*encampment*). That portion of Syria which formed a separate empire in the time of Saul, David, and Solomon. It lay to the northeast of Palestine and probably extended to the Euphrates. Though ruled by petty kings at first, it became united and strong and engaged in frequent wars with Israel, 1 Sam. xiv. 47; 2 Sam. viii. 3-8; x. 6-19; 1 Chr. xviii. 3-8; xix. 6. Hamath became the capital of Zobah, and it was captured by Solomon, 2 Chr. viii. 3.

Zô-bê'bah (*slothful*). A Judahite, 1 Chr. iv. 8.

Zô'har (*white*). (1) Father of Ephron, from whom Abraham bought the field of Machpelah, Gen. xxiii. 8; xxv. 9. (2) A son of Simeon, Gen. xli. 10; Ex. vi. 15. Zerah in 1 Chr. iv. 24.

Zô'he-lêth (*serpent*). A stone or rock by Enrogel, where Adonijah slew "sheep, oxen, and fat cattle," 1 Kgs. i. 9.

Zô'heth. A Judahite, 1 Chr. iv. 20.

Zô'phah (*viol*). An Asherite, 1 Chr. vii. 35, 36.

Zô'phai (*honeycomb*). A Kohathite Levite, 1 Chr. vi. 26. Written Zuph in vs. 35.

Zô'phar (*little bird*). A Naamathite, and one of the three friends of Job, Job ii. 11.

Zô'phim (*watchmen*). The field on the top of Pisgah to which Balak conducted Balaam for sacrifices, Num. xxiii. 14.

Zô'rah (*hornet*). A town in the lowlands of Judah, afterwards assigned to Dan, Josh. xix. 41. Written Zoreah in Josh. xv. 33, and Zareah in Neh. xi. 29. Residence of Manoah and burial place of his son Samson, Judg. xiii. 2, 24, 25; xvi. 31.

Zô'rath-ites. Inhabitants of Zorah; but the designation seems to be limited to the family of Judah descended from Shobal, 1 Chr. iv. 2.

Zô're'ah, Josh. xv. 33. [ZORAH.]

Zô'rites. Descendants of Salma of Judah, and probably dwellers in Zorah, 1 Chr. ii. 54.

Zô-rô'b'a-bêl. Greek form of Zerubbabel, which see, Matt. i. 12, 13; Luke iii. 27.

Zû'ar (*little*). Father of Nathaneel, chief of Issachar, Num. i. 8; ii. 5; vii. 18, 23; x. 15.

Zû'ph (*honeycomb*). (1) The land reached by Saul while in search of his father's asses, 1 Sam. ix. 5. It was there he met Samuel the prophet, 1 Sam. ix. 6-15. (2) A Kohathite Levite, and ancestor of Elkannah and Samuel, 1 Sam. i. 1; 1 Chr. vi. 35. Called Zophai in 1 Chr. vi. 26.

Zû'r (*rock*). (1) A Midianite king slain by the Israelites, Num. xxv. 15; xxxi. 8. (2) Son of Jehiel, founder of Gibeon, 1 Chr. viii. 30; ix. 36.

Zû'ri-el. (*God my rock*). Son of Abihail, and a chief of the Merarite Levites, Num. iii. 35.

Zû'ri-shâ'da-i (*the Almighty my rock*). Father of Shelumiel, chief of the tribe of Simeon at the exodus, Num. i. 6; ii. 12; vii. 36; x. 19.

Zû'zimg. An Ammonite name for one of the races of giants, Gen. xiv. 5.

A NEW PRACTICAL, COMPARATIVE CONCORDANCE

TO THE

OLD AND NEW TESTAMENTS

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A BASE , make low, &c. Job 40. 11. every one proud <i>a</i> . Isa. 31. 4. thou wilt not <i>a</i> . himself Ezek. 21. 26. exalt him that is low and <i>a</i> . him that is high Dan. 4. 37. those that walk in pride he is able <i>a</i> . Matt. 23. 12. whosoever shall exalt himself shall be <i>abas</i> <i>d</i> Phil. 4. 12. how to be <i>a</i> . and how to 2 Cor. 11. 7. offence in <i>abasing</i> my- self R. V. Matt. 23. 12; Luke 14. 11; 18. 14. humbled ABATED , waters were, Gen. 8. 3. Gen. 8. 11. so Noah knew that the waters were <i>a</i> . Lev. 27. 18. it shall be <i>a</i> . from thy Deut. 34. 7. his eye was not dim, nor his natural force <i>a</i> . Judg. 8. 3. then their anger was <i>a</i> . R. V. Gen. 8. 3. decreased ABBA , father, Mark 14. 36. Rom. 8. 15. Gal. 4. 6. ABHOR , greatly hate and loathe Lev. 26. 11. my soul shall not <i>a</i> . you 15. if your soul <i>a</i> . my judgments 30. my soul shall <i>a</i> . you Deut. 7. 26. utterly <i>a</i> . it 1 Sam. 27. 12. made his people to <i>a</i> . him Job 30. 10. they <i>a</i> . me, they flee 42. 6. I <i>a</i> . myself and repent Ps. 5. 6. Lord will <i>a</i> . the bloody 119. 163. I hate and <i>a</i> . lying Jer. 14. 21. do not <i>a</i> . us for thy name's sake Amos 5. 10. they <i>a</i> . him that speak 6. 8. I <i>a</i> . the excellency of Jacob Mic. 3. 9. ye that <i>a</i> . judgment Rom. 12. 9. <i>a</i> . that which is evil Ex. 5. 21. made our savour <i>abhorred</i> Lev. 26. 43. their soul <i>a</i> . my statu- tes Deut. 32. 19. when the Lord saw it he <i>a</i> . 1 Sam. 2. 17. men <i>a</i> . the offering of Job 19. 19. all my inward friends <i>a</i> . Ps. 22. 24. nor <i>a</i> . affliction of afflict. 78. 59. wroth and greatly <i>a</i> . Israel 89. 38. hath cast off and <i>a</i> . anoint. 106. 40. he <i>a</i> . his own inheritance Prov. 22. 14. <i>a</i> . of the Lord shall fall Lam. 2. 7. Lord hath <i>a</i> . his sanctu- ary Ezek. 16. 25. made thy beauty to be <i>a</i> . Rom. 2. 22. thou that <i>abhorrest</i> idols	Zech. 11. 8. their soul <i>abhorreth</i> me Job 33. 20. his life <i>a</i> . bread Ps. 10. 3. covetous whom the Lord <i>a</i> . 107. 18. their soul <i>a</i> . all manner of Isa. 49. 7. him whom the nation <i>a</i> . 66. 24. he an <i>abhorring</i> to all flesh R. V. Ps. 89. 38. rejected; Ezek. 16. 25. an abomination ABIDE , continue, bear Ex. 16. 29. <i>a</i> . ye every man in his Num. 35. 25. <i>a</i> . in it unto the death 2 Sam. 11. 11. ark and Israel <i>a</i> . in tents Ps. 15. 1. who shall <i>a</i> . in thy taber- nacle 7. he shall <i>a</i> . before God for ever Prov. 7. 11. her feet <i>a</i> . not in her house Hos. 3. 3. shall <i>a</i> . for me many days 4. Israel shall <i>a</i> . without a king Joel 2. 11. day of the Lord is great and very terrible; who can <i>a</i> . it Mal. 3. 2. who may <i>a</i> . the day of his coming Matt. 10. 11. there <i>a</i> . till ye go thence Luke 19. 5. to-day I must <i>a</i> . at thy John 12. 46. should not <i>a</i> . in dark. 15. 4. in me and I in you. 7. Acts 20. 23. afflictions <i>a</i> . me. 1 Cor. 3. 14. if any man's work <i>a</i> . 7. 8. it is good for them if they <i>a</i> . even as I 20. let every man <i>a</i> . in the same calling wherein he was called Phil. 1. 24. to <i>a</i> . in the flesh is needful 25. know that I shall <i>a</i> . with you 1 John 2. 24. let that therefore <i>a</i> . in you 27. 28. ye shall <i>a</i> . in him Ps. 49. 12. man in honor <i>abideth</i> not Eccl. 1. 4. the earth <i>a</i> . for ever John 3. 36. wrath of God <i>a</i> . on him 8. 35. servant <i>a</i> . not but the Son <i>a</i> . ever 12. 24. except it die it <i>a</i> . alone 1 Cor. 13. 13. now <i>a</i> . faith, hope 2 Tim. 2. 13. yet <i>a</i> . faithful 1 Pet. 1. 23. word if God <i>a</i> . for ever 1 John 3. 6. whoso <i>a</i> . in him sin- neth not 24. hereby we know he <i>a</i> . in us John 5. 38. not his word <i>abiding</i> in you 1 John 3. 15. no murderer hath eternal life <i>a</i> .	John 14. 23. make our <i>abode</i> with him R. V. Ps. 15. 1. sojourn; Hos. 11. 6. fall upon; Rom. 11. 23. continue ABILITY , in strength, wealth, &c. Lev. 27. 8. Ezra 2. 69. Neh. 5. 8. Dan. 1. 4. Matt. 25. 15. to every man accord- ing to his <i>a</i> . Acts 11. 29. 1 Pet. 4. 11. as of the <i>a</i> . God giveth R. V. 1 Pet. 4. 11. strength ABLE , <i>base men</i> , Ps. 35. 15. ABLE men, such as fear God, Ex. 18. 21. Lev. 14. 22. such as he is <i>a</i> . to get Deut. 16. 17. every man give as he is <i>a</i> . 2 Chron. 20. 6. none is <i>a</i> . to with- stand Prov. 27. 4. who is <i>a</i> . to stand Ezek. 46. 11. as he is <i>a</i> . to give Dan. 3. 17. our God is <i>a</i> . to deliver 4. 37. walk in pride he is <i>a</i> . to abase Matt. 3. 9. God is <i>a</i> . of these stones to raise up children, Luke 3. 8. 9. 28. believe ye that I am <i>a</i> . to 20. 22. are ye <i>a</i> . to drink of cup Mark 4. 33. as they were <i>a</i> . to hear John 10. 29. no man <i>a</i> . to pluck Rom. 4. 21. promised he was <i>a</i> . to perform 14. 4. God is <i>a</i> . to make him stand 1 Cor. 3. 2. neither yet now are ye <i>a</i> . 10. 13. tempted above that ye are <i>a</i> . 2 Cor. 9. 8. <i>a</i> . to make all grace abound Eph. 3. 20. <i>a</i> . to do exceeding 2 Tim. 1. 12. <i>a</i> . to keep that com- mitted Heb. 2. 18. <i>a</i> . to succor the tempt. 5. 7. <i>a</i> . to save him from death 7. 25. <i>a</i> . to save to the uttermost James 1. 21. <i>a</i> . to save your souls 4. 12. <i>a</i> . to save and to destroy Jude 24. 1. <i>a</i> . to keep you from fall. R. V. Lev. 25. 26. waxen rich; Josh. 23. 9 —; Acts 25. 5. are of power; 2 Cor. 3. 6. sufficient as; Eph. 3. 18. strong. ABOLISHED , made to cease Isa. 2. 18. idols he shall utterly <i>abolish</i> Ezek. 6. 6. your works may be <i>a</i> . 2 Cor. 3. 13. to the end of that <i>a</i> . 2 Tim. 1. 10. Jesus Christ who hath <i>a</i> . death R. V. Isa. 2. 18. pass away; 2 Cor. 3. 13. passing away.
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ABOMINABLE, very hateful.

Lev. 7. 21. & 11. 43. & 18. 30. Isa. 14. 19. & 65. 4. Jer. 16. 18.
1 Chron. 21. 6. king's word was *a.* to Joab
Ps. 14. 1. have done *a.* works, 53. 1. Jer. 44. 4. do not this *a.* thing
Ezek. 16. 52. has committed more *a.* Tit. 1. 16. in works deny him being *a.*

1 Pet. 4. 3. walked in *a.* idolatries Rev. 21. 8. unbelieving and *a.* shall
ABOMINATION, what is very filthy, hateful, and loathsome as sin, Isa. 66. 3. idols, Ex. 8. 26.

Prov. 6. 16. seven things are an *a.* 11. 1. a false balance is *a.* to the Lord, [of desolation]
12. 22. lying lips are *a.* to the 15. 8. the sacrifice of the wicked is an *a.* [the Lord, 3. 32.
16. 5. proud in heart is an *a.* to 20. 23. divers weights are an *a.* to the Lord.

Isa. 1. 13. incense is an *a.* to me. Dan. 11. 31. *a.* that maketh desolate. [of desolation]
12. 11. Matt. 24. 15. Mark 13. 14. *a.* Luke 16. 15. is *a.* in the sight of God

[a. Rev. 21. 27. whatsoever worketh 2 Kings 21. 2. *abominations* of the Ezra 9. 14. join with the people of these *a.*

Prov. 26. 25. seven *a.* in his heart Jer. 7. 10. delivered to do all these *a.* Ezek. 16. 2. cause Jerusalem to know her *a.* 20. 4. & 23. 36.
18. 13. hath done all these *a.* shall Dan. 9. 27. for the overspreading of *a.*

Rev. 17. 5. mother of harlots and *a.* **ABOUND**, become very full, large, Prov. 8. 24. Rom. 3. 7.

Prov. 28. 20. the faithful shall *a.* Matt. 24. 12. iniquity shall *a.* Rom. 5. 20. offence might *a.* but where sin *a.* grace did much more *a.*

2 Cor. 9. 8. able to make all gr. *a.* Phil. 1. 9. that love may *a.* more 4. 12. I know how *a.* [count
17. fruit that may *a.* to your ac- 18. I have all and *a.*

1 Thes. 3. 12. the Lord make you *a.* 2 Pet. 1. 8. if these things be in you and *a.* [us
Eph. 1. 8. hath *abounded* toward 1 Cor. 15. 58. always *abounding*
Col. 2. 7. *a.* with thanksgiving R. V. Matt. 24. 12. multiplied.

ABOVE, higher, heaven, Ex. 20. 4. John 3. 31. cometh from *a.* is *a.* all 19. 11. power given thee from *a.* Gal. 4. 26. Jerusalem, which is *a.* is Eph. 4. 6. one God who is *a.* all Col. 3. 1. seek things which are *a.* James 1. 17. every perfect gift is from *a.*

ABSENT one from another, Gen. 31. 49. 2 Cor. 10. 1. [ent
1 Cor. 5. 3. as *a.* in body but pres- 2 Cor. 5. 6. in body we are *a.* from the Lord

10. 1. being *a.* am bold toward you Col. 2. 5. though I be *a.* in the flesh
ABSTAIN from idols, Acts 15. 20. 1 Thess. 4. 3. *a.* from fornication. 5. 22. *a.* from all appearance of evil 1 Pet. 2. 11. *a.* from fleshly lusts
Abstinence from meat, Acts 27. 21.

ABUNDANCE, great fulness, and plenty, Job 22. 11. & 38. 24. Deut. 33. 19. 1 Chron. 22. 3. 4. 14. 15. Deut. 28. 47. for the *a.* of all things Eccl. 5. 10. he that loveth *a.* with 12. *a.* of the rich will not suffer him to sleep

Isa. 66. 11. delighted with *a.* of her glory Matt. 12. 34. out of *a.* of the heart the mouth speaketh, Luke 6. 45. 13. 12. shall have more *a.* 25. 29. Mark 12. 44. they did cast in of their *a.* [a.
Luke 12. 15. life consisteth not in 2 Cor. 8. 2. *a.* of their joy abounded 12. 7. through *a.* of revelations R. V. 2 Cor. 8. 20 bounty

ABUNDANT in goodness and truth, Ex. 34. 6. 2 Cor. 4. 15. & 9. 12. 2 Cor. 11. 23. in labors more *a.* 1 Tim. 1. 14. grace of Lord exceeding *a.*
Job 12. 6. God bringeth *abundantly* Ps. 36. 8. shall be *a.* satisfied with fatness

S. of E. 5. 1. yea drink *a.* O beloved Isa. 55. 7. he will *a.* pardon [a. John 10. 10. might have life more Eph. 3. 20. able to do exceeding *a.* Tit. 3. 6. shed on us *a.* thro. Jesus 2 Pet. 1. 11. entrance shall be ministered unto you more *a.*

R. V. 2 Cor. 4. 15. multiplied; 1 Pet. 3. 8. great
ABUSE not my power, 1 Cor. 9. 18. 1 Cor. 7. 31. use the world as not *abusing* it [full
R. V. 1 Cor. 9. 18. not to us to the **ACCEPT**, receive kindly in favor, Gen. 32. 20. Acts 24. 3.

Lev. 26. 41. *a.* punishment of iniquity, 43. Deut. 33. 11. *a.* work of his hands 2 Sam. 24. 23. Lord thy God *a.* thee Job 13. 8. will ye *a.* his person, 10. 32. 21. let me not *a.* any man's person

42. 8. servant Job, him will I *a.* Ps. 119. 108. *a.* free-will-off. of my mouth Ezek. 43. 27. I will *a.* you Mal. 1. 13. should I *a.* this of your hand
Gen. 4. 7. shalt thou not be *accepted* Lev. 1. 4. shall be *a.* for atone- ment

Luke 4. 24. no prophet *a.* in his own country [is *a.* Acts 10. 35. worketh righteousness 2 Cor. 5. 9. we may be *a.* of him Eph. 1. 6. made us *a.* in the beloved Luke 20. 21. neither *acceptest* the person

Job 34. 19. him that *accepteth* not the persons of princes Eccl. 9. 7. God now *a.* thy works Hos. 8. 13. Lord *a.* them not Gal. 2. 6. God *a.* no man's person Heb. 11. 35. not *accepting* deliverance [58. 5.
Acceptable day of the Lord, Isa. Ps. 19. 14. let the meditation of my heart be *a.*

Eccl. 12. 10. sought out *a.* words Dan. 4. 27. let my counsel be *a.* Rom. 12. 1. sacrifice holy *a.* to God 2. know good and *a.* will of God Eph. 5. 10. proving what is *a.* unto the Lord [ing.
Phil. 4. 18. sacrifice *a.* well-pleas- Heb. 12. 28. serve God *acceptably* with fear

1 Tim. 1. 15. worthy of all *accepta- tion* [respect
R. V. Job 13. 10; 32. 21; Ps. 82. 2. **ACCESS**, admission through Christ, Rom. 5. 2. Eph. 2. 18. & 3. 12.

ACCOMPLISH, perform fully, finish, Lev. 22. 21. Job 14. 6. Ps. 64. 6. *a.* diligent search Isa. 55. 11. it shall *a.* that I please Ezek. 6. 12. thus will I *a.* my fury Dan. 9. 2. would *a.* seventy years

Luke 9. 31. de cease he should *a.* at Jerusalem 2 Chron. 36. 22. word might be *ac- complished*
Prov. 13. 19. desire *a.* is sweet to soul Isa. 40. 2. her warfare is *a.* her sin Luke 12. 50. how am I straitened till it be *a.*
John 19. 28. all things were now *a.* Heb. 9. 6. *accomplishing* service of God.

R. V. Jer. 25. 34. fully come; 44. 25. establish; Luke 1. 23; 2. 6, 21, 22. fulfilled
ACCORD, hearty agreement, Acts 1. 14. & 2. 1. 46. & 4. 24. & 15. 25. Phil. 2. 2. of one *a.* of one mind R. V. Lev. 25. 5. itself; *Acts* 2. 1. together

ACCOUNT, reckoning, esteem Job 33. 13. giv. not *a.* of his matters Ps. 144. 3. that thou mak. *a.* of him Eccl. 7. 27. one by one to find out the *a.*
Matt. 12. 36. give *a.* in the day of judgment Luke 16. 2. give *a.* of thy steward- ship
Rom. 14. 12. give *a.* of him to God Heb. 13. 17. as they that must give *a.*

1 Pet. 4. 5. shall give *a.* to him that is ready to judge the quick and Ps. 22. 30. *accounted* to the Lord for a generation

Isa. 2. 22. wherein is he to be *a.* of Luke 20. 35. shall be *a.* worthy to obtain that world 21. 36. *a.* worthy to escape 22. 24. which should be *a.* greatest Gal. 3. 6. *a.* to him for righteous- ness

Heb. 11. 19. *a.* God able to raise R. V. Chr. 26. 11; Matt. 18. 23. reckoning
ACCURSED, devoted to ruin Deut. 21. 23. hanged is *a.* of God Josh. 6. 18. keep yourselves from the *a.* thing
Isa. 65. 20. sinner a hundred years old shall be *a.*
Rom. 9. 3. wish myself *a.* from Christ

1 Cor. 12. 3. no man by Spirit calls Jesus *a.* Gal. 1. 8. 9. preach other gospel be *a.*

R. V. 1 Chr. 2. 7. devoted thing: Rom. 9. 3; 1 Cor. 12. 3; Gal. 1. 8. anathema.

ACCUSATION, Ezra 4. 6. Matt. 27. 37. Luke 6. 7. & 19. 8. John 18. 29. Acts 25. 18.
1 Tim. 5. 19. against an elder re- ceive not an *a.*
2 Pet. 2. 11. bring not railing *a.*, Jude 9

R. V. 2 Pet. 2. 11; Jude 9. judgment
ACCUSE, charge with crimes Prov. 30. 10. *a.* not servant to master Luke 3. 14. neither *a.* any falsely John 5. 45. that I will *a.* you to the Father

1 Pet. 3. 16. that falsely *a.* your good conversation in Christ Tit. 1. 6. not *accused* of riot Rev. 12. 10. *a.* them before our God *Accuse* of brethren is cast down Acts 25. 16. have *a.* face to face 2 Tim. 3. 3. false *a.* Tit. 2. 3. John 5. 45. there is one that *accuseth* Rom. 2. 15. thoughts *accusing* or excusing

R. V. Prov. 30. 10. slander
ACCUSTOMED, Jer. 13. 23.

ACKNOWLEDGE, own, confess Deut. 33. 9. neither did he *a.* his brethren
Ps. 51. 3. I *a.* my transgression Prov. 3. 6. in all thy ways *a.* him Isa. 33. 13. ye that are near *a.* my might
Jer. 3. 13. only *a.* thine iniquity

Hos. 5. 15. until they *a.* their offence
 1 Cor. 16. 18. *a.* them that are such
 Ps. 35. 5. I *a.* my sin
 1 John 2. 23. that *acknowledgeth* the Son
 2 Tim. 2. 25. *acknowledging* the truth
 Tit. 1. 1. *a.* of the truth which is after godliness
 Col. 2. 2. to the *acknowledgment* of the mystery of God
 R. V. 1 John 2. 23. confesseth
ACQUAINT thyself with him, Job 22. 21.
 Ps. 139. 3. *acquainted* with my wa's
 Isa. 53. 3. *a.* with grief
acquaintances, familiar friends or companions, Job 19. 13. & 42. 11.
 Ps. 31. 11. & 55. 13. & 88. 8. 18.
 R. V. Acts 24. 23. friends
ACQUIT, hold innocent, Job 10. 14.
 Nah. 1. 3. will not at all *a.* the wicked
ACTS of the Lord, Deut. 11. 3. 7.
 Judg. 5. 11. rehearse righteous *a.*
 1 Sam. 12. 7. reason of all righteous *a.* of the Lord
 Ps. 106. 2. utter mighty *a.* of Lord
 145. 6. speak of thy mighty *a.* 4.
 150. 2. praise him for his mighty *a.*
 Isa. 28. 21. his *a.* his strange *a.*
 John 8. 4. taken in adultery in very *a.*
ACTIONS weighed, 1 Sam. 2. 3.
ACTIVITY, men of, Gen. 47. 6.
ADAMANT, Ezek. 3. 9. Zech. 7. 12.
ADD fifth part, Lev. 5. 16. & 6. 5. & 27. 13. 15. 19. 27. 31.
 Deut. 4. 2. shall not *a.* unto the word
 1 Kings 12. 11. I will *a.* to your yoke
 Ps. 69. 27. *a.* iniquity to their iniquity
 Isa. 30. 1. that they may *a.* sin to sin
 Matt. 6. 27. can *a.* one cubit, Luke 12. 25.
 Phil. 1. 16. to *a.* affliction to my 2 Pet. 1. 5. *a.* to your faith, virtue
 Rev. 22. 18. if any man *a.* unto these things, God shall *a.* unto him
 Deut. 5. 22. he *added* no more
 Jer. 36. 32. were *a.* many like words
 Matt. 6. 33. all these things shall be *a.* unto you, Luke 12. 31.
 Acts 2. 41. same day were *a.* about three thousand souls
 47. Lord *a.* to the church such
 11. 14. believers were the more *a.* to
 5. 24. much people was *a.* to the Lord
 Prov. 10. 22. *addeth* no sorrow with
ADDER, poisonous serpent, Gen. 49. 17. Ps. 58. 4. & 91. 13. & 140. 3.
 Prov. 23. 32. Isa. 14. 29.
ADDICTED, gave up, 1 Cor. 16. 15.
 R. V. 1 Cor. 16. 18. set.
ADJURE, to charge under pain of God's curse, 1 Kings 22. 16. 2 Chron. 18. 15. Matt. 26. 63. Mark 5. 7. Acts 19. 13. Josh. 6. 26. 1 Sam. 14. 24.
ADMINISTRATION, 1 Cor. 12. 5.
 2 Cor. 9. 12. & 8. 19. 20. *administered*
ADMIRATION, high esteem, Jude 16. or wonder and amazement, Rev. 17. 6.
 2 Thes. 1. 10. *admired* in them that believe
 R. V. Rev. 17. 6. wonder; Jude 16. respect of persons.
ADMONISH, warn, reprove
 Rom. 15. 14. able to *a.* one another
 2 Thes. 3. 15. *a.* him as a brother
 Eccl. 12. 12. by these be *admonished*
 Jer. 42. 19. know that I have *a.* you
 Acts 27. 9. Paul *a.* them
 Heb. 8. 5. as Moses was *a.* of God
 Col. 3. 16. *admonishing* one another in psalms and hymns
 1 Cor. 10. 11. are written for our *admonition*
 Tit. 3. 10. after first and second *a.* reject
 R. V. Jer. 42. 19. testified unto; Heb. 8. 5. warned.

ADOPTION, putting among God's children, Jer. 3. 19. 2 Cor. 6. 18.
 Rom. 8. 15. received spirit of *a.*
 23. *a.* redemption of our body
 Gal. 4. 5. might receive *a.* of sons
 Eph. 1. 5. unto *a.* of children
ADORN, deck out, Isa. 61. 10. Jer. 31. 4.
 Tit. 2. 10. *a.* the doctrine of God
 Jer. 31. 4. *adorned* with thy tabrets
 Luke 21. 5. *a.* with goodly stones
 1 Pet. 3. 5. holy women *a.* themselves
 Rev. 21. 2. as a bride *a.* for her
 Isa. 61. 10. as a bride *adorneth* herself
 1 Pet. 3. 3. whose *adorning* let it not
 1 Tim. 2. 9. women *a.* themselves in modest apparel
ADULTERER, put to death, Lev. 20. 10.
 Job 24. 15. eye of *a.* waits for twilight
 Isa. 57. 3. seed of *a.* and whore
 Jer. 23. 10. land is full of *adulterers*
 9. 2. Hos. 7. 4. be all *a.*
 Mal. 3. 5. I will be a swift witness against *a.*
 1 Cor. 6. 9. neither *a.* shall inherit the kingdom of God
 Heb. 13. 4. whoremongers and *a.* God will judge
 James 4. 4. ye *a.* and *adulteresses*
 Prov. 6. 26. *adulteress* will hunt for
 32. committeth *adultery* lucks
 Matt. 5. 28. committeth *a.* in his heart
 2 Pet. 2. 14. having eyes full of *a.*
 Matt. 15. 19. out of the heart proceed *adulteries*, fornications, Mark 7. 21.
 Prov. 30. 20. way of *adulterous* woman
 Matt. 12. 39. *a.* generation seeketh a sign, 16. 4. Mark 8. 38.
ADVANTAGE hath Jew, Rom. 2 Cor. 2. 11. lest Satan get an *a.*
 Luke 9. 25. what is a man *advantaged*
 R. V. Luke 9. 25. profited
ADVERSARY, opposer, enemy
 Ex. 23. 22. I will be *a.* to thy *a.*
 1 Kings 5. 4. is neither *a.* nor evil
 Job 31. 35. my *a.* had written a book
 Matt. 5. 25. agree with thine *a.*
 Luke 18. 3. avenge me of mine *a.*
 1 Pet. 5. 8. your *a.* the devil as
 1 Sam. 2. 10. *adversaries* of the Lord
 Lam. 1. 5. her *a.* are the chief
 Luke 21. 15. all your *a.* not be able
 1 Cor. 16. 9. and there are many *a.*
 Heb. 10. 27. shall devour the *a.*
 R. V. enemy, in most O. T. texts
ADVERSITY, affliction, misery
 2 Sam. 4. 9. redeem my soul from all *a.*
 Ps. 10. 6. I shall never be in *a.*
 35. 15. in my *a.* they rejoiced
 94. 13. give rest from days of *a.*
 Prov. 17. 17. brother is born for *a.*
 Eccl. 7. 14. in the day of *a.* consider
 Isa. 30. 20. give you the bread of *a.*
 1 Sam. 10. 19. saved you out of all *a.*
ADVICE, Judg. 19. 30. 1 Sam. 25. 33.
 2 Sam. 19. 43. Prov. 20. 18.
ADVOCATE with Father, 1 John 2. 1.
AFAR off, Gen. 22. 4. & 37. 13. Ps. 65. 5.
 138. 6. proud he knoweth *a.*
 Ps. 139. 2. understandest my thoughts *a.* off
 Acts 2. 39. promise is to all *a.* and
 Eph. 2. 17. preached peace to you *a.*
 2 Pet. 1. 9. blind and cannot see *a.*
AFFAIRS, Ps. 112. 5. 2 Tim. 2. 4.
AFFECT, incline, move
 Gal. 4. 17. they zealously *a.* you
 18. good to be zealously *affected*
 Lam. 3. 51. mine eye *affecteth* my heart
 Rom. 1. 31. natural *affection*
 Col. 3. 5. mortify inordinate *a.*

Rom. 1. 26. them up to vile *affections*
 Gal. 5. 24. crucify flesh with *a.*
 Rom. 12. 10. be kindly *affectioned*
 1 Thes. 2. 8. *affectionately* desirous
 R. V. Col. 3. 2. mind; Rom. 1. 26; Gal. 5. 24. passions
AFFINITY, relation by marriage, 1 Kings 3. 1. 2 Chron. 18. 1. Ezra 9. 14.
AFFLICT, grieve, trouble, Gen. 15. 13. Ex. 1. 11. & 22. 22.
 Ezra 8. 21. that we might *a.* ourselves
 Lev. 16. 29. 31. shall *a.* your souls
 23. 27. 32. Num. 29. 7. & 30. 13.
 Isa. 58. 5. day for a man to *a.* his soul
 Lam. 3. 33. doth not *a.* willingly
 2 Sam. 22. 28. *afflicted* people thou wilt save, Ps. 18. 27.
 Job 6. 14. to *a.* pity should be
 34. 28. heareth the cry of the *a.*
 Ps. 18. 27. wilt save the *a.* people
 71. it is good that I have been *a.*
 107. I am *a.* very much
 140. 12. wilt maintain cause of *a.*
 Prov. 15. 15. all days of *a.* are evil
 Isa. 49. 13. he will have mercy on *a.*
 53. 4. smitten of God and *a.*
 Mic. 4. 6. gather her I have *a.*
 James 5. 13. is any *a.* let him pray
 Ex. 3. 7. seen *affliction* of people
 2 Kings 14. 26. Lord saw *a.* of
 Job 5. 6. *a.* cometh not forth of
 Ps. 25. 18. look on my *a.* and pain
 107. 10. bound in *a.* and iron
 39. brought low through *a.*
 119. 50. this is my comfort in *a.*
 Isa. 48. 10. chosen thee in the furnace of *a.*
 63. 9. in all their *a.* he was
 Hos. 5. 15. in their *a.* they will seek
 Obad. 13. not have looked on their *a.*
 Zech. 1. 15. helped forward the *a.*
 2 Cor. 1. 17. our light *a.* which is
 Phil. 4. 14. communicate with my *a.*
 1 Thes. 1. 6. received word in much *a.*
 James 1. 27. to visit fatherless in their *a.*
 Ps. 34. 19. many are the *afflictions* of the righteous
 132. 1. remember David and all his *a.*
 Acts 7. 10. delivered him out of all *a.*
 Col. 1. 24. which is behind of *a.* of Christ
 1 Thes. 3. 3. no man moved by these *a.*
 2 Tim. 1. 8. partaker of *a.* of gospel
 Heb. 10. 32. endured great fight of *a.*
 1 Pet. 5. 9. the same *a.* accomplished
 R. V. Ez. 8. 21. humble; Ps. 55. 19. answer; Job 6. 14. ready to faint; James 5. 13. suffering
AFRAID, Lev. 26. 6. Num. 12. 8.
 Job 13. 21. Ps. 56. 3. & 119. 120.
 Not be *afraid*, Ps. 56. 11. & 112. 7.
 Isa. 12. 2. Matt. 14. 27. Mark 5. 36.
 Luke 12. 4. 1 Pet. 3. 6. 14. Heb. 11. 23.
AFRESH, crucify Son of God, Heb. 6. 6.
AGE is as nothing before thee, Ps. 39. 5.
 Job 5. 26. come to grave in full *a.*
 Heb. 5. 14. strong meat to those of full *a.*
 11. 11. Sarah when she was past *a.*
 Tit. 2. 2. 3. *aged* men be sober
 Ages Eph. 2. 7. & 3. 5. 21.
 Col. 1. 26. mystery hid from *a.*
 R. V. Josh. 23. 1. 2. years; Job 11. 17. life; Job 12. 20. elders
AGONY, Christ's, in the garden, Matt. 27. 38; Luke 22. 44. &c.
AGREE, Acts 5. 9.
 Matt. 5. 25. *a.* with thine adversary
 1 John 5. 8. these three *a.* in one
 Amos 3. 3. walk together except *agreed*
 Isa. 28. 15. with hell at *agreement*

2 Cor. 6. 16. what *a.* has temple of God
 R. V. 2 Kings 18. 31; Isa. 36. 16. your peace
AIR, 1 Cor. 9. 26. & 14. 9. Eph. 2. 2. 1 Thes. 4. 17. Rev. 9. 2. & 16. 17.
 R. V. In Gos. and Acts, heaven
ALARM, howsounded, Num. 10. 5.
ALIEN, stranger, Ex. 18. 3. Job 19. 15.
 Ps. 69. 8. heathens, Deut. 14. 21. Isa. 61. 5. Lam. 5. 2. Heb. 11. 34.
 Eph. 2. 12. *a.* from commonwealth
 4. 18. *alienated* from life of God
 Col. 1. 21. were sometimes *a.*
 R. V. Ex. 18. 3. sojourner; Deut. 14. 21. foreigner.
ALIVE, Gen. 12. 12. Num. 22. 23. Rom. 6. 11. *a.* to God through Jesus
 1 Sam. 2. 6. killeth and maketh *a.*
 15. 8. he took Agag *a.*
 Luke 15. 24. son was dead and is *a.*
 Rom. 6. 13. as those *a.* from the dead
 7. 9. I was *a.* without the law once
 1 Cor. 15. 22. in Christ shall all be made *a.*
 1 Thes. 4. 15, 17. we who are *a.*
 Rev. 1. 18. I am *a.* for evermore
 2. 8. was dead and is *a.*
 R. V. Gen. 7. 23; Lev. 10. 16: 28. 36-38; Num. 21. 35. remaining
ALLEGING, Acts 17. 3.
ALLEGORY, Gal. 4. 24.
ALLOW deeds of fathers, Luke 11. 48.
 Acts 24. 15. which themselves *a.*
 Rom. 7. 15. that which I do I *a.* not
 14. 22. in that which he *alloweth*.
 1 Thes. 2. 4. as we were *allowed* of God
 R. V. Luke 11. 48. consent unto
 Acts 24. 15. look for; Rom. 7. 15. know; Rom. 14. 22. approveth; 1 Thes. 2. 4. approved.
ALLURE, Hos. 2. 14. 2 Pet. 2. 18. R. V. 2 Pet. 2. 18. entice.
ALL THINGS lawful, but not excellent, 1 Cor. 6. 12.
ALMIGHTY GOD, Gen. 17. 1. & 28. 3. & 35. 11. & 43. 14. & 48. 3. Ex. 6. 3. 2 Cor. 6. 18. Rev. 4. 8. & 15. 3. & 16. 14. & 19. 15. & 21. 22.
 Job 21. 15. what is the Almighty that we serve
 26. shall have delight in Almighty
 Ps. 91. 1. under shadow of Almt.
 Rev. 1. 8. is to come, the Almighty
ALMOST all things, Heb. 9. 22.
 Ex. 17. 4. *a.* ready to stone me
 Ps. 73. 2. my feet were *a.* gone
 Prov. 5. 14. was *a.* in all evil in cong.
 Acts 26. 28. *a.* persuadest me to
 R. V. Ps. 94. 17. soon; Prov. 5. 14. well nigh; Acts 26. 28. with but little
ALMS, Acts 3. 2, 3. & 24. 17.
 Matt. 6. 1. do not your *a.* before men
 Luke 11. 41. give *a.* of such things 12. 33. sell that ye have, give *a.*
 Acts 10. 2. gave much *a.* to people
 4. thine *a.* are come up for memorial
 9. 36. Dorcas full of *a.* deeds
 R. V. Matt. 6. 1. righteousness
ALONE, Gen. 32. 24.
 Deut. 32. 18. not good for man to be *a.*
 Num. 23. 9. peopled well *a.*, Deut. 33. 28.
 Deut. 32. 12. Lord *a.* did lead him
 Ps. 136. 4. who *a.* doth great wonders
 Isa. 5. 8. that they may be placed *a.*
 63. 3. I have trodden vine-press *a.*
 John 8. 16. I am not *a.*, 16. 32.
 17. 20. neither pray I for these *a.*
 Ex. 32. 10. let me *a.* that my wrath
 Hos. 4. 17. Ephraim is joined to idols, let him *a.*
 Matt. 15. 14. let them *a.*
 R. V. Mark 4. 34. privately

ALTAR, Deut. 7. 5. & 12. 3.
 altar to Lord, Gen. 8. 20. & 12. 7. & 22. 9. & 35. 1. 3. Ex. 30. 27. & 40. 10.
 Judg. 6. 25. throw down *a.* of Baal
 1 Kings 13. 2. cried against *a.* O *a.*
 Ps. 26. 6. so will I compass thine *a.*
 Matt. 5. 23. if thou bring thy gift to *a.*
 24. leave there thy gift before the *a.*
 Acts 17. 23. found *a.* with inscription
 Heb. 13. 10. we have an *a.* whereof
 Rev. 6. 9. saw under the *a.* souls of
 8. 3. & 9. 13. the golden *a.*
 R. V. Isa. 65. 3.
ALWAY, Deut. 5. 29. Job 7. 10.
 Gen. 6. 3. my Spirit not *a.* strive
 Deut. 14. 23. learn to fear the Lord *a.*
 1 Chron. 16. 15. be mindful *a.* of covenant
 Job 27. 10. will he *a.* call on God
 32. 9. great men are not *a.* wise
 Ps. 9. 18. needy not *a.* be forgotten
 16. 8. I set the Lord *a.* before me
 103. 9. he will not *a.* chide
 Prov. 5. 19. ravished *a.* with her love
 28. 14. happy is the man that fear-eth *a.*
 Isa. 57. 16. neither will I be *a.* with
 Matt. 26. 11. have poor *a.* with you
 28. 20. I am with you *a.* to the end
 John 8. 23. I do *a.* things that please
 Gen. 19. 2. Cornelius prayed God *a.*
 2 Cor. 6. 10. yet *a.* rejoicing
 Eph. 6. 18. praying *a.* with all prayer
 Phil. 4. 4. rejoice in the Lord *a.*
 Col. 4. 6. your speech be *a.* with I AM that I AM, Ex. 3. 14. Rev. 1. 8. Ambassador, Prov. 13. 17. Isa. 33. 7. 2 Cor. 5. 20. Eph. 6. 20.
 R. V. Job 32. 9.
AMBITION reproved, Matt. 18. 1. 20. 25. & 23. 8. Luke 22. 24.
 punishment of, Prov. 17. 19. Isa. 14. 12. Ezek. 31. 10.
 of Babel, Gen. 11. 4.
 of Aaron and Miriam, Num. 12. 10.
 Korah, Dathan, and Abiram,
 Num. 16. 3.
 Absalom, 2 Sam. 18. 9.
 Adonijah, 1 Kings 1. 5.
 Babylon, Jer. 51. 53.
 James and John, Matt. 20. 21.
 Man of sin, 2 Thes. 2. 4.
 Diotrephes, 3 John 9.
AMBUSH, Josh. 8. 4; Judg. 20. 29; 2 Chron. 13. 13; 20. 22.
AMEN, so come Lord Jesus, Rev. 22. 20.
 2 Cor. 1. 20. promises in him *a.*
 Rev. 3. 14. these things saith the *a.*
 R. V. *a.* is omitted in Matt. 6. 13; 28. 20. and many other places in N. T.
AMEND your ways, Jer. 7. 3, 5. & 26. 13. your doings, 35. 15.
 R. V. Restitution
AMIALE thy tabernacles, Ps. 84. 1.
AMISS, 2 Chron. 6. 37. Dan. 3. 29. Luke 23. 41. James 4. 3.
ANCHOR, Acts 27. 30. Heb. 6. 19.
ANCIENT, wisdom is with, Job 12. 12.
 Dan. 7. 9. the *a.* of days did sit
 Ps. 119. 100. I understand more than *a.*
ANGEL, who redeemed me, Gen. 48. 16.
 24. 7. send his *a.* before me
 Ex. 23. 23. my *a.* shall go before thee
 Angel of the Lord, Ps. 34. 7. Zech. 12. 8. Acts 5. 19 & 12. 7, 23.

Isa. 63. 9. *a.* of his presence saved.
 John 5. 4. *a.* went down at *a.*
 Acts 6. 15. saw as face of an *a.*
 23. 8. Sadducees say neither *a.* nor Dan. 3. 28. sent his *a.* and delivered
 6. 22. sent his *a.* and shut lions' mouths
 Ps. 8. 5. a little lower than *a.*
 68. 17. chariots of God thou sands *a.*
 78. 25. man did eat *a.* food
 Matt. 4. 11. *a.* came and ministered
 13. 39. reapers are the *a.*
 18. 10. their *a.* always behold
 36. 10. not the *a.* of heaven
 Mark 12. 25. are as *a.* in heaven, 13. 32.
 Luke 20. 36. equal to the *a.*
 Acts 7. 53. the law by disposition of *a.*
 Cor. 6. 3. we shall judge *a.*
 Col. 2. 18. beguile worshipping of *a.*
 2 Thes. 1. 7. with his mighty *a.*
 1 Tim. 3. 16. seen of *a.* preached unto
 Heb. 2. 16. took not the nature of *a.*
 12. 22. an innumerable company of *a.*
 13. 2. entertained *a.* unawares
 2 Pet. 2. 4. God spared not *a.* that 11. *a.* greater in power and might
 Jude 1. *a.* who kept not their first
 Rev. 1. 20. of seven churches
 Angel of God, Gen. 28. 12. & 32. 1. Matt. 22. 30. Luke 12. 8. & 15. 10. John 1. 51.
 R. V. Rev. 8. 13. eagle; Rev. 8. 7; 16. 3. 4. 8. 10. 12. 17.
ANGER of the Lord wax hot, Ex. 32. 22.
 Deut. 29. 24. meaneth heat of this *a.*
 Josh. 7. 26. from fierceness of *a.*
 Job 9. 13. if God will not withdraw *a.*
 Ps. 27. 9. put not away servant in *a.*
 30. 5. his *a.* endureth but *a.*
 77. 9. hath he in *a.* shut up
 78. 38. turned he his *a.* away
 50. he made *a.* way to his *a.*
 90. 7. we are consumed by thine *a.*
 11. who knoweth power of thine *a.*
 Eccl. 7. 9. *a.* resteth in the bosom of fools
 Isa. 5. 25. for all this his *a.* is not turned away, 9. 12. 17. 21. & 10. 4.
 Hos. 11. 9. not execute fierceness of *a.*
 Mic. 7. 18. retaineth not *a.* for ever
 Nah. 1. 6. who can abide fierceness of *a.*
 Eph. 4. 31. let all *a.* be put away
 Col. 3. 8. put off all these: *a.* wrath
 Stove to anger, Neh. 9. 17. Ps. 103. 8.
 Joel 2. 15. Jonah 4. 2. Nah. 1. 3. James 1. 19.
 Ps. 106. 32. they *angered* him at
 Gen. 18. 30. let not Lord be *angry*
 Deut. 1. 37. Lord was *a.* with me
 9. 20. Lord was *a.* with Aaron
 1 Kings 11. 9. the Lord was *a.* with Solomon
 7. 11. God is *a.* with the wicked
 76. 7. who may stand when thou art *a.*
 Prov. 14. 17. that is soon *a.* dealeth
 22. 24. no friendship with an *a.* man
 Eccl. 7. 9. be not hasty to be *a.*
 S. of S. 1. 6. mother's *a.* will were *a.*
 Isa. 12. 1. though thou wast *a.* with
 Jonah 4. 9. I do well to be *a.* even
 Matt. 5. 22. whoso is *a.* with brother
 Eph. 4. 26. be *a.* and sin not
 Tit. 1. 7. bishop must not be soon *a.*
 R. V. Ps. 38. 3; 85. 4. indignation;
 Prov. 22. 8. wrath; Isa. 1. 4.
ANGUIST, excessive pain
 Gen. 42. 2. saw the *a.* of his soul
 Ex. 6. 9. hearkened not for *a.* or spirit
 Ps. 119. 143. trouble and *a.* take hold
 John 16. 21. remember not *a.* for joy
 Rom. 2. 9. tribulation and *a.* upon
 R. V. Gen. 42. 21. distress

ANONIT, rub with oil, appoint, to qualify for office of king, priest, or prophet, *Ez.* 28. 41.
Dan. 9. 24. to *a.* the most holy
Amos 6. 6. *a.* with chief ornaments
Matt. 17. when fastest *a.* thy head
Rev. 3. 18. *a.* eyes with eye salve
1 Sam. 24. 6. *anointed* of the Lord
Ps. 45. 7. *a.* thee with oil of gladness
Zech. 4. 14. two *a.* ones before the Lord
Acts 4. 27. Jesus whom thou hast *a.*
 10. 38. how God *a.* Jesus of Nazareth
2 Cor. 1. 21. who hath *a.* us is God
Ps. 2. 2. Lord and his *a.* 18. 50. *2 Sam.*
 22. 51. *1 Sam.* 2. 10. *Ps.* 20. 6. & 28. 8.
1 Chron. 16. 22. touch not my *a.*, *Ps.*
 105. 15. & 132. 17.
Ps. 23. 5. *anointed* my head with oil
Isa. 10. 27. because of *anointing*
1 John 2. 27. the *a.* teacheth you of
 all
Jas. 5. 14. *a.* him with oil
ANSWER, *Gen.* 41. 16. *Deut.* 20. 11.
Prov. 15. 1. soft *a.* turneth away
 16. 1. *a.* of tongue is from the Lord
Job 19. 16. he gave me *a.* no *a.*
S. of *S.* 5. 6. he gave me *a.* no *a.*
Mic. 3. 7. there is no *answering* of
 God
Rom. 11. 4. whatsaith the *a.* of God
2 Tim. 4. 16. at my first *a.* no man
1 Pet. 3. 15. ready to give an *a.* to
 21. the *a.* of a good conscience
Job 40. 4. what shall I *a.* thee
Ps. 102. 2. *a.* me speedily
 143. 1. in thy faithfulness *a.* me
Prov. 26. 4. 5. *a.* fool according to
Isa. 50. 2. I called was none to *a.*
 58. 9. shalt call and Lord shall *a.*
 66. 4. when I called none did *a.*
Dan. 3. 16. not careful to *a.* thee
Matt. 25. 37. then shall righteous
a. Lord
Luke 12. 11. what thing ye shall *a.*
 13. 25. he shall *a.* I know you not
 14. 14. meditate not what to *a.*
2 Cor. 5. 12. have somewhat to *a.*
Col. 4. 6. know how to *a.* every man
Job 14. 15. thou shalt call and I
 will *a.* & 13. 22. *Ps.* 91. 15. *Isa.* 65.
 24. *Jer.* 33. 3. *Ezek.* 14. 4. 7.
Ps. 18. 41. to Lord but he *answered*
 not
 81. 7. I *a.* thee in secret place
 99. 6. called on the Lord and he *a.*
Prov. 18. 23. rich *answereth* roughly
 13. he that *a.* matter before hear
 27. 19. as in water face *a.* to face
Ecc. 10. 19. money *a.* all things
Gal. 4. 25. *a.* to Jerusalem that now
 Tit. 2. 9. not *answering* again
R. V. *Acts* 25. 16. to make defence;
2 Tim. 4. 16. defence; *1 Pet.* 3. 21.
 Interrogation.
ANT, *Prov.* 6. 6. & 30. 25.
ANTICHRIST, *1 John* 2. 18. 22. &
 4. 3. *2 John* 7.
APART, *Ps.* 4. 3. *Zech.* 12. 12. *Jas.*
 1. 21.
R. V. *Jas.* 1. 21. away
APOSTATES, *Deut.* 13. 13; *Matt.*
 24. 10; *Luke* 8. 13; *John* 6. 66; *Heb.*
 3. 12; 6. 4; *2 Pet.* 3. 17; *1 John* 2.
 their doom, *Zeph.* 1. 4; *2 Thes.* 2.
 8; *1 Tim.* 4. 1; *Heb.* 10. 25; *2 Pet.*
 2. 17.
APOSTLE, minister sent by God,
 or Christ, infallibly to preach the
 gospel, and found churches, *Rom.*
 1. 1. *1 Cor.* 1. 1. & 12. 28.
Rom. 11. 13. I am *a.* of Gentiles.
1 Cor. 9. 1. am I not *a.* free *a.*
2 Cor. 12. 12. signs of *a.* wrought
Matt. 10. 2. names of the twelve
Luke 11. 49. I will send proph. and *a.*
1 Cor. 4. 9. God hath sent forth us *a.*
 15. 9. I am the least of the *a.*
2 Cor. 11. 13. such are false *a.*
Rev. 2. 2. say they are *a.* and
 18. 20. holy *a.* and prophets, *Eph.*
 2. 5.
 21. 14. names of twelve *a.* of the
Acts 1. 25. part of this *apostleship*

Rom. 1. 5. received grace and *a.*
1 Cor. 9. 2. seal of my *a.* are ye
Gal. 2. 8. to *a.* of circumcision
R. V. *Acts* 5. 34. men
APPEAR, *Isa.* 63. 1. *Zeph.* 1. 8.
1 Tim. 2. 9. *1 Pet.* 3. 3. *Jas.* 2. 2.
R. V. *Isa.* 3. 22 —; *Jas.* 2. 2. cloth-
 ing
APPEAR, *Gen.* 1. 9. *Heb.* 11. 3.
Ez. 23. 15. none shall *a.* before me
 empty, *34. 20. Deut.* 16. 16.
2 Chron. 1. 7. did God *a.* to Solomon
Ps. 42. 2. when shall I *a.* before God
 90. 16. let work *a.* to servants
Isa. 1. 12. when ye *a.* before me who
 66. 5. shall *a.* to your joy, but they
 Matt. 6. 16. may *a.* to men to fast
Luke 19. 11. kingdom of God im-
 mediately *a.*
Rom. 7. 13. sin that it might *a.* sin
2 Cor. 5. 10. we must all *a.* before the
 Col. 3. 4. when Christ shall *a.* ye
 also *a.*
1 Tim. 4. 15. thy profiting *a.* to all
 28. *a.* second time without sin to
 salvation
1 Pet. 5. 4. when the chief shepherd
 shall *a.*
1 John 3. 2. not yet *a.* what we shall
1 Sam. 16. 7. man looks—*appearance*
John 7. 24. judge not according to *a.*
 1 Thes. 5. 22. abstain from all *a.* of
 2 Tim. 1. 10. manifest by *a.* of Jesus
 4. 1. judge quick and dead at his *a.*
 8. all them that love his *a.*
Tit. 2. 13. look for glorious *a.* of
1 Pet. 1. 7. unto praise *a.* of Jesus
Tit. 2. 11. grace hath *a.* to all men
Heb. 9. 26. he *a.* to put away sin
R. V. *1 Sam.* 2. 27. reveal myself;
S. of *S.* 4. 1; 6. 5. healing the side;
Acts 22. 30. come together; *Rom.*
 7. 13. shewn to be; *2 Cor.* 5. 10; 7.
 12; *Col.* 3. 4; *1 Pet.* 5. 4; *1 John* 2.
 28. manifested; *2 Cor.* 10. 7. that
 are before your face; *1 Thes.* 5.
 22. every form; *1 Pet.* 1. 7. revela-
 tion
APPETITE, *Prov.* 23. 2. *Isa.* 29. 8.
APPLE of eye, *Deut.* 32. 10. *Ps.* 17. 8.
Prov. 7. 2. *Lam.* 2. 18. *Zech.* 2. 8.
Apple-trees, *S.* of *S.* 2. 3. & 8. 5.
Apples, *Prov.* 25. 11. *S.* of *S.* 2. 3.
APPOINT, *Gen.* 30. 28.
Isa. 61. 3. *a.* to them that mourn in
 Zion
 26. 1. salvation will God *a.* for
 walls
Matt. 24. 51. *a.* him portion with
 the hypocrites
Luke 22. 29. I *a.* unto you a kingdom
Job 7. 1. Is there not an *appointed*
 time
 14. 14. all the days of my *a.* time
 30. 23. to house *a.* for all living
Ps. 79. 11. preserve those *a.* to die
Jer. 5. 24. reserve *a.* weeks for
 harvest
Mic. 6. 9. hear rod and him who *a.* it
Hab. 2. 3. vision is for an *a.* time
Heb. 9. 27. *a.* to men once to die
1 Pet. 2. 8. whereunto they were *a.*
R. V. *Num.* 35. 6. give; *2 Sam.* 15.
 15. choose; *Ezek.* 31. 22. set; *1 Sam.*
 19. 20. as head; *2 Chr.* 34. 22. com-
 manded; *Acts* 1. 23. put forward
APPLY heart to wisdom, &c. *Ps.*
 107. 12. *Prov.* 2. 2. & 22. 17. & 23. 12.
Ecc. 1. 25. & 8. 9. 16. *Hos.* 7. 6.
R. V. *Ecc.* 1. 25. heart was set
APPEHENDED, take fast hold
 of, *Phil.* 3. 12. *Acts* 12. 4. *2 Cor.*
 11. 32.
R. V. *Acts* 12. 4. taken; *2 Cor.* 11. 32.
 take
APPROACH, come near to, marry
Lev. 18. 6. *a.* to any near of kin,
 20. 16.
Ps. 65. 4. blessed whom thou
 causest to *a.*
Jer. 30. 21. engageth heart to *a.* to
 1 Tim. 6. 16. light to which none
 can *a.*

Isa. 58. 2. delight in *approaching* to
 God
Heb. 10. 25. as ye see the day *a.*
R. V. *Ezek.* 42. 13; 43. 19. are near
APPROVE, like, commend
Ps. 49. 13. i. osterity *a.* their sayings
Phil. 1. 10. may *a.* things excellent
Acts 2. 22. man *approved* of God
Rom. 14. 18. *acceptable* to God, *a.* of
 16. 10. *Apelles* *a.* in Christ
2 Tim. 2. 15. show thyself *a.* to God
Rom. 2. 18. *approve* things excel-
 lent
Lam. 3. 36. to subvert Lord *approv-*
eth not
2 Cor. 6. 4. in all things *approving*
 ourselves
APT to teach, *1 Tim.* 3. 2. *2 Tim.* 2. 24.
ARE, seven years, *Gen.* 41. 26. 27.
1 Cor. 1. 28. bring to nought things
 that *a.*
 30. of him *a.* ye in Christ Jesus
 8. 6. of whom *a.* all things
Heb. 2. 10. for and by whom *a.* all
Rev. 1. 19. write things that *a.*
 20. *a.* angels; *a.* seven churches
ARGUE, *Job* 6. 25. & 23. 4.
ARIGHT, set not their hearts, *Ps.*
 78. 8.
 50. 23. ordereth conversation *a.*
Prov. 15. 2. useth knowledge *a.*
Jer. 8. 6. they speak not *a.*
R. V. *Prov.* 23. 31. smoothly
ARISE for our help, *Ps.* 44. 26.
1 Chron. 22. 16. *a.* be doing
Amos 7. 2. by whom shall Jacob *a.* 5.
Mic. 7. 8. when I fall I shall *a.*
Mal. 4. 2. Son of righteousness *a.*
Ps. 112. 4. to the upright *arise*th
 light
Matt. 13. 21. persecution *a.* because
ARM of flesh with him, *2 Chron.*
 32. 8.
Job 40. 9. hast thou an *a.* like God
Ps. 44. 3. own *a.* did not save them
Isa. 33. 2. be they taken not *a.*
 51. 5. mine *a.* shall judge; on my *a.*
 9. put on strength, *O.* of Lord
 52. 10. Lord made bare his holy *a.*
 53. 1. *a.* of Lord revealed, *John*
 12. 38.
 63. 12. led them by his glorious *a.*
1 Pet. 4. 1. *a.* yourselves with same
Isa. arm, *Ps.* 98. 1. *Isa.* 40. 10. 11. &
 59. 16. *Jer.* 17. 5. *Ezek.* 31. 17. *Zech.*
 11. 17. *Luke* 1. 51.
Stretched-out arm, *Ex.* 6. 6. *Deut.*
 4. 34. & 5. 15. & 7. 19. & 11. 2. & 26. 8.
2 Chron. 6. 32. *Ps.* 136. 12. *Jer.* 27. 5.
 & 32. 17. 21. *Ezek.* 20. 33. 34.
Gen. 49. 24. *arms* of his hands
 made strong
Deut. 33. 27. underneath everlasting
Luke 11. 21. strong man *armed* keep
R. V. *Job* 31. 22. shoulder
ARMIES of living God, *1 Sam.* 17. 2.
Job 25. 3. any number of his *a.*
Ps. 44. 9. goest not forth with our,
 60. 10. & 108. 11.
S. of *S.* 6. 13. company of two *a.*
Rev. 19. 14. *army* in heaven fol-
 lowed
R. V. *Gen.* 26. 26; *1 Chr.* 27. 34. host;
Rev. 9. 16. armies.
ARMOR of light, *Rom.* 13. 12.
2 Cor. 6. 7. by *a.* of righteousness
Eph. 6. 7. put on whole *a.* of God
R. V. *1 Sam.* 17. 38. 39. apparel
ARRAY, in order of battle, *2 Sam.*
 10. 9. *Job* 6. 4. *Jer.* 50. 14.
Array, to clothe, *Esth.* 6. 9. *Job* 40.
 10. *Jer.* 43. 12. *Matt.* 6. 29. *1 Tim.* 2.
 9. *Rev.* 7. 13. & 17. 4. & 19. 8.
R. V. *1 Tim.* 2. 9. raiment
ARROGANCY, presumptuous
 self-conceit, *1 Sam.* 2. 3. *Prov.* 8.
 13. *Isa.* 13. 11.
ARROWS of the Almighty, *Job* 6. 4.
Ps. 91. 5. nor for *a.* that flieeth by day
Deut. 32. 23. I will spend my *a.* upon
Ps. 38. 2. thine *a.* stick fast in me
 45. 5. thine *a.* are sharp in heart
Lam. 3. 12. set me as a mark for *a.*
R. V. *Lam.* 3. 13. shafts

ARTIFICER. Tubal-Cain the first, Gen. 4. 22.
ASCEND unto hill of Lord, Ps. 24. 3.
 Ps. 139. 8. if I *a.* to heaven, Rom. 10. 6.
 John 20. 17. I *a.* to my Father
 Ps. 68. 18. hast *ascended* on high
 Prov. 30. 4. who hath *a.* into heaven
 John 3. 13. no man hath *a.* up to
 Rev. 8. 4. smoke of incense *a.* before God
 Gen. 28. 12. angels *ascending* and descending, John 1. 51. upon Son of man
ASCRIBE greatness to God, Deut. 32. 3.
 Job. 36. 3. I will *a.* righteousness to Ps. 68. 34. *a.* strength unto God
ASHAMED and blush to lift, Ezra 9. 6.
 Gen. 2. 25. man and wife naked not *a.*
 Ezek. 16. 61. remember ways and be *a.*
 Mark 8. 38. shall be *a.* of me
 Rom. 1. 16. I am not *a.* of gospel
 5. 5. hope maketh not *a.* because
Not be ashamed, Ps. 25. 2. & 119. 6. 80.
 Isa. 49. 23. Rom. 9. 33. 2 Tim. 2. 15.
 R. V. Job 6. 20. confounded; Luke 13. 17; Rom. 9. 33; 10. 11; 2 Cor. 7. 14. 9. 4; 10. 8; Phil. 1. 20; Heb. 11. 16. 1 Pet. 3. 16. put to shame
ASHES. Gen. 18. 27. Job 2. 8. & 13. 12. & 30. 19. & 42. 6. Ps. 102. 9. Isa. 44. 20. & 61. 3. Jer. 6. 26. Ezek. 28. 18. Mal. 4. 3.
 R. V. 1 Kings 20. 38. 41. his headband
ASK the way to Zion, Jer. 50. 5.
 Matt. 7. 7. *a.* and it shall be given
 20. 22. ye know not what ye *a.*
 Luke 12. 48. of him they will *a.* more
 John 14. 13. 14. whatsoever ye *a.* in my name, & 15. 16. & 16. 23.
 16. 24. *a.* and ye shall receive—*asked*
 Eph. 3. 20. above all we can *a.* or
 Jas. 1. 5. wisdom let him *a.* of God
 6. let him *a.* in faith, not wavering
 4. 2. 3. *a.* not; *a.* receive not; *a.* amiss
 Isa. 65. 1. sought of—*asked* not for me
 Jer. 6. 16. *a.* for good old paths
 Matt. 7. 8. every one that *asketh* receiveth
ASLEEP. 1 Cor. 15. 16. 1 Thes. 4. 13.
ASP. poisonous serpent, Deut. 32. 33. Job 20. 14. 16. Isa. 11. 8. Rom. 3. 13.
ASS knows master's crib, Isa. 1. 3. Zech. 9. 9. riding upon an ass, Matt. 21. 5. John 12. 15.
ASSEMBLY of wicked, Ps. 22. 16.
 89. 7. God feared in *a.* of his saints
 Heb. 12. 23. general *a.* of first-born
 Eccl. 12. 11. nails fastened by masters of *a.*
 Isa. 4. 5. create on her *a.* a cloud
 Heb. 10. 25. forsake not *assembling*
 R. V. Lev. 8. 4; Num. 8. 9; 10. 2. 3; 16. 2; 2 Chr. 30. 23. congregation;
 Ps. 89. 7; 111. 1; Ezek. 13. 9. council; Jas. 2. 2. synagogue
ASSUAGE. Gen. 8. 1. Job 16. 5. 6.
ASSURANCE. firm persuasion
 Isa. 32. 17. effect of righteousness
 1 Thes. 1. 5. gospel came in much *a.*
 Heb. 6. 11. to full *a.* of hope unto end
 10. 22. in full *a.* of faith
 1 John 3. 19. *assure* our hearts before
 R. V. Heb. 6. 11; 22. 10. fullness
ASTRAY. Ps. 119. 176. Isa. 53. 6.
 Matt. 18. 12. Luke 15. 4. 1 Pet. 2. 25.
ATHIRST, sore, and called, Judg. 15. 18.
 Rev. 21. 6. give to him *a.* of fountain
 22. 17. him that is *a.* come take of
ATONEMENT, pacifying, satisfaction for sin, Lev. 16. 11. & 24. 2
 2 Sam. 21. 3. wherewith shall I make *a.*

Rom. 5. 11. by whom we received *a.*
 R. V. Rom. 5. 11. reconciliation
ATTAIN to wise counsels, Prov. 1. 5.
 Ezek. 46. 7. according as hand shall *a.*
 Phil. 3. 11, 12. *a.* to resurrection not already attained
 R. V. Acts 27. 12. could reach
ATTEND to my cry, Ps. 55. 2. & 61. 1. & 66. 19. & 86. 6. & 142. 6.
 Prov. 4. 1. *a.* to know understand.
 20. *a.* to my words, 7. 24.
 Acts 16. 14. she attended to—spoken
Attendance, 1 Kings 10. 5. 1 Tim. 4. 13. Heb. 7. 13. Rom. 13. 6.
Attentive, 1 Chron. 6. 40. & 7. 15. Neh. 1. 6. & 8. 3. Ps. 130. 2. Luke 19. 48.
 R. V. Ps. 86. 6. hearken; Acts 16. 14. to give heed
AUTHOR of confusion, 1 Cor. 14. 33.
 Heb. 5. 9. *a.* of eternal salvation
 12. 2. Jesus *a.* and finisher of our
 R. V. Rom. 16. 17. turn away from;
 2 Tim. 2. 23. refuse; Tit. 3. 9. shun
AUTHORITY, power to govern
 Matt. 7. 29. taught as one having *a.*
 John 5. 27. given him *a.* to execute
 1 Cor. 15. 24. down all *a.* and power
 1 Tim. 2. 2. prayer for all in *a.*
 1 Pet. 3. 22. angels and *a.* subject
 Rev. 13. 2. dragon gave him *a.*
 R. V. 1 Tim. 2. 2. high place; 2. 12. have dominion
AVAILETH, Esth. 5. 13. Gal. 5. 6. & 6. 15. Jas. 5. 16.
AVENGE not, nor grudge, Lev. 19. 18.
 Lev. 26. 25. shall *a.* quarrel of covenant
 Deut. 32. 43. he will *a.* blood of
 Isa. 1. 24. I will *a.* me of mine enemies
 Luke 18. 7. shall not God *a.* his
 Luke 18. 8. he will *a.* them speed.
 Rom. 12. 19. *a.* not yourselves
 Rev. 6. 10. dost thou not *a.* our blood
 Rev. 18. 20. God hath *a.* you on her
Avenger, Num. 35. 12. Ps. 8. 2. & 44. 16. 1 Thes. 4. 6.
 2 Sam. 22. 48. God that *avengeth* me
 Judg. 5. 2. praise Lord for *avenging* Israel
 Rev. 19. 18. take vengeance;
 26. 25. execute; Rev. 18. 20. judged
 your judgment
AVOUCHEd. Deut. 26. 17, 18.
AVOID it, pass not by it, Prov. 4. 15.
 Rom. 16. 17. cause divisions, *a.*
AWAKE for thee, Job 8. 6.
 Ps. 35. 23. *a.* to my judgment
 139. 18. when I *a.* I am still with
 1 Cor. 15. 34. *a.* to righteousness
 Eph. 5. 14. *a.* thou that sleepest
 Ps. 78. 65. Lord *awaked* out of sleep
 73. 20. create on her *awakened* thou
AWE, stand in *a.* sin not, Ps. 4. 4.
 Ps. 33. 8. would stand in *a.* of him
 119. 161. heart stands in *a.* of word
AXE. Deut. 19. 5. 1 Kings 6. 7. & 2 Kings 6. 5. Isa. 10. 15. Jer. 51. 20.
Axes, 2 Sam. 12. 31. Ps. 74. 3. 6. Jer. 46. 22.
 R. V. Ps. 74. 6. hatchet.

B

BABBLER, Eccl. 10. 11. Acts 17. 18.
 1 Tim. 6. 20. avoid vain babblings,
 2 Tim. 2. 16. Prov. 23. 29.
 R. V. Eccl. 10. 11. charmer.
BABE leaped in womb, Luke 1. 41.
 Heb. 5. 13. unskil. in words is *a.* *b.*
 Ps. 8. 2. out of mouth of *babes*
 Isa. 3. 4. *b.* shall rule over them
 1 Cor. 3. 1. as unto *b.* in Christ
 1 Pet. 2. 2. as new-born *b.* desire

BACK to go from Samuel, 1 Sam. 10. 9.
 1 Kings 14. 9. cast me behind *b.*
 Prov. 26. 3. rod for the fool's *b.*
 Isa. 38. 17. cast my sins behind thy *b.*
 50. 6. gave my *b.* to smiters
 Jer. 2. 27. turned their *b.* 32. 33.
 18. 17. I will show them *b.* not face
 Ex. 33. 23. shall see my *b.* parts
 Ps. 19. 13. keep *b.* thy servant from
 53. 7. when God bringeth *b.* captivity
 Acts 20. 20. kept *b.* nothing profit
 Neh. 9. 26. cast law behind *backs*
Backbiters, haters of God, Rom. 1. 30.
 Ps. 15. 3. *backbiteth* not with his
 Prov. 25. 23. *backbiting* tongue
 2 Cor. 12. 20. strifes, *backbitings*
Backslider in heart, Prov. 14. 14.
 Jer. 2. 19. thy *backslidings* prove thee
 3. 6. 12. return thou *b.* Israel, 14. 7. & 31. 22. & 49. 4.
 14. 7. *b.* are many, we have sinned
 Hos. 11. 7. my people are bent to *b.*
 14. 4. I will heal their *b.*
 Isa. 1. 4. they are gone away *b.*
 59. 14. judgment is turned away *b.*
 John 18. 6. went *b.* and fell to the ground
BAG, sack, or pouch, Deut. 25. 13.
 Job 14. 17. Prov. 16. 11. Mic. 6. 11.
 Hag. 2. 6. Luke 12. 33. John 13. 29.
 R. V. Luke 12. 33. purses
BALANCE. Job 31. 6. & 6. 2. Ps. 62. 9. Isa. 40. 12. 15. & 46. 6. Dan. 5. 27.
 16. 11. just weight and *b.* are
 Mic. 6. 11. count pure with wick. *b.*
BALD, 2 Kings 2. 23. Jer. 16. 6. & 48. 37. Ezek. 27. 31. Mic. 1. 16.
Baldness, Lev. 21. 5. Deut. 14. 1.
 Isa. 3. 24. & 15. 2. & 22. 12. Ezek. 7. 18.
BALM. Gen. 37. 25. & 43. 11.
 Jer. 8. 22. is there no *b.* in Gilead
 46. 11. & 51. 8. Ezek. 27. 17.
BANNER. Isa. 13. 2. Ps. 20. 5.
 Ps. 60. 4. *b.* to them that fear thee
 S. of S. 2. 4. his *b.* over me was love
 6. 4. terrible as an army with banners
 R. V. Isa. 13. 2. ensign
BAPTISM of water, Matt. 3. 7.
Baptism of John, Matt. 21. 25. Mark 11. 30. Luke 7. 29. & 12. 50. Acts 1. 22. & 10. 37. & 18. 25. & 19. 3. 4.
Baptism of repentance, Mark 1. 4. Acts 13. 24. & 19. 4.
Baptism of suffering, Matt. 20. 22, 23.
 Mark 10. 38, 39. Luke 12. 50.
 Rom. 6. 4. buried with him by *baptism*, Col. 2. 12.
 Eph. 4. 5. one faith, one *b.*
 1 Pet. 3. 21. *b.* doth now save us
 Heb. 6. 2. doctrine of *baptisms*
BAPTIZE with water, with the Holy Ghost, Matt. 3. 11. Mark 1. 8. Luke 3. 16. Acts 1. 5. John 1. 26, 28, 31, 33.
 Mark 1. 4. John did *b.* in wilder.
 5. were all *baptized* of him.
 Mark 16. 16. believeth and is *b.*
 Luke 3. 7. came to be *b.* 12.
 7. 29. 30. publicans *b.* lawyers not *b.*
 John 4. 1. Jesus *b.* more disciples
 2. though Jesus himself *b.* not
 Acts 2. 38. repent and be *b.* every one
 8. 13. Simon believed and was *b.*
 10. 47. that these should not be *b.*
 48. Peter command, them to be *b.*
 8. *b.* believed and were *b.*
 Rom. 6. 3. as many as were *b.* were
 1 Cor. 1. 13. were ye *b.* in name of
 15. none—*b.* in own name
 10. 2. were all *b.* unto Moses
 Gal. 3. 27. as have been *b.* into Christ
 Matt. 28. 19. *baptizing* in name
BARE you on eagles' wings, Ex. 19. 4.
 Isa. 53. 12. he *b.* the sins of many

Matt. 8. 17. himself *b.* our sicknesses

1 Pet. 2. 24. *b.* our sins in his own
BARN, Matt. 13. 30. Prov. 3. 10.

R. V. Job 39. 12; 2 Kings 6. 27.
threshing-floor

BARREL of meal, 1 Kings 17. 14.

BARREN, Gen. 11. 30. & 25. 21. &
29. 31. Judg. 13. 2. Luke 1. 7.

Ex. 23. 26. nothing shall be *b.*

1 Sam. 2. 6. *b.* hath borne seven

S. of S. 4. 2. none is *b.* among, 6. 6.

Luke 23. 29. blessed are *b.* wombs

2 Pet. 1. 8. neither *b.* nor unfruitful

R. V. 2 Kings 2. 19. misericorditer;

Job 39. 6. salt; S. of S. 4. 2; 6. 6.

bereaved; 2 Pet. 1. 8. idle

BASE in my own sight, 2 Sam. 6. 22.

1 Cor. 1. 28. *b.* things of this world

2 Cor. 10. 1. who in presence am *b.*

Ezek. 29. 14. 15. *b.* basest of kingdoms

BASTARD not enter, Deut. 23. 2.

Zech. 9. 6. *b.* shall dwell in Ashdod

Heb. 12. 8. without chastisement

are bastards

BATTLE not to strong, Eccl. 9. 11.

Jer. 8. 6. as horse rusheth into *b.*

Ps. 140. 7. covered head in day of *b.*

R. V. Num. 31. 14; Josh. 22. 33;

2 Sam. 21. 18, 20; 1 Cor. 14. 7.

Rev. 9. 7, 9; 28. 8. war

BEAM out of timber, Hab. 2. 11.

Matt. 7. 3. considered not *b.* in own

eye

S. of S. 1. 1. 17. *b.* of our house are

BEE, Gen. 49. 15. Deut. 1. 9, 31.

Prov. 9. 12. & 30. 21. Lam. 3. 27.

Gen. 4. 3. punishment greater than

than I can *b.*

Num. 11. 14. not able to *b.* all this

people

Prov. 18. 14. wounded spirit who

can *b.*

Amos 7. 10. land notable to *b.* words

Luke 14. 27. whose doth not *b.* his

18. 7. though he *b.* long with them

John 16. 12. ye cannot *b.* them now

Rom. 15. 1. strong *b.* the infirmities

1 Cor. 3. 2. hitherto not able to *b.* it

10. 13. that may be able to *b.* it

Gal. 6. 2. *b.* ye one another's bur-

dens

S. of every man *b.* his own

17. 1. *b.* in my body the marks

Heb. 9. 28. offered to *b.* sins of many

Rev. 2. 2. canst not *b.* which are

evil

Bear fruit, Ezek. 17. 8. Hos. 9. 16.

Joel 2. 22. Matt. 13. 23. Luke 13. 9.

John 15. 2, 4, 8.

Ps. 106. 4. favor thou bearest to

Rom. 11. 18. *b.* not root but

13. 4. beareth not sword in vain

1 Cor. 13. 1. charity *b.* all things

Ps. 126. 6. bearing precious seed

Heb. 13. 13. *b.* his reproach

BEASTS, animals without reason.

Gen. 1. 24, 25. & 3. 1. — for minis-

ters, Rev. 4. 6, 7, 8, 9, & 5. 6, 14 &

6. 1, 2, & 7. 11. & 14. 3. & 15. 7. & 19.

4. — for antichrist, Dan. 7. 11. Rev.

11. 7. & 13. 1. 11. & 15. 2. & 16. 13. &

17. 8. & 19. 19. & 20. 10.

Prov. 9. 2. wisdom killed her *b.*

Dan. 7. 17. four *b.* are four kings

1 Cor. 15. 32. I fought with *b.* at

Ephesus

R. V. Ex. 11. 5; Num. 20. 8; Isa.

63. 14. cattle; in Rev. generally,

living creatures

BEAT, Prov. 23. 14. Isa. 3. 15. Luke

12. 47, 48. 1 Cor. 9. 26.

R. V. Judg. 8. 17; 2 Kings 13. 25.

smite; R. V. 21. smote.

BEAUTY, Ex. 28. 2.

1 Chron. 15. 29. in the *b.* of holiness

Ps. 27. 4. to behold *b.* of the Lord

39. 11. makest his *b.* to consume

45. 11. King greatly desireth thy *b.*

Prov. 20. 29. *b.* of old men gray head

31. 30. favor deceitful *b.* is vain

Isa. 3. 24. *b.* burning instead of *b.*

33. 17. see the king in his *b.* and

Isa. 61. 3. give them *b.* for ashes

Zech. 11. 7. two staves, one called *b.*

Beauty, Ps. 149. 4. Isa. 60. 13

Beautiful, Eccl. 3. 11. S. of S. 6. 4. &

7. 1.

Isa. 52. 1. 7. & 64. 11. Jer. 13. 20. Ezek.

16. 12. 13. Matt. 23. 27. Acts 3. 2.

Rom. 10. 15.

R. V. 2 Sam. 1. 19. glory; Job 40. 10;

Lam. 1. 6. majesty; Isa. 61. 3. gar-

land

BED, set for him, 2 Kings 4. 10.

Ps. 41. 3. make all his *b.* in sickness

S. of S. 3. 1. by night on my *b.* I

Isa. 28. 20. the *b.* is shorter than

Heb. 13. 4. marriage *b.* undefined

Rev. 2. 22. I will cast her into a *b.*

Isa. 57. 2. rest in their beds

Amos 6. 4. lie on *b.* of ivory

R. V. many places in O. T., couch

BEFORE, in sight, Gen. 20. 15. & 43.

14. Ex. 22. 9. 1 Kings 17. 1. & 18. 15.

2 Kings 3. 14. — (in time or place)

Gen. 31. 2. Job 3. 24. Josh. 8. 10.

Luke 22. 47.

2 Chron. 13. 14. — (in dignity) 2

Sam. 6. 21. John 1. 15. 27.

Phil. 3. 13. those things which are *b.*

Col. 1. 17. he is *b.* all things and

R. V. Rev. 13. 12; 19. 20. in his sight

BEG, Ps. 109. 10. & 37. 25. Prov. 20. 4.

Luke 16. 3. & 23. 52. John 9. 8.

Beggar, 1 Sam. 2. 8. Luke 16. 20, 22.

Beggarly elements, Gal. 4. 9.

R. V. Luke 27. 58; Luke 23. 52. asked

for

BEGIN at my sanctuary, Ezek. 9. 6.

Ex. 12. 2. the beginning of months

Gen. 49. 3. *b.* of strength, Deut. 21. 17.

Ps. 111. 10. fear of Lord is the *b.* of

wisdom, Prov. 1. 7. & 9. 10.

Heb. 7. 3. neither *b.* of days nor end

2 Pet. 2. 20. latter end is worse

than *b.*

Rev. 1. 8. I am Alpha and Omega,

b. and the ending, 21. 6. & 22. 13.

3. 14. saith the *b.* of creation of

R. V. 1 Chr. 17. 9; Acts 26. 5; 2 Pet.

2. 20. first

BEGOTTEN drops of dew, Job

38. 28.

Ps. 2. 7. this day have I *b.* thee,

Acts 13. 33. Heb. 1. 5, 6.

John 1. 14. only *b.* of the Father, 18.

3. 16. sent his only *b.* Son, 18.

1 Pet. 1. 3. *b.* us again to a lively

1 John 4. 9. sent his only *b.* Son

Rev. 1. 5. first *b.* of the dead

BEGUILE, Col. 2. 4. 18. Gen. 3. 13.

2 Cor. 11. 3. 2 Pet. 2. 14.

R. V. Col. 2. 4. delude; 2. 18. 'rob;

2 Pet. 2. 14. enticing

BEGUN to fall, Esth. 6. 13.

Gal. 3. 3. having *b.* in the spirit

Phil. 1. 6. hath *b.* a good work in

BEHAVE myself wisely, Ps. 101. 2.

Ps. 131. 2. I *b.* myself as a child

1 Tim. 3. 2. bishop of good behavior

Tit. 2. 2. *b.* as becometh holiness

R. V. 1 Tim. 3. 2. orderly; Tit. 2.

3. reverent in demeanor.

BEHELD not iniquity in Jacob,

Num. 23. 21.

Luke 10. 18. I *b.* Satan fall

John 1. 14. we *b.* his glory

Rev. 11. 12. their enemies *b.* them

BEHIND, Lev. 25. 51. Judg. 20. 40.

Ex. 10. 26. not an hoof left *b.*

Ps. 139. 5. beset me *b.* and before

Isa. 38. 17. cast all my sins *b.* thy

1 Cor. 1. 7. ye come *b.* in no gift

Col. 1. 24. fill up that is *b.* of afflict.

R. V. Col. 1. 24. lacking

BEHOLD with thine eyes, Deut.

3. 27.

Job 19. 27. my eyes shall *b.* and not

Ps. 11. 4. his eyes *b.* his eyelids try

7. countenance *b.* upright

17. 15. I will *b.* thy face in right.

27. 4. desired to *b.* beauty of Lord

37. 37. *b.* the upright man

113. 6. humbles himself to *b.*

Hab. 1. 13. of purer eyes than to *b.*

Matt. 18. 10. their angels *b.* face of

John 17. 24. they may *b.* my glory

19. 5. *b.* the man, 14. *b.* your king

26. *b.* thy son, 27. *b.* thy mother

1 Pet. 3. 2. *b.* your chaste conver.

Ps. 33. 13. Lord beholdeth all the

Jas. 1. 24. he *b.* himself and go.

Prov. 15. 3. beholding evil and good

Ps. 119. 37. turn eyes from *b.* vanity

Eccl. 5. 11. save *b.* of them with

Col. 2. 5. joying and *b.* your order

Jas. 1. 23. like man *b.* natural

BEING, Ps. 104. 33. & 146. 2. Acts

17. 28.

BELIAL, devil, furious and obsti-

nate in wickedness, Deut. 13. 13.

Judg. 19. 22. & 20. 13. 1 Sam. 1.

16. & 12. & 10. 27. & 25. 17. 25.

30. 22. 2 Sam. 16. 7. & 20. 1. & 23. 6.

1 Kings 21. 10. 13. 2 Chron. 13. 7.

2 Cor. 6. 15.

BELIEVE, credit as testimony,

Ex. 4. 1. Num. 14. 11. & 20. 12.

Deut. 1. 32. ye did not *b.* the Lord

2 Chron. 20. 20. *b.* Lord, *b.* prophets

Isa. 7. 9. will not *b.* surely not

Matt. 9. 28. *b.* ye that I am able

Mark 1. 15. repent and *b.* the gos.

24. Lord I *b.* help my unbelief

11. 24. *b.* that ye receive them

Luke 8. 13. for a while *b.* and

24. 25. slow of heart to *b.* all

John 1. 12. even to them that *b.*

6. 29. *b.* on him whom he sent

69. we *b.* and are sure thou art

7. 39. they that *b.* him should

8. 24. if ye *b.* not I am he ye shall

13. 42. may *b.* thou hast sent me

13. 19. ye may *b.* that I am he

14. 1. ye *b.* in God, *b.* also in me

17. 20. pray for them who shall *b.*

Prov. 14. 15. simple *b.* every word
Isa. 23. 16. that *b.* — not make haste
Mark 9. 23. all things possible to — *b.*
16. 16. he that *b.* shall be saved, he
that *b.* not shall be damned
John 3. 15. 16. *b.* in him should not
18. he that *b.* is not condemned
5. 24. *b.* on him that sent me
6. 35. *b.* on me shall never thirst
40. seeth the Son and *b.* may
11. 25. *b.* in me though he were *d.*
26. he that *b.* in me shall never *d.*
12. 44. *b.* on me, *b.* not on me, but
46. *b.* on me shall not abide in
Acts 10. 43. *b.* in him — receive re-
mission
Rom. 1. 16. power of God — to every
one that *b.*
3. 26. justifier of him that *b.* in
4. 5. worketh not, but *b.* on him
9. 33. *b.* on him — not ashamed, 10.
11.
10. for with the heart man *b.* unto
righteousness
1 Cor. 7. 12. wife that *b.* not
13. husband that *b.* not
13. 7. charity *b.* all things
14. 24. come in one that *b.* not
2 Cor. 6. 15. he that *b.* with infidel
1 Pet. 2. 6. *b.* on him shall not be
confounded
1 John 5. 1. whoso *b.* that Jesus is
5. overcom. world, but he that *b.*
10. he that *b.* on Son of God hath
— not God hath made him a
liar because he *b.* not record that
Matt. 21. 22. ask in prayer, *believing*
John 20. 27. be not faithless, but *b.*
31. that *b.* ye might have life
Acts 16. 34. *b.* to God with all his
Rom. 15. 13. all joy and peace in *b.*
1 Pet. 1. 8. yet *b.* ye rejoice with joy
2 Thes. 2. 13. *belief* of the truth
R. V. Acts 19. 9; Heb. 3. 18. dis-
obedient

BELLOWS are burnt, Jer. 6. 29.
BELLY, on *b.* shalt go, Gen. 3. 14.
Num. 5. 21. *b.* to swell and thign
25. 8. thrust them through the *b.*
Job 3. 11. when I came out of *b.*
15. 2. fill his *b.* with east wind
35. the *b.* prepareth deceit
20. 15. God cast them out of his *b.*
20. not feel quietness in his *b.*
Ps. 17. 14. whose *b.* thou fillest with
20. 10. art my God from mother's *b.*
Prov. 20. 27. search inw. parts of *b.*
Isa. 46. 3. borne by me from the *b.*
Jonah 1. 17. in the *b.* of the fish,
Matt. 12. 40.
2. 1. prayed to God out of fish's *b.*
2. out of the *b.* of hell cried I
Luke 15. 16. fill his *b.* with husks
John 7. 38. out of his belly shall
Rom. 16. 18. serve their own *b.*
Phil. 3. 19. whose God is their *b.*
Rev. 10. 9. make thy *b.* bitter
Tit. 1. 12. Cretians slow *b.* bellies
R. V. Job 20. 29. within him; 31. 9.
body; S. of S. 5. 14. body; Jer. 51.
34. mar; Tit. 1. 12. gluttons
BELONG, Lev. 27. 21. Luke 23. 7.
Gen. 40. 8. interpretations *b.* to
Deut. 29. 29. secret things *b.* to
Lord, things revealed *b.* to us and
to our children
Ps. 47. 9. shields of earth *b.* to God
68. 20. to God *b.* issues from death
Dan. 9. 9. to the Lord *b.* mercies
Mark 9. 41. because ye *b.* in Christ
Luke 19. 42. things that *b.* to thy
Deut. 32. 25. to me *b.* vengeance
Ps. 94. 1. Heb. 10. 30. Rom. 12. 14.
Ezra 19. 4. this matter *b.* belongeth
to Ps. 3. 8. salvation *b.* to the Lord
62. 11. power *b.* to God, 12. *b.* mercy
Dan. 9. 7. righteousness *b.* to thee
Heb. 5. 14. strong meat *b.* to them
BELOVED — other hated, Deut.
21. 15.
Deut. 33. 12. *b.* of Lord shall dwell
Heb. 13. 26. Solomon *b.* of his God
Ps. 60. 5. thy *b.* may be delivered
127. 2. Lord giveth his *b.* sleep

S. of S. 1. 14. *my beloved*, 2. 3. 9. 16. 17.
R. V. 4. 16. & 5. 2. 6. 10. 16. & 6. 2. 3. &
7. 10. 13. Isa. 5. 1.
S. of S. 5. 9. thy *b.* more than an-
other *b.*
Dan. 10. 11. 19. O man, greatly *b.*
9. 23.
Matt. 3. 17. my *b.* Son, 17. 5.
Rom. 9. 25. *b.* which was not *b.*
11. 25. *b.* for the Father's sake
16. 8. Amplias *b.* in the Lord
Eph. 1. 6. accepted in the *b.*
2 Pet. 3. 15. *b.* brother Paul
Rev. 20. 9. compassed *b.* city
R. V. Luke 9. 35. *my chosen*; Philo.
2. sister
BEMOAN, Jer. 15. 5. & 16. 5. & 22.
10. & 31. 18. & 48. 18.
BEND bow, Ps. 11. 2. & 64. 3. & 58. 7.
& 7. 12. & 37. 1. Lam. 2. 4. & 3. 12.
Isa. 5. 28.
Jer. 9. 3. & 6. their tongues like *a.* bow
Isa. 60. 14. afflicted thees shall come
bending unto thee
Hos. 11. 7. people *bent* to backslid.
Zech. 9. 13. I have *b.* Judah for me
R. V. Ps. 58. 7. aimeth
BENEATH, Prov. 15. 24. John 8. 23.
BENEFACTORS, Luke 22. 25.
BENEFITS, loaded us with, Ps.
68. 19.
Ps. 103. 2. forget not all his *b.*
116. 12. render to the Lord for all
his *b.*
R. V. Phil. 14. goodness
BENEVOLENCE, due, 1 Cor. 7. 3.
R. V. 1 Cor. 7. 3. her due
BEREAVE soul of good, Eccl. 4. 8.
Jer. 15. 7. *b.* them of children, 18. 21.
Eccl. 42. 36. & 43. 14. Ezek. 5. 17. &
38. 12, 13, 14. Lam. 1. 20. Hos. 9. 12.
5. 13.
R. V. Jer. 18. 21. childless
BESECH God to be gracious,
Mal. 1. 9.
2 Cor. 5. 20. as though God did *b.*
R. V. In O. T. mostly changed to
pray; Phil. 4. 2; 1 Thes. 4. 10;
Heb. 13. 22. exhort
BESET me behind and before, Ps.
139. 5.
Hos. 7. 2. own doings have *b.* them
Heb. 12. 1. sin which doth easily
b. us
BESIDE waters, Ps. 23. 2. Isa. 32. 20.
S. of S. 1. 8. feed kids *b.* shepherd's
Isa. 56. 8. others *b.* I have gathered
R. V. Judg. 20. 36. against; Mat. 25.
20 —; Acts 26. 24. mad; 2 Pet. 1.
5. for this very cause
BESIDE SELF, Mark. 3. 21. Acts
26. 24. 3 Cor. 5. 13.
BESOM of destruction, Isa. 14. 23.
BESOUGHT the Lord, Deut. 3. 23.
2 Sam. 12. 16. 1 Kings 13. 6. 2 Kings
13. 4. 2 Chron. 33. 12. Ezra 8. 23.
2 Cor. 12. 8.
BEST estate is vanity, Ps. 39. 5.
Mic. 7. 4. *b.* of them is as a briar
Luke 15. 22. bring forth *b.* robe
1 Cor. 12. 31. covet earnestly *b.* gifts
R. V. 1 Cor. 12. 31. greater
BESTOW, hardly, Isa. 8. 21.
BESTOW a blessing, Ex. 32. 29.
Luke 12. 17. room to *b.* my fruits
13. 3. *b.* all my goods to feed the
John 4. 38. *bestowed* no labor
1 Cor. 15. 10. his grace *b.* on me
2 Cor. 1. 11. gift *b.* on us by means
Gal. 1. grace of God *b.* on churches
Gal. 4. 11. lest *b.* labor in vain
1 John 3. 1. love the Father hath
b. on us
R. V. 1 Cor. 8. 1. which hath been
given to John 4. 38. ye have not
labored
BETIMES, 2 Chron. 36. 15. Job 8.
5. & 24. 5. Prov. 13. 24. Gen. 26. 31.
R. V. 2 Chron. 36. 15. early; Job
8. 5. 24. 5. diligently
BETRAY, Matt. 24. 10. & 26. 21.
Mark 13. 12. & 14. 18.
R. V. In N. T. mostly, delivered
up

BETROTH, Deut. 23. 30. Hos. 2.
19. 20.
BETTER than ten sons, 1 Sam. 1. 8.
Judg. 8. 2. gleanings *b.* than vintage
1 Kings 19. 4. I am not *b.* than
Prov. 15. 16. *b.* is little with the fear
17. *b.* is a dinner of herbs with love
16. 8. *b.* is a little with righteous.
16. how much *b.* to get wisdom
27. 10. *b.* is a neighbor near that
Eccl. 4. 9. two are *b.* than one
13. 6. *b.* a poor and wise child than
7. 1. *b.* is a good name than precious
2. *b.* to go to the house of mourning
3. *b.* is sorrow than laughter
5. *b.* to hear rebuke of the wise
9. 16. wisdom is *b.* than strength
18. wisdom is *b.* than weapons of
S. of S. 4. 10. how much *b.* is thy
love than wine
Matt. 6. 25. are ye not much *b.* than
1 Cor. 9. 15. were *b.* for me to die
Phil. 1. 22. with Christ is far *b.*
2. 3. esteem others *b.* than thee
Heb. 1. 4. made so much *b.* than
the angels.
6. 9. persuaded *b.* things of you
22. Jesus made surety of a *b.* tes-
tament
10. 34. *a.* *b.* enduring substance
35. obtain *a.* *b.* resurrection
40. provided some *b.* things
12. 24. *b.* speaketh *b.* than Abel
2 Pet. 2. 21. *b.* to have known
R. V. Mat. 12. 12. of more value;
Mark 9. 43; Luke 5. 39; 1 Cor. 9. 15.
good
BETWEEN thy seed and her, Gen.
3. 15.
1 Kings 3. 9. discern *b.* good and
18. 21. how long halt ye *b.* two
Ezek. 22. 26. no difference *b.* holy
and profane, 44. 23. & 34. 17. Lev.
10. 10.
Phil. 1. 23. in a strait *b.* two having
1 Tim. 2. 5. one mediator *b.* God
BEWARE of men, Matt. 10. 17.
Matt. 7. 15. *b.* of false prophets
16. 6. *b.* of leaven of Pharisees, 11.
Mark 8. 15.
Luke 12. 15. *b.* of covetousness
Col. 2. 8. *b.* lest any man spoil you
R. V. Ex. 23. 21; Col. 2. 8. take heed;
Luke 15. 15. keep yourselves from
BEYOND or draund, 1 Thes. 4. 6.
R. V. 1 Thes. 4. 6. transgress
BIBBER, Prov. 23. 20. Matt. 11. 19.
BID, Matt. 22. 9. & 23. 3. Luke 14. 10,
24. 2 John 10. 11.
BIDE, not in unbelief, Rom. 11. 23.
BILL, Deut. 24. 1. 3. Isa. 50. 1. Jer.
3. 8. Mark 14. 4. Luke 16. 6, 7.
R. V. Luke 16. 6. bond
BILLOWS, Ps. 42. 7. Jonah 2. 3.
BIND sweet influences, Job 38. 31.
Job 31. 36. I would *b.* it as a crown
Ps. 105. 22. to *b.* his princes at
118. 27. *b.* the sacrifice with cords
Prov. 3. 3. *b.* them about thy neck
Isa. 8. 16. *b.* up testimony, seal law
Matt. 12. 29. first *b.* strong man and
13. 30. *b.* them in bundles to burn
16. 19. thou shalt *b.* on earth, 18. 18.
22. 13. *b.* him hand and foot, and
bindeth up, Job 5. 18. Ps. 147. 3.
Ps. 137. 8. escaped to snare, Prov. 7. 23.
BIRD hasp as *a.* *b.* out of the
Eccl. 10. 20. *b.* of air tell the matter
Isa. 46. 11. ravenous *b.* from the east
Jer. 12. 9. heritage as a speckled *b.*
Birds, Gen. 15. 10. & 40. 17. Lev. 14. 4.
2 Sam. 21. 10. Ps. 104. 17. Eccl. 9. 12.
S. of S. 2. 12. Isa. 31. 5. Jer. 5. 27.
& 12. 4. 9. Matt. 8. 20.
BIRTH, 2 Kings 19. 3. Eccl. 7. 1.
Isa. 66. 9. Ezek. 16. 3. Gal. 4. 19.
Birthday, Gen. 40. 20. Matt. 14. 6.
Birthright, Gen. 25. 31. 32. 33. & 27.
36. & 43. 33. 1 Chron. 5. 1. Heb. 12. 16.
BISHOP, 1 Tim. 3. 1. 2. Tit. 1. 7.
1 Pet. 2. 25. return to *b.* of souls
Phil. 1. 1. with *bishops* and deacons
BITE, Num. 21. 6. 8. 9. Eccl. 16. 8.
11. Jer. 8. 17. Amos 9. 3. Hab. 2. 7

Mic. 3. 5. prophets *b.* with their
Gal. 5. 15. if ye *b.* and devour one
another
Prov. 23. 32. at the last it *b.* like a
BITTER made their lives, Ex. 1. 14.
Ex. 12. 8. with *b.* herbs eat it, Num.
9. 11.
Deut. 32. 24. devoured with *b.* de-
struction
2 Sam. 3. 2. their grapes of gall, clusters
are *b.*
2 Kings 14. 26. affliction was very *b.*
Job 3. 20. why is life given to the
b. in soul
Ps. 64. 3. their arrows even *b.* words
Prov. 27. 7. every *b.* thing is sweet
Isa. 5. 20. woe to them put *b.* for
Jer. 2. 19. evil thing and *b.* that
Col. 3. 19. wives be not *b.* against
Rev. 19. 9. it shall make thy belly *b.*
Judg. 5. 23. curse *bitterly* inhabit.
Ruth 1. 20. Almighty dealt *b.* with
Isa. 22. 4. I will weep *b.*, 33. 7.
Hos. 12. 14. provoked him most *b.*
Matt. 25. 75. went *b.*, Luke 22. 62.
Interness of soul, 1 Sam. 1. 10.
1 Sam. 15. 32. *b.* of death is past
2 Sam. 2. 26. it will be *b.* in evil
Prov. 14. 10. heart knows its own *b.*
Zech. 12. 10. in *b.* for first-born
Acts 8. 23. in gall of *b.* and bond
of Rom. 3. 14. mouth full of cursing
and *b.*
Heb. 12. 15. root of *b.* springing up
R. V. Job 23. 2. rebellious
BITTERN, Isa. 14. 23. & 34. 11.
BLACK, 1 Kings 18. 45. Matt. 5. 39.
S. of S. 1. 5. I a *b.* but comely, *b.*
Blackness of darkness, Heb. 12. 18
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R. V. S. of S. 1. 6. swarthy
BLAME, Gen. 43. 9. & 44. 32. 2 Cor.
8. 20. Eph. 1. 4.
Blamed, 2 Cor. 6. 3. Gal. 2. 11.
Blameless, Gen. 44. 10. Josh. 2. 17.
Judg. 15. 3. Matt. 12. 5. Phil. 3. 6.
1 Tim. 5. 7.
Luke 1. 6. in all the ordinances of
the Lord *b.*
1 Cor. 1. 8. be *b.* in the day of our
1 Thes. 5. 23. be preserved *b.*
1 Tim. 3. 2. bishop must be *b.*
Tit. 1. 6. 7. 10. office of deacon
found *b.*
2 Pet. 3. 14. without spot and *b.*
R. V. Eph. 1. 4. *blemish*; Matt. 12.
5. *guiltless*; 1 Tim. 3. 2; 5. 7. with-
out reproach
BLASPHEME, revile God, &c.
Ps. 74. 10. enemy *b.* thy name
Mark 3. 29. *b.* against Holy Ghost
Acts 26. 11. compelled them to *b.*
1 Tim. 1. 20. may learn not to *b.*
Lev. 24. 11. *blasphemed* the name
of the Lord
2 Kings 19. 6. servants *b.* me, Isa.
37. 6.
Isa. 52. 5. my name continually is *b.*
Rom. 2. 24. the name of God is *b.*
Tit. 2. 5. word of God he not *b.*
Rev. 16. 9. 11. 21. *b.* the God of
Lev. 24. 16. *blasphemeth* not to death
Matt. 9. 3. said this man *b.*
Luke 12. 10. to him that *b.* against
the Holy Ghost
Blasphemer, 1 Tim. 1. 13. & 2 Tim.
3. 2.
Blasphemy, 2 Kings 19. 3. Isa. 37. 3.
Matt. 12. 31. Mark 7. 22. Col. 3. 8.
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R. V. 2 Tim. 3. 2. *ralliers*; 2 Kings
19. 3. Isa. 37. 3. *contumely*; Mark
7. 22; Col. 3. 8. *railing*
BLAST, Ex. 15. 8. 2 Sam. 22. 16.
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Blasting, Deut. 28. 22. 1 Kings 8. 37.
BLEMISH, without, Ex. 12. 5. & 29.
1. Lev. 1. 3. 10. & 4. 23.
Dan. 1. 4. children and no *b.*
Eph. 5. 27. church holy, and with-
out *b.*
1 Pet. 1. 19. as a lamb without *b.*
BLESS them that *b.* thee, Gen. 12. 3.
Gen. 22. 17. in blessing I will *b.* thee

Gen. 32. 26. not let thee go except
thou *b.* me
Ex. 23. 25. *b.* thy bread and water
Num. 6. 24. Lord *b.* and keep thee
Ps. 5. 12. wilt *b.* the righteous
29. 11. will *b.* his people with peace
67. 1. be merciful to us and *b.* us
115. 13. he will *b.* them that fear
Matt. 5. 44. *b.* them that curse you
Rom. 12. 14. *b.* them that persecute
Acts 3. 26. sent him to *b.* you in
turning many
1 Cor. 4. 12. being reviled we *b.*
Bless the Lord, Deut. 8. 10. Judg.
5. 9. Ps. 16. 7. & 34. 1. & 103. 1, 21,
22. & 104. 1, 35. & 26. 12.
Bless thee, Ps. 63. 4. & 145. 2, 10.
Gen. 1. 22. God *blessed* them and
2. 3. God *b.* the seventh day
Ex. 20. 11. the Lord *b.* the sabbath
Ps. 33. 12. 13. whose God is the
Prov. 10. 7. memory of the just is *b.*
Matt. 15. 16. *b.* are eyes, they see,
24. 46. *b.* is that servant when his
43. Lord cometh, Luke 12. 37, 38.
Mark 10. 16. took them in his arms
and *b.* them
Luke 1. 28. 42. *b.* art thou among
48. all generations shall call me *b.*
Acts 20. 35. more *b.* to give than to
Rom. 1. 25. Creator *b.* for ever, 9. 5.
2 Cor. 11. 3. Eph. 1. 3. 1 Pet. 1. 3.
1 Tim. 1. 11. glorious gospel of *b.*
Ps. 119. 1. *b.* are the undefiled in
84. 4. *b.* are they that dwell in thy
106. 3. *b.* — that keep judgment
Prov. 8. 32. *b.* — that keep my ways
Isa. 30. 18. *b.* — that wait for him
Matt. 5. 9. 11. *b.* — the poor in spirit
— mourn — weep — hunger and
thirst — merciful — pure in heart
— peacemakers, persecuted —
when men revile you, Luke 6.
21, 22.
1. & 11. 28. *b.* — that hear the word
and do it
John 20. 29. *b.* — that have not seen,
and yet have believed
Rom. 4. 7. *b.* — whose iniquities
are forgiven
Rev. 19. 9. *b.* — called to the mar-
riage supper
22. 14. *b.* — that do his command.
Num. 24. 3. *b.* is he that blesseth
Ps. 32. 1. *b.* — whose transgression
is forgiven
41. *b.* — that considereth the
Dan. 12. 12. *b.* — that waiteth and
cometh
Matt. 11. 6. *b.* — who shall not be off
21. 9. *b.* — cometh in the name of
the Lord, 23. 39. Mark 11. 19.
Luke 13. 35.
Rev. 1. 3. *b.* — that readeth this
16. 15. *b.* — that watch and keep.
20. 6. *b.* — that hath part in the first
resurrection
22. 7. *b.* — that keepeth the sayings
of this book
Ps. 1. 1. *b.* is the man that walketh
in the counsel of the ungodly
34. 8. *b.* — that trusteth in him,
84. 12.
65. 4. *b.* — whom thou choosest
84. 5. *b.* — whose strength is in
thee
112. 1. *b.* — that feareth the Lord
Prov. 8. 34. *b.* — that heareth me
Isa. 56. 2. *b.* — that doeth this, and
Ps. 49. 18. he *blesseth* his soul
Blessedness, Rom. 4. 6. 9. Gal. 4. 15.
Gen. 12. 2. thou shalt be a *blessing*
27. 36. he hath taken away my *b.*
28. 4. give thee *b.* of Abraham
Deut. 11. 26. set before you a *b.* and
a curse, 30. 19. Jas. 3. 9, 10.
13. 2.
Neh. 9. 5. exalted above all *b.*
Job 29. 13. *b.* of him ready to perish
Ps. 3. 8. thy *b.* is upon thy people
129. 8. the *b.* of Lord be upon you
Isa. 65. 8. destroy it not for a *b.* is

Joel 2. 14. leaveth a *b.* behind him
1 Cor. 10. 16. the cup of *b.* which
Gal. 3. 14. *b.* of Abraham might
Blessings, Gen. 49. 25, 26. Josh. 8.
34. Ps. 21. 3. Prov. 10. 6. & 28. 20.
BLIND, Ex. 4. 11. Lev. 21. 18.
Job 29. 15. I was eyes to the *b.*
Ps. 146. 8. openeth the eyes of the *b.*
Isa. 42. 7. to open the *b.* eyes, 18.
19. who is *b.* but my servant
43. 8. bring the *b.* people that have
56. 10. his watchmen are *b.*
Matt. 11. 5. the *b.* receive sight,
Luke 7. 21.
23. 16. woe to you, *b.* guides, 24.
Luke 4. 18. recovery of sight to *b.*
Rev. 3. 17. thou art *b.* and naked
John 12. 40. *b.* their eyes
Rom. 11. 7. the rest were *b.*
2 Cor. 3. 14. their minds were *b.*
4. 4. the God of this world hath
b. the minds
1 John 2. 11. darkness hath *b.* his
R. V. Rom. 11. 7; 2 Cor. 3. 14.
hardened
BLOOD of grapes, Gen. 49. 11.
Job. 16. 18. cover not thou my *b.*
Ps. 9. 12. maketh inquisition for *b.*
72. 14. precious their *b.* in his
Isa. 26. 21. the earth shall disclose
her *b.*
Ezek. 3. 18. his *b.* will I require
9. 9. the land is full of *b.*
16. 6. polluted in thine own *b.*
Hos. 4. 2. they break out, and *b.*
Mic. 3. 10. they build up Zion with *b.*
Matt. 26. 28. *b.* of New Testament
Mark 14. 24. Luke 22. 20. 1 Cor. 11.
25. & 27. 8. field of *b.*, Acts 1. 19.
29. his *b.* be on us and on our child.
Luke 13. 1. whose *b.* Pilate had
22. 44. as it were great drops of *b.*
John 1. 13. born not of *b.* nor of flesh
6. 54, 56. whose drink, my *b.* hath
55. my *b.* is drink indeed
19. 34. out of his side came *b.* and
Acts 17. 26. made of one *b.* all
18. 6. your *b.* be upon your own
Rom. 3. 25. through faith in his *b.*
5. 9. being justified by his *b.*
1 Cor. 11. 27. guilty of body and *b.*
of Christ
Col. 1. 20. made peace through the
b. of the cross
Heb. 9. 20. this is the *b.* of the test.
22. without shedding of *b.* no
10. 19. into the holiest by the *b.* of
12. 4. ye have not yet resisted
unto *b.*
24. *b.* of sprinkling that speaketh
1 Pet. 1. 2. sprinkling of the *b.* of
19. with precious *b.* of Christ
1 John 1. 7. his *b.* cleanseeth from
5. 6. came by water and *b.*
Rev. 1. 5. washed us in his own *b.*
6. 10. dost thou not avenge our *b.*
7. 14. made white in the *b.* of the
8. 7. hail and fire mingled with *b.*
12. 11. of the same by the *b.* of the
16. 5. shed *b.* — given the *b.* to
17. 6. drunken with the *b.* of saints
Blood-guiltiness, Ps. 51. 14.
Bloody, Ex. 4. 25, 26. Ps. 5. 6. & 55.
23.
R. V. Ps. 5. 6; 55. 23; 59. 2; 139.
19. bloodthirsty; Acts 28. 8. dysen-
tery
BLOSSOM, man's rod shall, Num.
17. 5.
Isa. 5. 24. their *b.* shall go up as
dust
27. 6. Israel shall *b.* and bud
35. 1. the desert shall *b.* as the
Hab. 3. 17. the fig-tree shall not *b.*
Ezek. 7. 10. rod hath *blossomed*
prior
R. V. Num. 17. 5. *bud*.
BLOT, Job 31. 7. Prov. 9. 7.
Ex. 32. 32, 33. *b.* me out of thy book,
Num. 5. 23. Ps. 69. 28. Rev. 3. 5.
Blot out their name or remem.
Deut. 9. 14. & 25. 19. & 29. 20. 2 Kings
14. 27. Ps. 109. 13.
Blot out sin, transgression, in-

guilty, Neh. 4. 5. Ps. 51. 1, 9, & 109. 14.
 Isa. 43. 25, & 44. 22. Jer. 18. 23. Acts 3. 19.
 Col. 2. 14. *blotting* out the handwriting.
 R. V. Job. 31. 7. spot.
BLOW on my garden, S. of S. 4. 16.
 Hag. 1. 9. I did b. upon it
 John 3. 8. wind *bloweth* where it
BLUSH to lift up my face, Ezra 9. 6.
 Jer. 6. 15. neither could they b. 8. 12.
BOAST, Ps. 10. 3. & 34. 2. & 49. 6. & 52. 1.
 Prov. 20. 14. & 25. 14. Jas. 3. 5.
 Ps. 44. 8. in God we b. all the day
 Prov. 27. 1. b. not of to-morrow
Boasting, Acts 5. 36. Rom. 3. 27.
 Jas. 4. 16. now ye rejoice in your b.
 Rom. 1. 30. proud *boasters*, 2 Tim. 3. 2.
 R. V. Rom. 11. 18; & 2 Cor. 9. 2; 10. 8. glory.
BODY of heaven, Ex. 24. 10.
 Job 19. 26. though worms destroy this b.
 Matt. 6. 22. b. full of light, Luke 11. 34.
 10. 28. them that kill the b., Luke 12. 4.
 Matt. 26. 26. this is my b., 1 Cor. 11. 24.
 Rom. 6. 6. the b. of sin be destroyed, 7. 4. deliver to the law by the b. of 24. deliver me from the b. of this 8. 10. b. is dead because of sin 13. do mortify deeds of the b. 23. the redemption of our b.
 1 Cor. 6. 13. b. is not fornication, for the Lord; and the Lord for the b.
 18. every sin a man doeth is without the b.
 19. your b. is the temple of the Holy Ghost
 7. 4. wife hath not power of her own b.
 9. 27. I keep under my b. and 10. 16. communion of b. of Christ 11. 27. guilty of b. and blood of the 29. not discerning the Lord's b. 12. 14. the b. is not one member 27. ye are the b. of Christ 15. 35. with what b. do they come? 44. sown a natural b. raised a spiritual b.
 Eph. 3. 6. fellow heirs of the same b. 5. 23. he is the Saviour of the b. Phil. 3. 21. who shall change our vile b.
 Col. 1. 18. he is the head of the b. the church
 2. 11. putting off the b. of sins of 17. shadow—but the b. is of Christ 23. neglecting of the b.
 1 Thes. 5. 23. spirit, soul, and b. be Jas. 3. 6. able to bridle the whole b.
 Jude 9. disputed about the b. of John 2. 21. his own b., 1 Cor. 6. 18. 1 Pet. 2. 24.
 1 Cor. 5. 3. in the b., 2 Cor. 5. 6, 10. & 12. 2. Phil. 1. 20. Heb. 13. 3.
 Deut. 10. 11. 18. 53. fruit of the b., 30. 9. Ps. 132. 11. Mic. 6. 7.
Rom. 8. 11. quicken your mortal bodies
 12. 1. present your b. a living sacr. 1 Cor. 6. 15. your b. are members of Eph. 5. 28. husbands love your wives as your own b.
 Luke 3. 22. Holy Ghost descended in a bodily shape
 2 Cor. 10. 10. his b. presence is Col. 2. 9. dwelleth the fulness of the godhead b.
 1 Tim. 4. 8. b. exercise profiteth R. V. Isa. 53. 23. back; Matt. 14. 12; 15. 45. corpse
BOLD as a lion, Prov. 28. 1.
 2 Cor. 10. 1. being absent am b. 11. 21. if any is b. I am b. also

Phil. 1. 14. are much more b. to Mark 15. 43. went *boldly* unto Pilate
 Heb. 4. 16. come b. to the throne of 2 Cor. 7. 4. great is my *boldness* of Heb. 10. 19. b. to enter into the 1 John 4. 17. b. in the day of judg. R. V. 2 Cor. 10. 1. good courage; 7. 26. openly; Eph. 6. 19 —; Heb. 13. 6. with good courage; Eccl. 8. 1. hardness
BOND of the covenant, Ezek. 20. 37.
 Acts 8. 23. in bond and b. of iniquity 1 Cor. 12. 13. *gall and free*, Gal. 3. 28. Eph. 6. 8. Col. 3. 11. Rev. 6. 15. & 13. 16. & 19. 18.
 Ps. 116. 16. has loosed my *bonds* Job. 12. 18. he loosed b. of klings Acts 20. 23. b. and afflictions abide 23. 29. worthy of death or of b. 26. 29. such as I am except these b. Eph. 6. 20. I am an ambassador in b. Phil. 1. 16. to add affliction to my b. 2 Th. 2. 9. suffer trouble even unto b.
 Philo. 10. whom I have begotten in my b.
 Heb. 10. 34. compassion in my b. 13. 3. remember them that are in b. Ex. 13. 3. house of *bondage*. 20. 2. 1. 14. lives bitter with hard b. 2. 23. sighed by reason of the b. Rom. 8. 15. received again the spirit of b.
 1 Cor. 7. 15. brother or sister is not in b.
 Gal. 4. 24. Sinai which gendereth to b.
 5. 1. entangled with the yoke of b. *Bondwoman*, Gen. 21. 10. Gal. 4. 23, 30.
BONDMAID, laws concerning, Lev. 19. 20. & 25. 44.
BONDMAN, laws concerning, Lev. 25. 39. Deut. 15. 12.
 R. V. Deut. 15. 14; Isa. 14. 3. serve; Deut. 7. 6. Jer. 34. 13. bondage; 1 Kings 9. 22. *ondservants*; Gal. 4. 23, 30. 31. handmaid
BONE of my bone and flesh of my, Gen. 2. 23. & 29. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. 1 Chron. 11. 11. Ex. 12. 46. not break a b. of it John 19. 36. b. of him shall not be Ps. 51. 8. thou hast broken my b. Eccl. 11. 5. how the b. grow in the Mat. 23. 27. full of dead men's b. His bones, Ps. 34. 20. Eph. 5. 30. Job 20. 11. Ezek. 32. 27. Prov. 14. 2. Ps. 6. 2. my bones are vexed 22. 14. all—are out of joint 31. 10.—are consumed 38. 3. there is no rest— 102. 3.—are burnt as an hearth 5.—cleave to my skin
BONNETS, of the priests, directions for making, Ex. 28. 40. & 29. 9. & 28. Ezek. 44. 18. See MITRE.
BOOK, Gen. 5. 1. Esth. 6. 1.
 Ex. 32. 32. blot me out of thy b. Job 19. 23. O that they were printed in a b.
 31. 35. mine adversary had written a b.
 Ps. 40. 7. in the volume of the b., Heb. 10. 7.
Book of life, Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.
Book, Eccl. 12. 12. Dan. 7. 10. & 9. 2. John 21. 25. 2 Tim. 4. 13. Rev. 20. 12.
 R. V. 1 Chr. 29. 23; 2 Chron. 9. 29; 12. 15; 20. 34. history; Jer. 32. 12.
BOOTHES, Lev. 23. 42, 43. Neh. 8. 14.
BORDER of his garment, Mark 6. 56.
BORING of the ear, Ex. 21. 6.
BORN to trouble, man is, Job 5. 7. Job 14. 1. b. of a woman, 15. 14. & 24. 4. Matt. 11. 11. Luke 7. 28. Ps. 58. 3. the wicked go astray as soon as they are b.

Ps. 87. 5. this and that man was b. in her
 Prov. 17. 17. a brother is b. for Eccl. 3. 2. a time to be b. and a time to be not b.
 Isa. 9. 6. unto us a child is b. a son 66. 8. shall a nation be b. at once Jer. 15. 10. *borne* me a man of strife Matt. 11. 11. among them that are b. of women
 John 3. 4. can a man be b. when 5. b. of water and of the Spirit Rom. 9. 11. children being not yet b. 1 Cor. 15. 8. one b. out of due time Gal. 4. 23. b. after the flesh, 29. 1 Pet. 2. 2. as new b. babes desire sincere milk of
 John 3. 3, 5, 7. b. again
 John 1. 13. *born of God*, 1 John : 9. & 4. 7. & 5. 1, 4, 18.
BORROW, Deut. 15. 6. & 28. 12. Ex. 22. 14. b. ought of his neighbor, 3. 22. & 11. 2. & 12. 35.
 Matt. 5. 42. would b. of thee turn Ps. 37. 21. the wicked *borroweth* and payeth not
 Prov. 22. 7. *borrower* is servant to Isa. 24. 2. as with the lender so with b.
 R. V. Ex. 3. 22; 11. 2; 12. 35. ask
BOSOM, Gen. 16. 5. Ex. 4. 6.
 Num. 11. 12. carry them in b. as a Deut. 13. 6. wife of thy b., 28. 54. 56. Ps. 35. 13. prayer returned into my own b.
 Prov. 5. 20. why embrace the b. of a 6. 27. take fire in his b. and not be 17. 23. gift out of b. to pervert, 21. 14.
 19. 24. hideth his hands in his b. 26. 15.
 Isa. 40. 11. carry them in his b. 65. 6. b. recompense into their b. Ps. 79. 12. Jer. 32. 18.
 Mic. 7. 5. her that lieth in thy b. Luke 6. 38. shall men give into your b.
 5. 22. carried into Abraham's b., 23. 28.
 John 1. 18. who is in the b. of the Father, 13. 23. leaning on Jesus' b. R. V. Prov. 19. 24; 26. 15. dish
BOTH, Gen. 2. 25. & 3. 7. & 19. 36. Zech. 6. 13. counsel of peace between b.
 Eph. 2. 14. our peace made b. one 18. we b. have access by one spirit
BOTTLE, Gen. 21. 14, 15, 19.
 Ps. 56. 8. put my tears into thy b. Jer. 13. 12. every b. filled with wine Job 38. 37. who can stay *bottles* of Matt. 9. 17. new wine into old b. Mark 2. 22. new wine into new b. Matt. 9. 17.
 R. V. generally, skins or wine skins
BOTTOMLESS pit, Rev. 9. 1. & 11. 7. & 17. 8.
 Satan bound there, Rev. 20. 1, 2.
BOUGHT, Gen. 17. 12, 13. & 33. 19. Deut. 32. 6. buy thy father that b. Matt. 13. 45. sold all and b. it 1 Cor. 6. 20. b. with a price, 7. 23. 2 Pet. 2. 1. denying the Lord that b. them
BOUND Isaac, Gen. 22. 9.
 Job 36. 8. if they be b. in fetters Ps. 107. 10. being b. in affliction Prov. 22. 15. foolishness b. in heart Matt. 16. 19. whatsoever ye bind on earth shall be b. in heaven, 18. 18. Acts 20. 22. I go b. in the spirit 21. 13. ready not to be b. only, but Rom. 7. 2. wife is to b. to her husband, 1 Cor. 7. 39.
 1 Cor. 7. 27. art thou b. to a wife, seek
 ? Tim. 2. 9. the word of God is not b.
 Heb. 13. 3. in bonds as b. with them 1sa. 1. 6. closed nor *bound* up Ezek. 30. 21. not—to be healed 34. 4. neither have ye b. the broken Hos. 13. 12. iniquity of Ephraim is

BOUNTY, 1 Kings 10. 13. 2 Cor. 9. 5.
 Prov. 22. 9. *bountiful* eye be blessed
 Ps. 13. 6. dealt *bountifully* with me,
 116. 7. & 119. 17. & 142. 7.
 2 Cor. 9. 6. he that sows *b.* shall
 reap *b.*
BOW in the clouds, Gen. 9. 13, 14,
 16.
 Gen. 49. 24. his *b.* abode in strength
 Josh. 24. 12. not with sword nor *b.*
 Y Sam. 1. 18. teach children use of *b.*
 Ps. 7. 12. he hath bent his *b.*
 44. 6. I will not trust in my *b.*
 78. 57. turned aside like a deceit. *b.*
 Jer. 9. 3. bend tongue like a *b.* for
 Lam. 2. 4. bent his *b.* like an enemy
 Lam. 3. 12. bent his *b.* and set me
 Hos. 1. 5. break the *b.* of Israel
 17. I will not save them by *b.*
 7. 16. turned like a deceitful *b.*
 1 Sam. 2. 4. Ps. 37. 15. *bows*, & 64. 3.
 & 78. 9. Jer. 51. 56.
Bow down thine ear, 2 Kings 19. 16.
 Ps. 31. 2. & 86. 1. Prov. 22. 17.
 Job 31. 10. let others — upon her
 Ps. 95. 6. let us — and worship
 Gen. 23. 12. Abraham *bowed* down
 himself before the people, 27. 29.
 Judg. 7. 5, 6. — on their knees to
 Ps. 38. 6. I am — greatly, I go mourn-
 ing all the day long
 Isa. 2. 11. haughtiness of men —, 17.
BOWELS did yearn, Gen. 43. 30.
 1 Kings 3. 26. 2 Chron. 21. 15. 18.
 Ps. 71. 6. took me out of my mother's
b.
 Isa. 63. 15. where is the sounding
 of thy *b.*
 Jer. 4. 19. my *b.* my *b.* I am pained
 31. 20. my *b.* are troubled for him,
 Lam. 1. 20. & 2. 11. S. of S. 5. 4.
 Acts 1. 18. all his *b.* gushed out
 2 Cor. 6. 12. straitened in your *b.*
 Phil. 1. 8. I long after you in the
b. of Christ
 2. 1. if any comfort, if any *b.* and
 Col. 3. 12. put on *b.* of mercies
 1 John 3. 17. shutoffth up *b.* of
 R. V. Ps. 109. 18. inward parts:
 2 Cor. 6. 12. affections; Phil. 1. 8;
 2. 1. tender mercies; Col. 3. 12;
 Phil. 7. 20. heart
BOWL, Num. 7. 85. Eccl. 12. 6.
 Zech. 4. 2. 3. 15. & 14. 20.
 R. V. Ex. 25. 31, 33, 34; 37. 17, 19, 20;
 1 Kings 7. 50; 2 Kings 13. 13, cups;
 2 Kings 25. 15; 1 Chr. 28. 17; Jer.
 52. 18. basons
BOYS, Gen. 25. 27. Zech. 8. 5.
BRAKE the tables, Ex. 32. 19. & 34.
 1. Deut. 9. 17. & 10. 2.
 Judg. 16. 12. Samson *b.* the new
 1 Sam. 4. 18. Eli *b.* his neck and
 1 Kings 19. 11. wind *b.* in pieces
 the
 2 Kings 11. 18. *b.* Baal's image, 10.
 27.
 18. 4. *b.* the images and brazen ser.
 23. 14. *b.* in pieces the images,
 2 Chron. 31. 1.
 Job 29. 17. *b.* the jaws of the wick.
 Ps. 76. 3. *b.* the arrows of the bow
 105. 16. *b.* the whole staff of bread
 Jer. 31. 32. my covenant they *b.*,
 Ezek. 17. 16.
 Dan. 2. 1. his sleep *b.* from him
 6. 24. *b.* all their bones to pieces
 Matt. 14. 19. blessed, and *b.* and
 gave, 15. 36. & 26. 26. Mark 6. 41. &
 8. 6. & 14. 22. Luke 9. 16. & 22. 19.
 & 24. 30. 1 Cor. 11. 24.
 Mark 14. 3. *b.* box and poured the
Break down images — altars of Baal,
 2 Kings 10. 27. & 11. 18. 2 Chron.
 14. 3. & 23. 17. & 34. 4. — wall of Je-
 rusalem, 2 Kings 14. 13. & 25. 10.
 2 Chron. 25. 23. & 36. 19. Jer. 39. 8.
 & 52. 14. — houses of Sodomites —
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 Bethel, 2 Kings 23. 7, 8, 12, 15.
BRAMBLE, Judg. 9. 14. Luke 6.
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 R. V. Isa. 34. 13. thistles

BRANCH, with clusters of grapes,
 Num. 13. 23. Isa. 17. 9. & 18. 5.
 Job 15. 32. his *b.* shall not be green
 Ps. 80. 15. *b.* thou madest strong
 Prov. 11. 28. the right flourish as
 a *b.*
 Isa. 4. 2. *b.* of the Lord be beautiful
 9. 14. cut off *b.* and root, 19. 15.
 14. 19. cast out like an abomi. *b.*
 25. 5. *b.* of terrible ones be brought
 Jer. 23. 5. unto David a righteous
b.
 Ezek. 8. 17. they put *b.* to their nose
 Zech. 3. 8. bring forth my servant. *b.*
 6. 12. behold man whose name is *b.*
 Mal. 4. 1. leave neither root nor *b.*
 Matt. 24. 32. when his *b.* is yet ten.
 John 15. 2. every *b.* in me that bear
 4. *b.* cannot bear fruit of itself
 Lev. 23. 40. take *branches* of palm-
 trees, Neh. 8. 15. John 12. 13.
 Job 15. 30. flames shall dry up his *b.*
 Ps. 80. 11. senter *b.* unto the river
 104. 12. fowls sing among the *b.*
 Isa. 16. 8. her *b.* are stretched out
 Jer. 11. 16. the *b.* of it are broken,
 Ezek. 17. 6, 7. & 19. 10, 14.
 Dan. 4. 14. hewn down tree, cut
 off *b.*
 Hos. 14. 6. his *b.* shall spread as
 Zech. 4. 12. what be these two
 olive *b.*
 John 15. 5. I am the vine, ye are
 the *b.*
 Rom. 11. 6. if root be holy, so are *b.*
 17. if some of the *b.* be broken off
 21. God spared not natural *b.*, 24.
BRAND, Judg. 15. 5. Zech. 3. 2.
BRASS, Gen. 4. 22. Dan. 5. 4.
 Num. 21. 9. made serpent of *b.*
 Deut. 8. 9. out of whose hills may-
 est dig *b.*
 28. 23. heaven over thy head shall
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 Job 6. 12. is my strength of *b.* —
 flesh
 41. 27. he esteemeth *b.* as rotten
 Isa. 48. 4. thy neck iron and brow.
 60. 17. for wood I will bring *b.*
 Dan. 2. 32. belly and thighs of *b.*
 Zech. 6. 1. were mountains of *b.*
 1 Cor. 13. 1. become as sounding *b.*
 Rev. 1. 15. feet like fine *b.*, 2. 18.
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BRAWLER, 1 Tim. 3. 3. Tit. 3. 2.
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 man
 R. V. 1 Tim. 3. 3. contentious
BRAY, Job 6. 5. Prov. 27. 22.
BREACH, be upon thee, Gen. 38. 29.
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 Judg. 21. 15. Lord made *b.* in tribes
 2 Sam. 6. 8. Lord made *b.* on Uzza,
 1 Chron. 13. 11. & 15. 13.
 Job 16. 14. break me with *b.* upon *b.*
 Ps. 106. 23. Moses stood in the *b.*
 Isa. 30. 13. this iniqu. shall be as *b.*
 Lam. 2. 13. thy *b.* is great like sea
 Ps. 69. 2. heal *breaches* thereof
 R. V. Num. 14. 34. alienation; Judg.
 5. 17. creeks; Isa. 30. 26. hurt
BREAD shall be fat, Gen. 49. 20.
 Ex. 16. 4. I will rain *b.* from heaven
 Lev. 21. 6. *b.* of their God they offer
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 21. 5. soul loatheth this light *b.*
 Deut. 8. 3. not live by *b.* only, Matt.
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 Ruth 1. 6. visited his people giv-
 ing *b.*
 1 Sam. 2. 5. hired themselves for *b.*
 1 Kings 18. 4. fed them with *b.* and
 Neh. 5. 14. not eaten *b.* of gover., 18
 9. 15. gavest them *b.* from heaven
 Ps. 37. 25. nor his seed begging *b.*
 78. 20. can he give *b.* also
 80. 5. feedest them with *b.* of tears
 102. 9. I have eaten ashes like *b.*
 132. 15. satisfy her poor with *b.*
 Prov. 9. 17. *b.* eaten in secret
 31. 27. she eateth not *b.* of idleness

Eccl. 9. 11. nor yet *b.* to the wise
 11. 1. cast thy *b.* upon the waters
 Isa. 3. 1. whole stay of *b.*, 7.
 30. 20. Lord give you *b.* of adversi.
 55. 2. spend money for that is not *b.*
 10. give seed to sower, *b.* to eater
 Lam. 4. 4. the young children ask *b.*
 Ezek. 18. 7. hath given *b.* to hun.
 Hos. 2. 5. give me my *b.* and water
 Amos 4. 6. want of *b.* in all your
 Mal. 1. 7. ye offer polluted *b.* on
 Matt. 4. 3. these stones he made *b.*
 4. not live by *b.* alone, Luke 4. 4.
 6. 11. this day our daily *b.*, Luke 11.
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 7. 9. son ask *b.* will he give a stone
 15. 26. meet to take the children's *b.*
 26. 26. took *b.* and blessed it
 Mark 8. 4. satisfy these men with *b.*
 Luke 7. 33. neither eating *b.* nor
 15. 17. servants have *b.* enough
 24. 35. known in breaking of *b.*
 John 6. 32. Moses gave you not
 that *b.*
 33. the *b.* of God is he that cometh
 34. evermore give us this *b.*
 35. I am *b.* of life, 48. true *b.*, 32.
 41. I am the *b.* which came down
 50. this is the *b.* that cometh down
 13. 18. he that eateth *b.* with me
 Acts 2. 42. breaking *b.* and in pray.
 20. 7. came together to break *b.*
 27. 35. he took *b.* and gave thanks
 1 Cor. 10. 16. *b.* we break is it not
 11. 23. night he was betrayed took *b.*
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 9. 53. and all to *b.* his skull
 Ezra 9. 14. should we again *b.* thy
 Ps. 2. 8. let us *b.* their bands asunder
 9. shat *b.* them with a rod of iron
 58. 6. their teeth in their mouth
 89. 31. if they *b.* my statutes
 141. 5. oil which shall not *b.* head
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 12. 20.
 58. 6. that ye *b.* every yoke
 Jer. 14. 21. *b.* not covenant with us
 15. 12. shall iron *b.* northern iron
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 17. 15. shall the covenant and be
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 Zech. 11. 10. might *b.* my covenant
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 Matt. 5. 19. *b.* one of these least
 Acts 21. 13. mean ye to *b.* my heart
 1 Cor. 10. 16. bread which we *b.*
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Ps. 28. 5. voice of the Lord *o*. the
119. 20. my soul *o*. for the longing
Prov. 25. 15. a soft tongue *o*. the
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pent shalt bite them
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23. 29. like a hammer that *o*. rocks
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3. spread; Ezek. 23. 34. gnaw; Matt.
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Job 21. 24. his *o*. are full of milk
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19. 13. put my *o*. far from me
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69. 8. I am become a stranger to
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Hos. 13. 15. fruitful among his *o*.
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John 7. 5. neither did his *o*. believe
20. 17. go to my *o*. and say, I ascend
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15. 6. seen of above 500 *o*. at once.
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1 Tim. 4. 6. put *o*. in remembrance
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1 Pet. 1. 22. unfeigned love of the *o*.
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22. 17. spirit and *o*. say, come
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 Rev. 3. 18. I counsel thee *b.* gold
 Prov. 20. 14. it is nought saith *buyer*
 Isa. 24. 2. as with *b.* so with seller
 Ezek. 7. 12. let no *b.* rejoice
 Prov. 31. 16. considereth a field and
 buyeth it
 Matt. 13. 44. selleth all and *b.* field
 Rev. 18. 11. no man *b.* her merchant
BY and by, Matt. 13. 21. Mark 6. 25. Luke 17. 7. & 21. 9.
By-word among all nations, Deut. 28. 37.
 1 Kings 9. 7. Israel shall be a —
 2 Chron. 7. 20. make this house a —
 Job 17. 6. made a — of the people
 30. 9. I am their song and their —
 Ps. 44. 14. makest us a — among the
 heathen

CAGE, Jer. 5. 27. Rev. 18. 2.
 R. V. Rev. 18. 2. hold
CAIN and Abel, Gen. 4. 1-17. Heb. 11. 4. & 12. 24. Jude 11.

CAKE of bread tumbled into host, Judg. 7. 13.
 Judg. 17. 12. I have not a c. but Hos. 1. 8. Ephraim is a c. not turned
Cakes, Gen. 18. 6. Judg. 6. 19.
 Jer. 7. 18. make c. to queen of 44. 19. made c. to worship her
 R. V. 1 Chr. 23. 29. wafers
CALAMITY at hand, Deut. 32. 35. Job 6. 2. my c. laid in the balance
 Ps. 18. 13. prevented me in the day of my c.
 Prov. 1. 25. I will laugh at your c. 15. his c. shall come suddenly
 Jer. 15. 17. the face in day of their c. 46. 21. day of thy c. is come, 48. 15. & 49. 8. 32. Ezek. 35. 5. Obad. 13. Ps. 57. 1. till these calamities be overpast
 Prov. 17. 5. that is glad at a c. shall 22. their c. shall rise suddenly
 R. V. Ps. 141. 5. wickedness
CALDRON, 1 Sam. 2. 14. Job 41. 10. Ezek. 11. 3, 7. 11. Mic. 3. 3. Jer. 52. 18.
 R. V. Job 41. 20. burning rushes; Jer. 52. 18, 19. pots
CALEB and Joshua, Num. 13. 30. & 14. 6, 24, 38. & 26. 65. & 32. 12.
CALF, Gen. 18. 7. Job 21. 10. Ps. 29. 6. Isa. 27. 10. Rev. 4. 7.
 Ex. 32. 4. made a molten c., 20. Deut. 6. 16. Neh. 9. 18. Ps. 106. 19.
 Isa. 11. 6. c. and young lion lie
 Hos. 8. 5. thy c. of Samaria hath 8. 6. the c. of Samaria shall be
 Luke 15. 23. bring hither the fattened c.
 27. thou hast killed the fattened c. 30.
CALL them what he would, Gen. 2. 19.
 Gen. 24. 57. we will c. the damsel 30. 13. daughters will c. me bless.
 Deut. 4. 7. all that we c. upon him 1 Sam. 3. 6. here am I, for thou didst c. me
 1 Kings 8. 52. in all they c. to thee 17. 18. to c. my sin to remembrance
 1 Chron. 16. 8. c. upon his name
 13. 22. c. thou and I will answer
 27. 10. will be always c. upon God
 Ps. 4. 1. hear me when I c. O God
 49. 11. c. lands after their names
 72. 17. all nations shall c. him
 80. 18. we will c. on thy name
 86. 5. plenteous in mercy to all that c.
 145. 18. to all them that c. upon
 Prov. 31. 23. children rise and c. her
 Isa. 5. 20. woe to them that c. evil
 55. 6. c. upon him while he is near
 65. 24. before they c. I will answer
 Jer. 25. 29. I will c. for a sword upon all
 Joel 2. 32. remnant whom the Lord shall c.
 Jonah 1. 6. sleeper arise, c. upon
 Zech. 13. 9. they shall c. upon my
 Mal. 3. 12. all nations shall c. you
 Matt. 9. 13. I came not to c. right, but sinners, Mark 2. 17.
 22. 3. to c. them that were bidden
 Luke 1. 48. all generations shall c. 6. 46. why c. ye me Lord, Lord?
 John 4. 16. c. thy husband and
 Acts 2. 39. as many as Lord shall c.
 10. 15. God hath cleansed c. not
 Rom. 9. 25. I will c. them my people
 10. 12. rich in mercy to all that c. on
 2 Cor. 1. 23. I c. God for a record
 Heb. 2. 11. not ashamed to c. them
 Jas. 5. 14. c. for the elders of the
 1 Pet. 1. 17. if ye c. on the Father
Call on the name of the Lord, Gen. 4. 26. & 12. 8. & 13. 4. & 21. 33. & 26. 25. 1 Kings 18. 24. 2 Kings 5. 11. Ps. 116. 4. 13. 17. Joel 2. 32. Zeph. 3. 9. Acts 2. 21. Rom. 10. 13. 1 Cor. 1. 2. I will call unto, or, on the Lord,
 1 Sam. 12. 17. 2 Sam. 22. 4. Ps. 18. 3. & 55. 16. & 86. 7.
Call upon me, Ps. 50. 15. & 91. 15. Prov. 1. 28. Jer. 29. 12.

Gen. 21. 17. angel of God called to Hagar
 22. 11. the angel of the Lord c. to Abraham out of heaven, 15.
 Ex. 3. 4. God c. unto him out of the
 13. 3. Lord c. unto him out of the
 Judg. 15. 18. was athirst, and c. on
 2 Kings 8. 1. Lord bath c. for a
 1 Chron. 4. 10. Jabesh c. on God of
 21. 26. David c. on the Lord and he
 Prov. 17. 6. I have c. upon thee, 31. 17.
 18. 6. in my distress I c. upon Lord
 29. 6. not c. on thy name, Jer. 10. 25.
 18. 9. I have c. daily upon thee
 118. 5. I c. upon the Lord in my dis.
 Prov. 1. 24. I have c. and ye refused
 S. of S. 5. 6. I c. him, he gave me
 Isa. 41. 2. who c. him to his foot
 42. 6. I the Lord c. thee in right.
 43. 1. I have c. thee by thy name
 22. thou hast not c. upon me
 48. 1. c. by the name of Israel, 44. 5.
 49. 1. Lord c. me from the womb
 50. 2. when I c. was none to answer
 52. 1. c. him alone, and blessed
 61. 3. be c. trees of righteousness
 62. 4. thou shalt be c. Hephzibah
 Lam. 1. 9. c. for my lovers they
 3. 55. I c. upon thy name, O Lord
 Hos. 11. 1. c. my son out of Egypt
 Amos 7. 14. Lord c. to contend by
 Hag. 1. 11. c. for a drought on
 Matt. 20. 16. many be c. but few
 chosen, 22. 14.
 Mark 12. 12. Peter c. to mind word
 of the Lord
 Luke 15. 19. not worthy to be c. thy
 John 1. 48. before that Philip c. thee
 10. 35. if he c. them gods to whom
 15. 15. I have c. you friends
 Acts 9. 41. when he had c. saints
 21. destroy them that c. on this
 10. 23, 24. c. in—c. together his
 kinsmen
 Acts 11. 26. disciples were c. Chris-
 tians
 13. 2. for work whereto I c. them
 19. 40. we are in danger to be c. in
 question, 23. 6. & 24. 21.
 20. 1. Paul c. to him the disciples
 Rom. 1. 1. c. to be an apos. 1 Cor. 1. 1.
 6. c. of Jesus Christ, 7. c. to be
 2. 17. thou that art c. a Jew
 8. 28. c. according to his purpose
 90. predestinate, them he also c.
 9. 24. whom he hath c. Jews also
 1 Cor. 1. 9. faithful by whom ye
 were c.
 28. not many wise, — noble are c.
 7. 11. if any man c. a brother be
 5. 18. c. being circumcised
 21. 22. c. servant
 24. every man wherein he is c.
 15. 9. I am not meet to be c. an
 Gal. 1. 6. c. you into the grace of
 15. God who c. me by his grace
 Eph. 2. 11. who are c. uncircum.
 4. are c. in the hope of your calling
 Col. 3. 15. to which ye are c. in one
 1 Thes. 2. 12. c. you unto his king-
 4. 7. God hath not c. us to unclear
 2 Thes. 2. 4. above all that is c. God
 1 Tim. 6. 12. whereunto thou art c.
 2 Tim. 1. 9. c. us with a holy calling
 Heb. 3. 13. exhort while it is c. to
 5. 4. c. of God, as was Aaron
 10. c. of God a high priest
 9. 15. that they who are c. may
 11. be not ashamed to be c. their
 24. refusing to be c. the son of
 Pharaoh's daughter
 Jas. 2. 7. name by which ye are c.
 1 Pet. 1. 15. as he that c. ye is holy
 21. hereunto were ye c.
 2 Pet. 1. 3. c. us to glory and virtue
 1 John 3. 1. we should be c. sons of
 Jude 1. preserved in Christ Jesus
 and c.
 Rev. 17. 14. with him c. and chosen
 19. are c. unto marriage supper
 2 Chron. 7. 14. called by my name,
 Isa. 43. 7. & 55. 1. Jer. 7. 10. 11. 40. & 25. 29. & 32. 34. & 34. 15. Amos
 9. 12.

1 Kings 8. 43. called by thy name,
 2 Chron. 6. 33. Isa. 4. 1. & 43. 1. &
 45. 4. & 63. 19. Jer. 14. 9. & 15. 16.
 Dan. 9. 18, 19.
 2 Kings 8. 43. to all that the stran-
 ger calleth for, 2 Chron. 6. 33.
 Job 12. 4. who c. on God and heans.
 Ps. 42. 7. deep c. unto deep to noise
 Isa. 59. 4. none c. for justice nor for
 Hos. 7. 7. none among them that c.
 Amos 5. 8. that c. for waters of sea
 Luke 15. 6. c. together his friends, 9.
 John 1. 3. he c. his own sheep by
 Rom. 4. 17. c. those things which be
 Gal. 5. 8. persuasion not of him
 that c.
 1 Thes. 5. 24. faithful is he that c.
 Rom. 11. 29. gifts and calling of God
 1 Cor. 1. 26. ye see your c. brethren
 7. 20. let every man abide in same c.
 Eph. 1. 18. what is the hope of his c.
 4. 4. called in one hope of your c.
 Phil. 3. 14. prize of high c. of God
 2 Thes. 1. 11. count you worthy of
 this c.
 2 Tim. 1. 9. called with a holy c.
 Heb. 3. 1. partakers of heavenly c.
 2 Pet. 1. 10. make your c. and elect.
 Isa. 41. 4. c. the generation from
 the beginning
 Matt. 11. 16. sitting and c. their
 Mark 11. 21. Peter c. to remem-
 brance
 Acts 7. 59. stoned Stephen c. upon
 22. 16. c. upon the name of Lord
 1 Pet. 3. 6. obeyed Abraham, c. him
CALM, Ps. 107. 29. Jonah 1. 11. 12.
 Matt. 8. 26. Mark 4. 39. Luke 8. 24.
CALVE (cow), Job 21. 10. (hinds)
 39. 1. Ps. 29. 9. Jer. 14. 5.
 1 Kings 12. 28. made two calves
 of Hos. 14. 2. we will render c. of our
 Mic. 6. 6. come with c. of a year old
 Heb. 9. 12. blood of goats and c., 19.
CAME, Ps. 18. 6. & 88. 17. Matt. 1.
 18. & 9. 14. John 1. 7, 11. & 8. 14. 42.
 & 18. 37. Rom. 5. 18. & 9. 5. 1 Tim.
 1. 15. John 8. 6.
Came down, 2 Kings 1. 10. 12. 14.
 2 Chron. 1. 1. 3. Lam. 1. 9. John 3.
 13. & 6. 38. 41. 51. 58. Rev. 20. 9.
Came forth, Num. 11. 20. Judg. 14.
 14. Eccl. 5. 15. Zech. 10. 4.
 John 16. 28. I—from the Father
CAMEL, Gen. 24. 19. Lev. 11. 4.
 Matt. 3. 4. raiment of c.'s hair,
 Mark 1. 6.
 19. 24. easier for a c. to go through
 23. 24. strain at a gnat, and swallow
 a camel
CAMP, Ex. 32. 17. & 36. 5.
 Ex. 14. 19. angel went before the c.
 16. 13. quails came and covered c.
 Num. 11. 26. they prophesied in c.
 31. let the quails fall by the c.
 Deut. 23. 14. Lord walketh in
 midst of c. therefore shall thy c.
 be holy
 Judg. 13. 25. began to move him
 in c.
 2 Kings 19. 35. smote in the c. of
 the Assyrians
 Heb. 13. 13. go unto him without c.
 Rev. 20. 9. compassed c. of saints
CAN we find such a one, Gen. 41. 38.
 Deut. 1. 12. how c. I myself alone
 32. 38. neither is there any c. deliver
 2 Sam. 10. 20. what c. David say more
 2 Chron. 1. 10. who c. judge this
 Esth. 8. 6. how c. I endure to see
 the destruction of my people
 Job 8. 11. c. the rush grow without
 25. 4. how c. man be justified with
 Ps. 40. 5. more than c. be number.
 49. 7. none c. redeem his brother
 Eccl. 6. who c. be likened unto Lord
 89. 4. 11. how c. one be warm
 Isa. 49. 15. c. a woman forget her
 Jer. 2. 32. c. a maid forget her orna.
 Ezek. 22. 14. c. thy heart endure
 37. 3. c. these dry bones live
 Amos 3. 3. c. two walk together
 Matt. 12. 34. how c. ye speak good
 19. 25. who then c. be saved

Mark 2. 7. who *c.* forgive sins but
 19. *c.* children of bride-chamber
 10. 38. *c.* ye drink of the cup that I
 John 3. 4. how *c.* man be born again
 9. how *c.* these things be, Luke
 1. 34.
 5. 19. Son *c.* do nothing of him., 30.
 6. 44. no man *c.* come to me except
 9. 4. night, when no man *c.* work
 15. 4. no more *c.* ye expect ye abide
 1 Cor. 12. 3. no man *c.* say that Jesus
 2 Cor. 13. 8. *c.* do nothing against
 1 Tim. 6. 7. we *c.* carry nothing out
 Heb. 10. 11. *c.* never take away sins
 Jas. 2. 14. *c.* faith save him
 Rev. 3. 8. open door and no man *c.*
 Gen. 32. 12. which *cannot* be num-
 bered for multitude, 1 Kings 3. 8.
 Hos. 1. 10.
 Num. 23. 20. he hath blessed; and
 1. *c.* reverse it
 Josh. 24. 19. ye *c.* serve the Lord
 1 Sam. 12. 21. vain things which *c.*
 1 Kings 8. 27. heaven of heavens *c.*
 contain thee, 2 Chron. 6. 18.
 Ezra 9. 15. we *c.* stand before thee
 Job 9. 3. he *c.* answer for one of a
 23. 8. 9. 1. *c.* perceive him—*c.* be-
 hold
 28. 15. it *c.* be gotten for gold
 36. 18. a great ransom *c.* deliver
 Ps. 40. 5. they *c.* be reckoned up in
 77. I am so troubled that I *c.* speak
 93. 1. world establish, that it *c.* be
 139. 6. too high, I *c.* attain unto it
 Isa. 38. 18. the grave *c.* praise thee
 44. 18. they *c.* see; they *c.* under-
 20. he *c.* deliver his soul
 50. 2. hand shortened that it *c.*
 redeem
 56. 11. shepherds that *c.* under-
 stand
 Jer. 4. 19. I *c.* hold my peace
 6. 10. are uncircumcised, they *c.*
 7. 8. ye trust in lying words that *c.*
 14. 9. as a mighty man *c.* save
 18. 6. *c.* I do with you as this potter
 29. 17. like the vile figs that *c.* be
 33. 22. the host of heaven *c.* be
 Lam. 3. 7. hath hedged me, that I
c. get
 Matt. 6. 24. ye *c.* serve God and
 mammon, Luke 16. 13.
 7. 18. a good tree *c.* bring forth evil
 27. 42. himself he *c.* save, Mark
 15. 31.
 Luke 14. 26. *c.* be my disciple, 27. 33.
 26. would pass from hence to
 you *c.*
 John 3. 3. *c.* see the kingdom of
 5. he *c.* enter into the kingdom of
 8. 43. because ye *c.* hear my word
 10. 35. the Scripture *c.* be broken
 14. 17. whom the world *c.* receive
 15. 4. branch *c.* bear fruit of itself
 Acts 4. 20. we *c.* but speak the things
 5. 39. if it be of God ye *c.* over-
 throw
 27. 31. except these abide in the
 ship, ye *c.* be saved
 Rom. 8. 8. that are in flesh *c.* please
 God
 6. groanings which *c.* be uttered
 Cor. 7. 9. if they *c.* contain, let
 10. 21. ye *c.* drink cup of the Lord
 15. 50. flesh and blood *c.* inherit
 the kingdom of God
 2 Cor. 12. 2. in body or out, I *c.* tell
 Gal. 5. 17. ye *c.* do the things that
 2 Tim. 2. 13. he *c.* deny himself
 Tit. 1. 2. God who *c.* lie hath
 2. 8. sound speech *c.* be condemned
 Heb. 4. 15. high priest which *c.* be
 9. 5. we *c.* now speak particularly
 12. 27. those things which *c.* be
 28. kingdom that *c.* be moved
 Jas. 1. 13. God *c.* be tempted with
 1 John 3. 9. he *c.* sin because born
 Ex. 33. 20. *cannot* not see my face
 Deut. 28. 27. *c.* not be healed
 Job 11. 7. *c.* thou by searching find
 22. darkness that thou *c.* not see
 Matt. 8. 2. if thou wilt, thou *c.*
 Mark 9. 22. if *c.* do any thing have

John 3. 8. *c.* not tell whence it
 13. 36. thou *c.* not follow me now
 CANDELL shall be put out, Job 18.
 6. & 21. 17. Prov. 24. 20.
 Job 29. 3. when his *c.* shined on
 Ps. 18. 28. the Lord will light my *c.*
 Prov. 20. 27. spirit of man is *c.* of
 31. 13. her *c.* goeth not out by
 Matt. 13. 13. do men light a *c.* and—
 it, Mark 4. 21. Luke 8. 16. & 11. 33.
 Luke 11. 36. shining of *c.* doth give
 15. 8. light a *c.* and sweep house
 Rev. 18. 23. light of *c.* shine no
 more at all, Jer. 25. 10.
 Rev. 22. 5. they need no *c.* neither
 Zeph. 1. 22. search Jerusalem with
 candles
 Ex. 25. 31. candlestick, & 37. 17. 20.
 Lev. 24. 4. Num. 8. 2. 2 Kings 4. 10.
 Dan. 5. 5.
 Zech. 4. 2. behold a *c.* all of gold
 Matt. 5. 15. but on a *c.* and it giveth
 light to all, Mark 4. 21. Luke 11.
 35.
 Rev. 1. 20. seven *c.* are the seven
 2. 5. I will remove thy *c.* out of his
 R. V. Matt. 5. 15; Mark 4. 21; Luke
 8. 16. stand
 CANKER, 2 Tim. 2. 17. Jas. 5. 3.
 CAPTAIN, Num. 2. 3. & 14. 4.
 Josh. 5. 14. 15. *c.* of the Lord's host
 2 Chron. 13. 12. God himself is
 our *c.*
 Heb. 2. 10. *c.* of their salva. perfect
 R. V. 1 Sam. 9. 16; 10. 1; 13. 4. prince;
 Jer. 51. 23, 28, 57; Dan. 3. 2, 3, 37;
 6. 7. governors
 CAPTIVE, Gen. 14. 14. & 34. 2.
 Judg. 5. 12. lead thy captivity *c.*
 Isa. 49. 24. shall the lawful *c.* be
 Jer. 22. 12. die whither they led
 him *c.*
 Amos 7. 11. Israel shall be led
 away *c.*
 2 Tim. 2. 26. taken *c.* by him at his
 Deut. 30. 3. I will turn thy *captivity*—
 Job 42. 10. the Lord turned the *c.*
 Ps. 14. 7. Lord bringeth back the *c.*
 68. 13. lead *c.* captive, Eph. 4. 8.
 85. 1. brought back the *c.* of Jacob
 126. 1. turned again the *c.* of Zion
 Jer. 15. 2. such as are *c.* to *c.*
 29. 14. I will turn away your *c.*
 30. 6. bring again *c.* of my people
 Heb. 6. 11. when I returned *c.* of
 Zeph. 2. 7. Lord shall turn away
 their *c.*
 Rom. 7. 23. bringing me into *c.* of
 2 Cor. 10. 5. bringing into *c.* every
 Rev. 13. 10. lead into *c.* shall go
 into *c.*
 R. V. Isa. 20. 4; 45. 13; 49. 21. exile
 CARCASS, Matt. 24. 28. Luke 17.
 37.
 R. V. Lev. 11. 26; Judg. 14. 8. body
 CARE, Luke 10. 40. 1 Cor. 7. 21.
 Matt. 13. 22. *c.* of this world choke,
 Mark 4. 19. Luke 8. 14.
 1 Cor. 9. 26. doth God take *c.* for
 12. 25. have the same *c.* one for
 2 Cor. 11. 28. *c.* of all the churches
 1 Tim. 3. 5. how shall he take *c.* of
 1 Pet. 5. 7. casting all your *c.* on
 Ps. 142. 4. no man *cared* for my
 John 12. 6. not that he *c.* for the
 Acts 18. 17. Gallio *c.* for none of
 these things
 Matt. 22. 16. *carest*, Mark 4. 38.
 Deut. 11. 12. land thy God *careth*
 John 10. 13. hireling *c.* not for
 1 Cor. 7. 32. 33. 34. unmarried *c.* for
 things of Lord, married *c.* for
 things of the world
 1 Pet. 5. 7. for he *c.* for you
 2 Kings 4. 13. been *careful* for us
 Jer. 17. 8. not be *c.* in the year of
 Luke 3. 15. not *c.* to answer thee
 Luke 10. 41. art *c.* and troubled
 about many things
 Phil. 4. 6. be *c.* for nothing; but
 10. were *c.* but ye lacked oppor-
 tunity
 Tit. 3. 8. be *c.* to maintain good

Ezek. 12. 18. 19. *carefulness*, 1 Cor.
 7. 32. 2 Cor. 7. 11.
 Isa. 32. 9. *careless* daughters, 10. 11.
 R. V. Ezek. 4. 16. *carefulness*; 1
 Pet. 5. 7. anxiety; Phil. 4. 10. did
 take thought; Deut. 15. 5; Phil. 2.
 28; Heb. 12. 17. diligently; Mic. 1.
 12. anxiously; 1 Cor. 7. 32. be free
 from cares; 2 Cor. 7. 11. earnest
 care; Judg. 18. 7. in security;
 Ezek. 39. 6. securely
 CARNAL, sold under sin, Rom. 7.
 14.
 Rom. 8. 7. *c.* mind is enmity
 against God
 15. 27. minister to them in *c.*
 1 Cor. 3. 1. not speak but as to *c.*
 3. ye are yet *c.*—are ye not *c.*
 9. 11. if we reap your *c.* things
 2 Cor. 10. 4. our weapons are not *c.*
 Heb. 7. 16. law of a *c.* command-
 ment
 Rom. 8. 6. to be *c.* minded is death
 R. V. 1 Cor. 3. 4. men; 2 Cor. 10. 4.
 of the flesh; Rom. 8. 6. 7. mind of
 the flesh
 CARPENTER, 2 Sam. 5. 11. Isa.
 41. 7. Jer. 24. 1. Zech. 1. 20.
 Matt. 13. 55. *carpenter's* son, Mark
 6. 3.
 R. V. Jer. 24. 1; 29. 2. craftsmen;
 Zech. 1. 20. smiths
 CARRY us not up hence, Ex. 33.
 15.
 Num. 11. 12. *c.* them in thy bosom
 Eccl. 10. 20. bird of air shall *c.*
 Isa. 40. 11. *c.* lambs in his bosom
 Luke 10. 4. *c.* neither purse nor
 scrip
 1 Tim. 6. 7. can *c.* nothing out
 Luke 16. 22. carried by angels into
 Abraham's bosom
 Eph. 4. 14. *c.* about with every
 Heb. 13. 9. *c.* about with divers
 Rev. 17. 3. *c.* me away in spirit, 21.
 10.
 CART is pressed full, Amos 2. 13
 Isa. 5. 18. as it were with a *c.* rope
 CASE, Ex. 5. 19. Ps. 144. 15.
 R. V. Deut. 22. 1; 24. 13. surely
 CAST law behind their backs,
 Neh. 9. 26.
 Ps. 22. 10. *c.* upon thee from the
 55. 22. *c.* thy burden on the Lord
 Prov. 1. 14. *c.* in thy lot among us
 Eccl. 11. 1. *c.* thy bread upon
 Isa. 2. 20. a man shall *c.* his idols
 Ezek. 23. 35. *c.* me behind thy back
 Dan. 3. 20. *c.* them into the fiery
 6. 24. *c.* them into the den of lions
 Jonah 2. 4. I am *c.* out of thy sight
 Mic. 7. 19. *c.* all their sins into the
 Mal. 3. 11. vine shall not *c.* her fruit
 Matt. 3. 10. hewn down and *c.* into
 the fire, 7. 19. Luke 3. 9.
 5. 25. thou be *c.* into prison
 7. 6. neither *c.* pearls before swine
 15. 26. children's bread, and *c.* it to
 22. 13. *c.* him into outer darkness
 29. 30. *c.* it from—*c.* into hell, 18.
 8. 9.
 Mark 11. 23. be thou *c.* into the sea
 12. 44. she *c.* in all, Luke 21. 4.
 Luke 1. 29. she *c.* in her mind what
 58. lest the officer *c.* thee into
 prison
 John 8. 7. let him first *c.* a stone at
 Acts 16. 23. they *c.* them into prison
 Rev. 2. 10. devil shall *c.* some of
 you into prison
 20. 3. *c.* him into the bottomless
 Lev. 26. 44. I will not *cast* away
 2 Sam. 1. 21. shield is vilely—
 Job 5. 20. God will not—perfect
 man
 Ps. 2. 3. let us—their cords from us
 51. 11. *c.* me not away from thy
 Isa. 41. 9. I will not *c.* thee away
 Ezek. 18. 31.—all your transgress.
 Rom. 11. 1. hath God—his people, 2.
 Heb. 10. 35. *c.* not away your confid.
 1 Cor. 9. 27. myself be a—
 2 Chron. 26. 8. God hath power to
 cast down

Job 22. 29. when men are — then
 Ps. 37. 24. though he fall he shall
 not be —
 42. 5. why art thou — 11. & 43. 5.
 Ps. 102. 10. lifted me up and — again
 2 Cor. 4. 9. — but not destroyed
 Ps. 44. 9. thou hast cast off and put
 23. c. us not off for ever
 71. 9. c. me not off in time of old
 94. 14. Lord will not — his people
 Jer. 31. 37. I will — all seed of Israel
 Lam. 3. 41. Lord will not — for ever
 Hos. 8. 3. Israel hath — thing is good
 Rom. 13. 12. let us — the works of
 1 Tim. 5. 12. they — their first love
 Gen. 21. 10. cast out this bond wo-
 man and her son, Gal. 4. 30.
 Ex. 34. 24. I will — the nations
 Lev. 18. 24. which I — before thee
 Deut. 7. 1. — many nations before
 Ps. 78. 55. he — heathen before them
 Prov. 22. 10. — the scorner, and con-
 tentation
 Isa. 14. 9. thou art — of thy grave
 26. 19. the earth shall — the dead
 66. 5. c. you out for my name's sake
 Jer. 7. 15. I will c. out of my sight
 15. 1. c. them out of my sight
 Matt. 7. 5. c. beam out of thine eye
 8. 12. children of kingdom shall
 be —
 22. 24. doth not — devils but by
 Beelzebub
 21. 12. — them that sold and
 Mark 9. 28. why could not we c. out
 16. 9. he had — seven devils
 17. In my name shall they — devils
 Luke 6. 22. — your name as evil
 John 6. 37. that cometh will in no
 wise —
 Rev. 12. 9. the dragon was —
 Ps. 73. 18. thou castest them down
 Job 15. 4. thou castest off fear
 Ps. 50. 17. c. my words behind thee
 Job 21. 10. cow casteth not her calf
 Ps. 147. 6. c. the wicked to ground
 Jer. 6. 7. so she c. out her wicked.
 Matt. 9. 34. he c. out devils through
 Beelzebub, Mark 3. 22. Luke 11.
 15.
 1 John 4. 18. perfect love c. out fear
 3 John 10. c. them out of the
 Job 6. 21. ye see my casting down
 Rev. 15. 15. If c. away of them
 2 Cor. 10. 5. c. all your imaginations
 1 Pet. 5. 7. c. all your care on him
CASTOR and Pollux, Acts 28. 11.
CATCH every man his wife, Judg.
 21. 21.
 Ps. 10. 9. he lieth in wait to c. poor
 Jer. 5. 26. they set a trap, they c.
 men
 Mark 12. 13. they c. him in his
 Luke 5. 10. henceforth thou shalt
 c. men
 R. V. Matt. 13. 19; John 10. 12.
 sna'cheth
CATTLE on a thousand hills are
 mine, Ps. 50. 10.
 104. 14. he causeth grass to grow
 for c.
 Ezek. 34. 17. I judge between c.
 and c.
 John 4. 12. drank thereof and his c.
 R. V. Gen. 30. 40. — flock
CAUGHT him and kissed him
 Prov. 7. 13.
 John 21. 3. that night they c. noth.
 Acts 8. 39. Spirit of the Lord c.
 away Philip
 2 Cor. 12. 4. he was c. up into para-
 16. being crafty I c. you with guile
 1 Thes. 4. 17. c. up together with
 Rev. 12. 5. her child was c. up to
CAUL Isa. 3. 18. Hos. 13. 8.
CAUSE come before judges, Ex.
 22. 9.
 Ex. 23. 2. not speak in a c. to
 6. nor wrest judgment of poor In c.
 Deut. 1. 17. c. that is too hard for
 1 Kings 8. 45. maintained their c.,
 49.
 Job 5. 8. to God would I commit
 my c.

Ps. 9. 4. maintain my right and
 my c.
 Prov. 18. 17. that is first in his own c.
 Eccl. 7. 10. what is c. that former
 Isa. 51. 22. pleadeth c. of his people
 Jer. 5. 28. judge not c. of fatherless,
 22. 16.
 11. 20. to thee I revealed my c., 20.
 12.
 Lam. 3. 38. to subvert a man in his c.
 Matt. 13. 3. put away his wife for
 every c.
 2 Cor. 4. 16. for which c. we faint
 5. 13. If we be sober it is for your c.
 Ex. 9. 16. for this cause, Matt. 19. 5.
 Ex. 5. 31. John 12. 27. & 18. 37. Rom.
 1. 13. & 13. 6. 1 Cor. 11. 30.
 1 Tim. 1. 16. — I obtained mercy
 Ps. 119. 161. without cause, Prov. 23.
 29. Matt. 5. 22. John 15. 25.
 Job 6. 24. c. me to understand
 Ps. 10. 17. wilt c. thine ear to hear
 67. 1. c. his face to shine, 80. 3, 7,
 143. 8. c. me to know the way
 Isa. 12. 12. lead thee, c. thee to err,
 9. 16.
 58. 14. I will c. thee to ride on
 66. 9. and not c. to bring forth
 Jer. 3. 12. not c. my anger to fall
 7. 3. c. you to dwell in his place, 7.
 15. 4. c. them to be removed
 11. c. the enemy to treat thee
 44. c. their captivity to return,
 33. 7. & 34. 22. & 42. 12.
 32. 37. c. them to dwell safely
 Lam. 3. 32. though he c. grief, yet
 Ezek. 36. 27. c. you to walk in my
 statutes
 Dan. 9. 17. c. thy face to shine on
 sanctuary
 Rom. 16. 17. mark them which c.
 division
 Prov. 7. 21. fair speech caused him
 Prov. 10. 5. a son causeth, 17. 2. &
 19. 26.
 Matt. 5. 32. c. her to commit adul-
 tery
 2 Cor. 2. 14. always c. us to triumph
 Prov. 26. 2. curse causeless shall not
 R. V. 2 Chron. 19. 10. controversy;
 Prov. 31. 9. judgment; John 18.
 37. to this end; Matt. 5. 32; Rev.
 13. 12 maketh; 2 Cor. 9. 11. worketh
CAVE, and a stone lay on it,
 John 11. 41.
 Gen. 19. 30. Lot dwelt in a c. he and
 23. 19. buried Sarah his wife in a
 c. 39. buried him in the c.
 49. 29. bury me with my fathers
 in c.
 Josh. 10. 16. hid themselves in a c.
 1 Kings 18. 4. hid them by 50 in a c.
 Isa. 2. 19. go into caves for fear of
 Ezek. 33. 27. that be in the c. shall
 die
 Heb. 11. 38. wandered in c. of the
 R. V. Job 30. 6; Heb. 11. 38. holes
CEASE not day nor night, Gen. 8.
 22.
 Deut. 15. 11. poor shall never c. out
 of
 Neh. 6. 3. why should the work c.
 Job 3. 17. there the wicked c.
 Ps. 37. 8. c. from anger and wrath
 46. 9. he maketh wars to c. unto
 Prov. 19. 27. c. to hear instruction
 23. 4. c. from thine own wisdom
 Isa. 1. 16. c. to do evil, learn to do
 1. 22. c. ye from man whose breath
 Acts 1. 10. wilt thou not c. to per-
 1 Cor. 13. 8. there be tongues, they c.
 Eph. 1. 16. c. not to give thanks for
 Col. 1. 9. c. not to pray for him
 2 Pet. 2. 14. that cannot c. from sin
 Ps. 12. 1. the godly man ceaseth
 Prov. 26. 20. no talebearer, strife c.
 1 Thes. 5. 17. pray without ceasing.
 2. 13. 1 Sam. 12. 23. Acts 12. 5. Rom.
 1. 9. 2 Tim. 1. 3.
 R. V. Rom. 1. 9; 2 Tim. 1. 3. un-
 cessantly; A. vs 12. 5. earnestly
CEDAR, Lev. 14. 4. Jer. 22. 14, 15.
 2 Sam. 7. 2. I dwell in a house of c.,

2 Kings 14. 9. thistle sent to c. in
 Ps. 29. 5. voice of Lord breaketh c.
 92. 12. grow like a c. in Lebanon
 S. of S. 1. 17. the beams of our
 house are c.
 Isa. 9. 10. we will change them
 into c.
 Ezek. 17. 22. of the high c.
 23. goodly c.
 Amos 2. 9. like the height of the c.
CELEBRATE, death cannot, Isa.
 38. 18.
 R. V. Lev. 23. 32. keep
CELESTIAL, 1 Cor. 15. 40.
CHAFF, wicked as, Job 21. 18. Ps.
 1. 4. & 35. 5. Isa. 5. 24. & 17. 13. & 29.
 5. & 41. 15. Dan. 2. 35. Hos. 13. 3.
 Luke 3. 17.
 Isa. 33. 11. ye shall conceive c. ye
 Jer. 23. 28. what is the c. to the
 Zeph. 2. 2. before the day pass as
 the c.
 Matt. 3. 12. burn up c. In unquench.
 R. V. Isa. 5. 24. dry grass; Jer. 23.
 28. straw
CHAIN, Gen. 41. 42. Dan. 5. 7. Ezek.
 19. 4. Mat. 5. 3. 4.
 Ps. 73. 6. pride compasseth them
 as a c.
 S. of S. 4. 9. with one c. of thy neck
 Acts 28. 20. I am bound with this c.
 2 Tim. 1. 16. was not ashamed of
 my c.
 Ps. 149. 8. bind their kings with
 chains
 Prov. 1. 9. shall be a c. about neck
 2 Pet. 2. 4. delivered into c. of dark.
 Jude 6. reserved in everlasting c.
 R. V. Num. 31. 50. ankle chains;
 S. of S. 1. 10. strings; Isa. 3. 19.
 pendants; Jer. 39. 7; 52. 11. fetters
 Ezek. 19. 4. books; Jude 6. bonds
CHALDEANS, Job. 1. 17. Isa. 43.
 14. & 48. 20. Jer. 38. 2. & 39. 8. & 40.
 9. & 50. 35. Ezek. 23. 14. Dan. 1. 4
 & 9. 1.
CHAMBER, Ps. 19. 5. Joel 2. 16.
 Job 9. 9. maketh the chambers of
 the
 Ps. 104. 3. beams of c. in the waters
 Prov. 7. 27. going down to the c. of
 S. of S. 1. 4. king brought me into
 his c.
 Isa. 26. 20. enter into c. and shut thy
 Matt. 24. 26. he is in the secret c.
 Rom. 13. 13. not in chambering and
 wantonness
 R. V. 1 Kings 6. 6. story; Ezek. 40.
 7. lodge
CHANCE, happens, 1 Sam. 6. 9.
 Eccl. 9. 11. 2 Sam. 1. 6. Luke 10. 31.
CHANGE of raiment, Judg. 14. 12,
 13. Zech. 3. 4. Isa. 3. 22.
 Job 14. 14. patiently wait till my c.
 come
 Heb. 7. 12. made of necessity a c.
 of law
 Job 17. 12. they c. the night into
 Ps. 102. 26. as a vesture shalt thou c.
 Jer. 13. 23. can Ethiopian c. his skin
 Mal. 3. 6. I am the Lord, I c. not
 Phil. 2. 6. who shall c. our vile
 1 Sam. 21. 13. changed his behavior
 Ps. 102. 26. and they shall be c.
 Jer. 2. 11. hath nation a c. their gods
 Rom. 1. 23. c. the glory of God
 1 Cor. 15. 51. shall all be c., 52.
 2 Cor. 3. 18. c. into the same image
 Job 10. 17. changes and war are
 against
 Ps. 55. 19. they have no c. therefore
 15. 4. sweareth and changeth not
 Dan. 2. 21. he c. the times and seas.
 Mark 11. 15. money changers, Matt.
 21. 12. John 2. 14, 15.
 R. V. Job 30. 18. disfigured
CHANT (sound of viol. Amos 5. 5.
CHAPEL, the king's, Amos 7. 13.
CHARGE, Gen. 26. 5. & 28. 6.
 Ps. 91. 11. give his angels c. over
 Acts 7. 60. lay not this sin to their c.
 Rom. 8. 33. any thing to the c. of
 S. of S. 2. 7. I c. you, O daughters
 of Jerusalem, 3. 5. & 5. 8. & 8. 4.

1 Tim. 6. 17. c. them that are rich
Job 1. 22. nor charged God foolishly
1 Thes. 2. 11. c. every one as a father
2 Cor. 11. 5. chargeable, 1 Thes. 2. 9.
2 Thes. 3. 8.
R. V. 1 Thes. 2. 9; 2 Thes. 3. 8.
burden
CHARIOT, Gen. 41. 43. & 46. 29.
Ex. 14. 25. took off their c. wheels
2 Kings 2. 11. appeared a c. of fire
S. of S. 3. 9. Solomon made him-
self c.
Mic. 1. 13. bind the c. to swift beasts
Acts 8. 29. join thyself to this c.
Ps. 20. 7. some trust in chariots
68. 17. c. of God are 20,000
S. of S. 6. 12. made me like the c.
Hab. 3. 8. ride upon thy c. of salva-
R. V. S. of S. 3. 9. palanquin; Isa.
21. 7. 9. troop; 2 Sam. 8. 4 —
CHARITY edifieth, 1 Cor. 8. 1.
13. 1. if I have not c. I am nothing,
2. 3.
4. c. suffereth long, 8. c. never fail.
13. now abideth faith, hope, c.
Col. 3. 14. above all things put on c.
1 Thes. 3. 6. tidings of your faith
and c.
1 Tim. 1. 5. end of the command-
ment is c.
2. 15. if they continue in faith and c.
2 Tim. 2. 22. follow righteousness,
faith, c.
2 Tim. 3. 10. know my doctrine,
faith, c.
Tit. 2. 2. sound in faith, in c., in
patience
3 John 6. borne witness of thy c.
1 Pet. 4. 8. have fervent c. among
yourselves
5. 14. greet one another with a
kiss of c.
2 Pet. 1. 7. add to brotherly kind-
ness, c.
Jude 12. spots in your feasts of c.
Rom. 14. 15. walketh not charitably
CHARMED, Jer. 8. 17.
Isa. 18. 11. charmers, Ps. 58. 5.
Isa. 19. 3.
CHASTE virgin, 2 Cor. 11. 2.
Tit. 2. 5. to be discreet, c., good
1 Pet. 3. 2. your c. conversa., with
R. V. 2 Cor. 11. 2. pure
CHASTEN with rod of men, 2
Sam. 7. 14.
Ps. 6. 1. neither c. me in thy, 38. 1.
Prov. 19. 18. c. thy son while there is
Dan. 10. 12. c. thyself before thy
Rev. 3. 19. as many as I love, 1 c.
Ps. 69. 10. chastened my soul with
1 Cor. 11. 32. we are c. of the Lord
Heb. 12. 10. for a few days c. us
Ps. 94. 12. blessed is the man whom
thou chastenest
Deut. 8. 5. as a man c. his son
Prov. 13. 24. loveth him chasteneth
him beltimes
Heb. 12. 6. whom Lord loveth he c.
Job 5. 17. despise not thou chasten-
ing of the Lord, Prov. 3. 11.
Heb. 12. 5.
Isa. 26. 16. when thy c. was upon
11. no c. for present is joyous
R. V. Dan. 10. 12. humble
CHASTISE you seven times, Lev.
26. 28.
Deut. 22. 18. elders shall c. him
1 Kings 12. 11. I will c. with scor-
pions, 14.
Hos. 7. 12. c. them as their congre-
Lue 23. 16. c. and release him, 22.
1 Chron. 10. 11, 14. father chastised
with whips
Ps. 94. 10. c. the heathen
Deut. 11. 2. not seen chastisement
of the
Isa. 53. 5. c. of our peace was upon
Jer. 30. 14. with the c. of a cruel one
Heb. 12. 8. if ye be without c. then
R. V. Heb. 12. 8. chastening
CHATTER like a crane, Isa. 38. 14.
CHEEK, 1 Kings 22. 24. Job 16. 10.
Isa. 50. 6. Lam. 3. 30. Mic. 5. 1.
Matt. 5. 39. Luke 6. 29. Deut. 18. 3.

S. of S. 1. 10. thy cheeks are comely
5. 13. his c. are as a bed of spices
R. V. Joel 1. 6. jaw
CHEER, be of good, Matt. 9. 2. & 14.
27. Mark 6. 50. John 16. 33. Acts
23. 11. & 27. 22, 25.
Prov. 15. 13. cheerful, Zech. 9. 17.
2 Cor. 9. 6. cheerfulness, Rom. 12. 8.
Acts 24. 10. cheerfully answer for
my.
R. V. Zech. 9. 17. flourish
CHERISH, Eph. 5. 29. 1 Thes. 2. 7.
CHERUBIMS, between, 1 Sam.
4. 4. 2 Sam. 6. 2. 2 Kings 19. 15.
1 Chron. 13. 6. Ps. 80. 1 & 99. 1. Isa.
37. 16.
R. V. cherubim
CHICKENS, hen gathereth, Matt.
23. 37.
CHIDE, not always, Ps. 103. 9.
R. V. Ex. 17. 2. strive, strove.
CHIEF, Ezra 9. 2. Neh. 11. 3.
Matt. 20. 27. that will be c. among
Luke 22. 26. that is c. as he that ser-
Eph. 2. 20. Jesus Christ himself
being c.
1 Tim. 1. 15. sinners, — of whom I
am c.
S. of S. 5. 10. chiefest among 10,000
Rom. 3. 2. chiefly, Phil. 4. 22. 2 Pet.
2. 10.
R. V. In O. T. frequently, prince,
head, captain; Matt. 20. 27. first;
Luke 11. 15. prince; 14. 1. rulers;
Acts 18. 8-17 —; Luke 19. 47.
Acts 25. 2. principal men; Mark
10. 44. first; Rom. 3. 2. first of all;
Phil. 4. 22. especially
CHILD, Gen. 37. 30. 1 Cor. 13. 11.
Ex. 2. 2. saw he was a goodly c.
2 Sam. 12. 16. David besought God
for the c.
Ps. 131. 2. quieted myself as a c.
weaned
Prov. 29. 15. c. left to himself bring.
Eccl. 4. 8. hath neither c. nor
brother
Isa. 3. 5. c. behave himself proudly
3. 6. unto us a c. is born
11. 6. a little c. shall lead them
Jer. 1. 6. cannot speak for I am a c.
31. 20. dear son is he a pleasant c.
Hos. 11. 1. when Israel was a c. I
loved
Matt. 18. 2. Jesus called a little c.
Mark 9. 36. took a c. and set him in
10. 15. receive kingdom of God as
little c.
2. 43. c. Jesus tarried behind in
Jerusalem
Acts 4. 27. against thy holy c. Jesus
13. 10. thou c. of the devil, thou
1 Cor. 13. 11. when I was a c.
Gal. 4. 1. as long as a c. differs noth.
2 Tim. 3. 15. from a c. hast known
Rev. 12. 4. to devour her c. as soon
5. her c. was caught up to God
1 Tim. 2. 15. to be saved in child-
bearing
Eccl. 11. 10. childhood and youth
are
1 Cor. 13. 11. put away childish
things
Gen. 15. 2. childless, Jer. 22. 30.
25. 22. children struggled together
30. 1. give me c. or else I die
Ps. 17. 14. they are full of c. and
Prov. 17. 6. the glory of c. are their
fathers
S. of S. 1. 6. mother's c. were angry
Isa. 2. 2. I brought up c. and they
3. 12. c. are their oppressors
30. 9. lying c. — c. that will not hear
Mal. 4. 6. turn hearts of fathers to c.
Matt. 3. 9. of these stones to raise
up c.
15. 26. not meet to take c.'s bread
16. 8. c. of this world worse than c.
Acts 3. 25. ye are c. of the prophets
Rom. 8. 17. if c. then heirs, heirs of
1 Cor. 7. 14. else were your c. un-
clean
14. 20. be not c. in understanding
Eph. 2. 3. are by nature c. of wrath

Eph. 5. 6. cometh the wrath of God
upon the c. of disobedience, Col.
3. 6.
6. 1. c. obey your parents, Col.
3. 20.
Heb. 12. 5. speaketh unto you as c.
1 Pet. 1. 14. as obedient c. not fash-
ioning
Rev. 2. 23. kill her c. with death
Ex. 34. 7. children's children, Jer.
2. 9. Ps. 103. 17. & 128. 6. Prov. 13. 22.
Prov. 17. 6. — are crown of old
men
Matt. 5. 9. children of God, Luke
20. 36. John 11. 52. Rom. 8. 21 &
9. 8. 26. Gal. 3. 26. 1 John 3. 10. &
5. 2.
Ps. 89. 30. his children, 103. 13.
Luke 16. 8. children of light, John
12. 36. Eph. 5. 8. 1 Thes. 5. 5.
Matt. 18. 3. little children, 19. 14.
Mark 10. 14. Luke 18. 16. John 13.
33. Gal. 4. 19. 1 John 2. 1, 12, 13. &
4. 4.
Rom. 9. 8. children of promise,
Gal. 4. 28.
Ps. 128. 3. 6. thy children, 147. 13.
Isa. 54. 13. Matt. 23. 37. Luke 13.
34. 2 John 4.
Ps. 115. 14. your children, Matt. 7.
11. Luke 11. 13. Acts 2. 39.
Job 19. 18. young children, Lam. 4.
4. Nah. 3. 10. Mark 10. 13.
CHOKED, Mat. 18. 7. 22. Mark 4. 7.
19. & 5. 13. Luke 3. 14. 33.
CHOOSE life, Deut. 30. 19.
Josh. 24. 15. c. you whom ye will
2 Sam. 24. 12. c. thee one of them
Ps. 25. 12. teach in the way that he
shall c.
47. 4. c. our inheritance for us
Prov. 1. 29. did not c. the fear of
Isa. 7. 15. c. good and refuse evil,
16.
Phil. 1. 22. what I shall c. I wot not
Ps. 65. 4. man whom thou chooseth
Heb. 11. 25. choosing rather to suf-
Josh. 24. 22. ye have chosen the
Lord
1 Chron. 16. 13. children of Jacob
his c.
Ps. 33. 12. c. for his own inheri-
tance
105. 6. children of Jacob his c., 43.
Prov. 16. 16. rather to be c. than
22. 1. a good name is rather to be
c. than
Isa. 66. 3. have c. their own ways
Jer. 8. 3. death shall be c. rather
Matt. 20. 16. many are called, but
few c., 22. 14.
Mark 13. 20. elect's sake whom he
hath c.
Luke 10. 42. Mary hath c. that good
John 15. 16. ye have not c. me
Acts 9. 15. he is a c. vessel to me
22. 14. God hath c. thee that thou
1 Cor. 1. 27. God hath c. the foolish
Eph. 1. 4. hath c. us in him before
2 Thes. 2. 13. from beginning c. you
1 Pet. 2. 4. c. of God and precious
9. ye are a c. generation
Rev. 17. 14. are called, and c. and
Isa. 41. 9. I have chosen, 43. 10. &
58. 6. Matt. 12. 18.
Ps. 119. 30. — the way of truth
173. — thy precepts
Isa. 44. 1. 2. Israel — Jeshurun
whom
48. 10. — thee in the furnace of affli-
John 13. 18. I know whom —
15. 16. 19. — you out of the world
R. V. Acts 22. 14; 2 Cor. 6. 19. ap-
pointed
CHRIST should be born, Matt.
2. 4.
16. thou art C. son of the living
23. 8. one is your master even C., 10.
Mark 9. 41. because ye belong to C.
Luke 24. 26. ought not C. to have
suffered
46. it behooved C. to suffer and
John 4. 25. Messias which is call
13. 34. that C. abideth for ever

Acts 8. 5. preached *C.* to them
 Rom. 5. 6. *C.* died for the ungodly
 8. while yet sinners *C.* died for us
 10. if *C.* be in you the body is dead
 10. 4. *C.* is the end of the law for
 15. 3. *C.* pleased not himself
 1 Cor. 1. 24. *C.* the power of God
 3. 23. ye are *C.*'s and *C.* is God's
 Gal. 2. 20. crucified with *C.* *C.* liveth
 3. 13. *C.* hath redeemed us from
 5. 24. that are *C.*'s have crucified
 Eph. 2. 12. ye were without *C.* being alienated
 4. 20. ye have not so learned *C.*
 5. 14. *C.* shall give thee light
 23. as *C.* is the head of the church
 6. 5. in singleness of heart as unto *C.*
 Phil. 1. 21. to me to live is *C.*
 23. I desire to dep., and be with
 3. 8. that I may win *C.*
 13. can do all things through *C.*
 Col. 1. 27. *C.* in you hope of glory
 3. 4. when *C.* who is our life shall
 Rom. 8. 1. to them in *Christ Jesus*
 2. law of the spirit of life in—
 1 Cor. 1. 30. of him are ye in—
 2. 2. save—and him crucified
 2 Cor. 13. 5. how that—is in you
 Gal. 3. 23. ye are all one in—
 Eph. 1. 1. saints and to faithful in—
 10. 2. created in—unto works, 1. 1.
 Phil. 2. 11. confess that—is Lord
 3. rejoice in—and have no confidence
 12. for which I am apprehended of—
 Col. 2. 6. received—the Lord, 3. 24.
 1 Tim. 1. 15. that—came into
 1 Tim. 2. 5. one mediator, the man—
 Heb. 13. 8. —the same yesterday
 Rom. 12. 5. one body in *Christ*
 16. 3. 7. were—before me, 10.
 1 Cor. 15. 18. fallen asleep—are perished
 19. in this life only have hope—
 2 Cor. 5. 17. if any man be—he is a
 19. God was—reconciling world
 Gal. 1. 22. churches which were—
 Phil. 1. 13. my bonds—are manifest
 2. 1. if there be any consolation—
 Col. 1. 2. saints and faithful brethren
 1 Thes. 4. 16. the dead—shall rise
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 8. 29. & 14. 61. Luke 3. 15. & 9. 20.
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 4. 29. 42. & 7. 41. & 10. 24. & 11. 27.
 & 20. 31. 1 John 2. 22. & 5. 1.
 Rom. 6. 8. if we be dead with *Christ*
 8. 17. heirs of God and joint heirs—
 Gal. 2. 20. I am crucified—
 Eph. 2. 5. quickened us together—
 Col. 2. 20. if ye be dead—from the
 Rev. 20. 4. reigned—1000 years
 Acts 26. 23. persuaded me to be a
Christian
 1 Pet. 4. 15. suffer as a *C.* let him not be
 Acts 11. 26. first called *Christians* at Antioch
CHURCH. Acts 14. 27. & 15. 3. 1
 Cor. 4. 17. & 14. 4. 23. 3 John 9.
 Matt. 16. 18. on this rock will I build my *c.*
 18. 17. tell it to the *c.* neglect to hear the *c.*
 Acts 2. 47. Lord added to *c.* daily
 8. 1. great persecution against *c.*
 11. 28. assembled themselves with *c.*
 14. 23. ordained elders in every *c.*
 1 Cor. 14. 4. 5. that *c.* may receive edifying
 Eph. 1. 22. head over all things to *c.*
 3. 10. known by *c.* the wisdom of

Eph. 5. 25. as *Christ* loved the *c.* and gave
 32. concerning *Christ* and the *c.*
 4. 15. no *c.* communic. with me
 Col. 1. 18. head of the body, the *c.*
 1 Tim. 5. 16. let not *c.* be charged
 Heb. 12. 23. assembly and *c.* of first-born
 3 John 6. witness of charity before
 Acts 7. 38. in the church, 13. 1. 1 Cor.
 6. 4. & 11. 18. & 12. 28. & 14. 19, 23.
 35. Eph. 3. 21. Col. 4. 16.
 Acts 20. 28. the church of God, 1 Cor.
 1. 2. & 10. 32. & 15. 9. 2 Cor. 1. 1.
 Gal. 1. 13. 1 Tim. 3. 5.
 9. 31. then had churches rest
 15. 41. confirming the *c.*
 16. 5. so were the *c.* established in
 Rom. 16. 16. *c.* of *Christ* salute you
 1 Cor. 7. 17. and so ordain I in all *c.*
 14. 33. as in all *c.* of saints
 34. women keep silence in the *c.*
 1 Thes. 2. 14. became followers of *c.*
 2 Thes. 1. 4. glory in you in the *c.*
 Rev. 1. 4. seven *c.* in Asia, 11.
 20. angels of the seven *c.* and
 2. 7. hear what the Spirit saith to
 11. 17. 27. 29. 3. 6. 12.
 2. 23. and all the *c.* shall know I
 2. 26. testify these things in the *c.*
CHURCH. Isa. 32. 5, 7. *Churchish*, 1 Sam. 25. 3.
CIRCUIT. 1 Sam. 7. 16. Job 22. 14.
 Ps. 19. 6. Eccl. 1. 6.
CIRCUMCISE the flesh, Gen. 17. 11.
 Deut. 10. 16. *c.* the foreskin of your
 Josh. 5. 2. *c.* again Israel
 Joshua did *c.*
 Jer. 4. 4. *c.* yourselves to the Lord
 Gen. 17. 10. every male shall be
circumcised, 14. 23. 26. Phil. 3. 5.
 21. 4. Abraham *c.* his son Isaac
 Josh. 5. 3. *c.* the children of Israel
 Acts 15. 1. except ye be *c.* ye cannot be
 Acts 16. 3. *c.* him because of the
 Gal. 2. 3. neither was compelled to be *c.*
 John 7. 22. Moses gave unto you *circumcision*
 Acts 7. 8. God gave him the covenant of *c.*
 Rom. 2. 25. *c.* profiteth if thou
 29. *c.* is that of the heart in the
 3. 1. what profit is there of *c.*
 30. which shall justify *c.* by faith
 4. 9. comes this blessedness on the *c.* only
 11. he received the sign of *c.*
 15. 8. *Christ* was minister of the *c.*
 1 Cor. 7. 19. *c.* is nothing but keep.
 Gal. 2. 7. gospel of the *c.* was unto
 Phil. 3. 3. we are the *c.* which
 Col. 2. 11. *circumcised* with *c.*
 Tit. 1. 10. especially they of the *c.*
CIRCUMSPECT. Ex. 23. 13.
 Eph. 5. 15. that ye walk *circumspectly*
 R. take ye heed
CISTERN. Prov. 8. 15. Eccl. 12. 6.
 Jer. 13. bewed them out *cisterns*
CITY. Cain builded a, Gen. 4. 17.
 Ps. 107. 4. found no *c.* to dwell in
 7. might go to *c.* of habitation
 127. 1. except the Lord keep the *c.*
 S. of S. 3. 2. I will go out about the *c.* in
 Isa. 1. 21. the faithful *c.* is become
 33. 20. the *c.* of our solemnities
 Jer. 3. 14. take one of a *c.* two of a
 Amos 3. 6. shall there be evil in a *c.*
 Zeph. 2. 15. this is the rejoicing *c.*
 Zech. 8. 3. shall be called *c.* of truth
 Matt. 5. 14. a *c.* set on a hill
 Luke 10. 8. into whatsoever *c.* ye
 19. 41. he beheld *c.* and wept over
 Heb. 11. 10. he looked for a *c.*
 12. 22. to the *c.* of the living God
 Rev. 3. 12. name of the *c.* of my
 Neh. 11. 1. 18, *holy city*, Isa. 48. 2.

Isa. 52. 1. Dan. 9. 24. Matt. 4. 5. & 27.
 53. Rev. 11. 2. & 21. 2. & 22. 19.
 Num. 35. 6. *cities of refuge*, Josh.
 21. 13. 21. 32. 38.
 Amos 4. 8. two or three *cities* wandered unto one city
 Luke 19. 17. have thou authority over them *c.*
 Acts 26. 11. persecuted unto strange *c.*
 Rev. 16. 19. the *c.* of the nations
 Luke 15. 15. *citizen*, & 19. 14.
 Eph. 2. 19. fellow *citizens* with saints
CLAMOR. Eph. 4. 31. Prov. 9. 13.
CLAY. Job 27. 16. & 38. 14.
 4. 19. them that dwell in houses of *c.*
 10. 9. thou hast made me as the *c.*
 Isa. 64. 8. we are the *c.* thou our potter, 45. 9. Jer. 18. 6.
 Ps. 40. 2. brought me out of miry *c.*
 Dan. 2. 33. part of iron, part of *c.*
 Hab. 2. 6. that ladeth himself with thick *c.*
CLEAN beasts, Gen. 7. 2. & 8. 20.
 Lev. 10. 10. between unclean and *c.*
 11. 47. Ezek. 22. 26. & 44. 23.
 Job 14. 4. who bring *c.* thing out
 15. 14. what is man that he should be *c.*
 Ps. 19. 9. the fear of the Lord is *c.* enduring for ever
 Prov. 16. 2. ways of man are *c.* in
 Isa. 1. 16. wash ye, make you *c.* put
 Jer. 13. 27. wilt thou not be made *c.*
 Ezek. 36. 25. sprinkle *c.* water, ye shall be *c.*
 Matt. 8. 3. I will, be thou *c.*, Luke 5. 13.
 23. 25. make *c.* outside of, Luke 11. 39.
 Luke 11. 41. all things are *c.* to you
 John 13. 11. ye are *c.* but not all
 Rev. 19. 8. fine linen, *c.* and white
 Job 17. 9. *clean heart*, Ps. 24. 4.
 Ps. 51. 10. *clean heart*, 73. 1.
 18. 24. according to the *cleanness*
 Amos 4. 6. given you *c.* of teeth in all cities
 Ps. 19. 12. *cleanse* me from secret
 119. shall a young man *c.* his way
 Jer. 39. 8. I will *c.* them fr. all sin
 Ezek. 36. 25. from your idols will I *c.* you
 Matt. 10. 8. heal sick, *c.* the lepers
 2 Cor. 7. 1. let us *c.* ourselves from
 Eph. 5. 26. *c.* it with the washing of
 Jas. 4. 8. *c.* your hands, ye sinners
 1 John 1. 9. *c.* us from all unright.
 2 Chron. 30. 19. though not *cleansed* according
 Ps. 73. 13. I have *c.* my heart in vain
 Ezek. 36. 33. *c.* you from all iniquity
 Matt. 11. 5. the lepers are *c.*
 Luke 17. 17. were there not ten *c.*, 9.
 Acts 10. 15. what God hath *c.*, 11. 9.
 1 John 1. 7. blood of Jesus *Christ* *c.*
 R. V. Matt. 23. 25; Luke 11. 39. *cleansed*; Neh. 13. 22. *purify*; Ps. 19. 12. *clear*
CLEAR the guilty, Ex. 34. 7.
 Ps. 51. 4. be *c.* when thou judgest
 Zech. 14. 6. light shall not be *c.* nor
 R. V. Zech. 14. 6. with brightness; 2 Cor. 7. 11; Rev. 21. 18. pure; 22. 1. bright; Job 33. 3. sincerely
CLEAVE to his wife, Gen. 2. 24.
 Matt. 19. 5. Mark 10. 7. Eph. 5. 31.
 Deut. 4. 4. ye did *c.* to the Lord, 10. 20. & 11. 22. & 13. 4. & 30. 20. Josh. 22. 5. & 23. 8.
 Ps. 22. 15. tongue *cleaveth* to my
 119. 25. my soul *c.* unto the dust
 137. 6. my tongue *c.* to the roof
 Rom. 12. 3. *c.* to that which is good
CLIMB. Jer. 4. 29. Joel 2. 7, 9.
 Amos 5. 8. though they *c.* up to
 John 10. 1. *climbeth* some other way
CLOAK. Matt. 5. 40. Luke 6. 29.
 Isa. 59. 17. clad with zeal as with *c.*
 John 15. 22. have no *c.* for their sin
 1 Thes. 2. 5. nor used *c.* of covetous.
 1 Pet. 2. 16. liberty for *c.* of malice.

CLOSET, Joel 2. 16. Matt. 6. 6.
R. V. Luke 12. 3. inner chamber
CLOTHE, Matt. 6. 30. Luke 12. 28.
Job 10. 11. clothed me with skin and
Ps. 35. 26. be c. with shame, 132. 18.
109. 18. he c. himself with cursing
132. 16. her priests with salvation
Ezek. 1. 16. 10. I c. thee with broid.
Zeph. 1. 8. c. with strange apparel
Matt. 11. 8. c. in soft raiment
25. 35. naked, and ye c. me
43. c. me not
2 Cor. 5. 2. desiring to be c. upon
1 Pet. 5. 5. be c. with humility
Rev. 3. 5. be c. with white raiment
17. 3. prophecy c. in sackcloth and
12. 1. a woman c. with the sun
19. 14. c. in fine linen, clean and
white
Job 22. 6. *clothing*, 24. 27. Mark 12.
38. Acts 10. 30. Jas. 2. 3.
Ps. 45. 13. her c. is of wrought gold
Isa. 59. 17. garment of vengeance
for c.
Matt. 7. 15. come in sheep's c.
11. 8. that wear soft c. are in
CLOUD, Gen. 9. 13. Isa. 18. 4.
Isa. 44. 22. blessed out as a c. and
1 Cor. 10. 1. our fathers were under c.
2. baptized unto Moses in the c.
Heb. 12. 1. so great a c. of witness.
Rev. 11. 12. ascended to heaven in c.
Hos. 6. 4. *morning cloud*, 13. 3.
Judg. 5. 4. *clouds* dropped water
2 Sam. 23. 4. as a morning without c.
Ps. 36. 5. faithfulness reacheth to c.
57. 10. thy truth unto the c., 108. 4.
104. 3. who maketh c. his chariot
Matt. 24. 30. coming in the c. of
heaven, 26. 64. Mark 13. 26. & 14. 62.
1 Thes. 4. 17. caught up in c. to
meet
2 Pet. 2. 17. c. carried with a temp.
Jude 12. c. without water, carried
Rev. 7. 7. he cometh with c.
R. V. In Job and Ps. mostly skies
CLOVEN tongues, Acts 2. 3.
R. V. Acts 2. 3. parting asunder
COAL, 2 Sam. 14. 7. Isa. 47. 14. & 6.
6. Lam. 4. 8. Ps. 18. 8, 12. & 120. 4.
& 140. 10.
Prov. 6. 28. can one go on hot *coals*
25. 22. heap c. of fire on head.
Rom. 12. 20.
26. 21. as c. are to burning
S. of S. 8. 6. c. thereof are c. of fire
R. V. Prov. 26. 21. embers; S. of S.
8. 6. flashes; Hab. 3. 5. bolts
COAT, Gen. 3. 21. & 37. 3. Ex. 28. 4.
S. of S. 8. 3. put off my c. how put
Matt. 5. 40. if any man take away
thy c.
R. V. 1 Sam. 2. 19. robe; Dan. 3.
21. 7. hosen
COLD, Gen. 8. 22. Job 24. 7. & 37. 9.
Matt. 24. 12. the love of many wax c.
Rev. 3. 15. neither c. nor hot, 16.
R. V. Prov. 20. 4. winter
COLLECTION, 1 Cor. 16. 1.
R. V. 2 Chron. 24. 6. tax.
COME not into my secret, Gen. 49. 6.
Ex. 20. 24. I will c. and bless thee
1 Sam. 17. 45. I c. to thee in name
1 Chron. 29. 14. all things c. of thee,
12.
Job 22. 21. good shall c. unto thee
Ps. 22. 31. thy shall c. and shall
40. 7. 10 I c. Heb. 10. 9.
Ecc. 1. 2. all things c. alike to all
S. of S. 4. 16. awake north wind, c.
thou south
Isa. 26. 20. c. my people enter into
35. 4. God will c. and save you
Ezek. 33. 31. c. to thee as the people
cometh
Mic. 6. 6. wherewith shall I c. be-
fore the Lord
Mal. 3. 1. Lord shall suddenly c. to
4. 6. lest I c. and smite the earth
Matt. 8. 11. many shall c. from the
east and west, Luke 7. 19, 20.
11. 28. c. unto me all ye that labor
16. 24. if any man will c. after me
Luke 7. 8. I say c. and he cometh

Luke 14. 20. I have married a wife,
I cannot c.
John 1. 39. c. and see, 46. & 4. 29.
Rev. 6. 1, 3, 5, 7. & 17. 1. & 21. 9.
John 5. 40. ye will not c. to me to
6. 44. no man can c. to me, except
7. 37. if any man thirst, let him c.
Acts 16. 9. c. over, and help us
1 Cor. 11. 26. show the Lord's death
till he c.
2 Cor. 6. 17. c. out from among them
7. 25. save them that c. to God by
10. 37. he that shall c. will c.
Rev. 18. 4. c. out of her, my people
22. 7. I c. quickly, 12. 20.
17. Spirit and the bride say, c.
athirst c.
20. amen, even so c. Lord Jesus
Ps. 118. 26. that *cometh* in the name
Ecc. 11. 8. all that c. is vanity
Matt. 3. 11. he that c. after me, is
mightier
Luke 6. 47. whosoever c. to me and
John 3. 31. he that c. from above,
is above all
6. 37. c. to me, I will in no wise cast
45. hath learned of Father, c. unto
me
14. 6. no man c. to Father, but
Heb. 11. 6. that c. to God must
Jas. 1. 17. gift c. down from Father
Heb. 10. 1. make the *comers* perfect
Ps. 19. 5. as a bridegroom *coming*
121. 8. Lord shall preserve thy c. in
Mal. 3. 2. who may abide the day of
his c.
4. 5. before the c. of the great day
Matt. 24. 3. what shall be sign of
thy c.
27. so shall the c. of Son of man
48. my Lord delayeth his c., Luke
12. 45.
John 1. 27. c. after me is preferred
before
1 Cor. 1. 7. waiting for the c. of our
1 Cor. 15. 23. that are Christ's at
his c.
1 Pet. 2. 4. to whom c. as to a living
2 Pet. 1. 16. the power and c. of
3. 12. hastening unto c. of day of God
1 Thes. 4. 15. *coming of the Lord*,
2 Thes. 2. 1. Jas. 5. 7, 8.
COMELY, 1 Sam. 16. 18. Job 41. 12.
Ps. 33. 1. praise is c. for the up-
right, 147. 1.
Prov. 30. 29. yea, four are c. in go.
S. of S. 1. 5. I am black but c.
10. thy cheeks are c. with rows
2. 14. thy countenance is c.
6. 4. thou art c. as Jerusalem
1 Cor. 7. 35. for that which is c.
Isa. 53. 2. no form nor *comeliness*
Ezek. 16. 14. perfect through my c.
R. V. Prov. 30. 29. stately; 1 Cor.
7. 35; 11. 13. seemly; Ezek. 16. 14.
majesty
COMFORT in my affliction, Ps.
119. 50.
Matt. 9. 22. be of good c., Mark 10.
49. Luke 8. 48. 2 Cor. 13. 11.
Acts 9. 31. walking in c. of the
Rom. 15. 4. patience and c. of the
1 Cor. 14. 3. to exhortation and c.
2 Cor. 7. 4. I am filled with c.
Col. 4. 11. have been a c. to me
Job 7. 13. my bed shall c. me
Ps. 23. 4. thy rod and staff they c.
119. 82. when wilt thou c. me
S. of S. 2. 5. c. with apples, for
Isa. 40. 1. c. ye, c. ye my people
51. 3. Lord shall c. Zion, Zech. 1. 17.
61. 2. to c. all that mourn
Jer. 31. 13. I will c. and make them
Lam. 1. 1. 2. none to c. her, 21.
2 Cor. 1. 4. be able to c. them—by c.
Eph. 6. 22. might c. your hearts
1 Thes. 4. 18. c. one another with
5. 14. c. the feeble minded, support
2 Thes. 2. 17. c. your heart and
Isa. 40. 2. *comfortably*, Hos. 2. 14.
2 Sam. 19. 7. 2 Chron. 30. 22. & 32. 6.
Gen. 24. 67. *comforted*, 37. 35.
Ps. 77. 2. my soul refused to be c.
119. 52. I have c. myself

Isa. 49. 13. God hath c. his people
Matt. 5. 4. that mourn, they shall
be c.
Luke 16. 25. now is he c. and thou
Rom. 1. 12. I may be c. together
1 Cor. 14. 31. learn and all may be c.
2 Cor. 1. 4. wherewith we our-
selves are c.
Col. 2. 2. that their hearts might
be c.
1 Thes. 3. 7. were c. over you in all
John 14. 16, 26. *comforter*, 15. 26. &
16. 7.
Job 16. 2. *comforter*, Ps. 69. 20.
Isa. 51. 12. I am he that *comforteth*
2 Cor. 1. 4. c. us in all our tribula.
John 14. 18. *comfortless*
Ps. 94. 19. *comforts*, Isa. 57. 18.
R. V. Mal. 3. 22. Mark 10. 49. cheer;
1 Cor. 14. 3. Phil. 2. 1. consolati-
on; 1 Thes. 2. 11. encouraging;
5. 11. exhort one another
COMMAND, Ex. 8. 27. & 13. 23.
Gen. 18. 19. he will c. his children
Lev. 25. 21. I will c. my blessing
Deut. 28. 8. Lord shall c. the bless.
Ps. 42. 8. Lord will c. his loving
kindness
44. 4. c. deliverance for Jacob
Isa. 45. 11. work of my hands, c. ye
Matt. 4. 3. c. that these stones be
John 15. 14. if ye do whatsoever I c.
1 Cor. 7. 10. unto the unmarried I c.
2 Thes. 3. 4. do things which we c.
1 Tim. 4. 11. these things c. and
Ps. 68. 28. God hath *commanded* thy
strength
111. 9. he hath c. his covenant
133. 3. c. blessing, even life for
Matt. 28. 20. whatsoever I have c.
you
Heb. 12. 20. could not endure that
was c.
Lam. 3. 37. when Lord *commandeth*
Acts 17. 30. now c. all men every
Gen. 49. 33. end of *commanding* his
1 Tim. 4. 3. c. to abstain from meats
Num. 23. 20. receive *commandment*
to bless
Ps. 119. 96. thy c. is exceed. broad
Prov. 6. 23. the c. is a lamp
Hos. 5. 11. willingly walked after c.
Matt. 22. 38. is the first and great c.
John 10. 18. this c. I received of
12. 49. the Father gave me a c.
50. his c. is life everlasting
13. 34. a new c. give I unto you
15. 12. this is my c. that ye love
Rom. 7. 8. sin taking occasion by c.
1 Tim. 1. 5. end of the c. is charity
Heb. 7. 16. law of a carnal c.
2 Pet. 2. 1. turn from the holy c.
1 John 2. 7. an old c. which ye had
Ex. 34. 28. wrote ten *command-
ments*, Deut. 4. 13. & 10. 4.
Ps. 111. 7. all his c. are sure
112. 1. delight greatly in his c.
119. 6. I have respect unto all thy c.
10. let me not wander from thy c.
19. hide not thy c. from me
21. which do not err from thy c.
35. make me to go in path of thy c.
47. I will delight myself in thy c.
48. thy c. which I have loved
68. I have believed thy c.
86. all thy c. are faithful
93. thy c. hath made me wiser
127. I love thy c.
131. longed for c.
143. thy c. are my delights
151. all thy c. are truth
166. I have done thy c.
172. all thy c. are righteousness
176. I do not forget thy c.
Matt. 15. 9. for doctrines c. of men
Matt. 22. 40. on these two c. hang
all
Mark 10. 19. knowest the c., Luke
18. 20.
Luke 1. 6. walking in all the c. of
Col. 2. 22. after the c. of men
1 John 3. 24. keepeth his c. dwelleth
2 John 6. love that walk after his c.
Num. 15. 40. do *all*—these, —my

— his c. Deut. 6. 25. & 15. 5. & 28. 1. 15. & 19. 9. & 27. 10. & 30. 8. 1 Chron. 28. 7. Neh. 10. 29. Ps. 103. 18. 20. & 111. 10. Rev. 22. 14.

R. V. very frequently, especially in N. T., charged or enjoined. Frequently, word, decree, precept, charge, statute.

COMMEND, Gen. 12. 15. Rom. 16. 1. 2 Cor. 3. 1. & 5. 12. & 10. 12. Luke 23. 46. into thy hands *1 c.*

Acts 20. 32. 1 c. you to God and to 14. 13. *commended* them to Lord Luke 16. 8. Lord c. unjust steward Rom. 5. 8. God *commendeth* his love 1 Cor. 8. 8. meat c. us not to God 2 Cor. 4. 2. *commending* ourselves to every man's conscience 6. 4. c. ourselves as ministers of 2 Cor. 3. 1. epistles of *commendation* Ezra 8. 36. *compassion*. Acts 26. 12. **COMMEND** a sinner, though shalt not, Ex. 20. 14. Deut. 5. 18. Matt. 5. 27. & 19. 18. Rom. 13. 9. Lev. 5. 17. Luke 18. 20.

Gen. 39. 8. 22. c. or to *give in charge* Job 5. 8. to God would I c. my cause Ps. 31. 5. into thy hands *1 c.* my 37. 5. c. thy way unto the Lord Prov. 16. 3. c. thy works unto Lord Luke 12. 48. c. things worthy of c. John 2. 24. did I c. myself to Rom. 1. 32. c. such things worthy 1 Tim. 1. 18. this charge *1 c.* unto Jer. 2. 13. *committed* two evils Luke 12. 48. men have c. much 1 Tim. 1. 11. gospel c. to my trust, 1 Cor. 9. 17. 2 Cor. 5. 19. Tit. 1. 3. Gal. 2. 7.

6. 20. keep that which is c. to thee 2 Tim. 1. 12. which I have c. to him 1 Pet. 2. 23. c. himself to him that judgeth righteously Jude 15. which they have ungodly c.

Ps. 10. 14. poor *commiteth* himself John 8. 34. who c. sin is the servant 1 John 3. 8. who c. sin is of the devil **COMMON**, Num. 16. 29. 1 Sam. 21. 4. Eccl. 6. 1. Ezek. 32. 42.

Acts 2. 44. had all things c. 4. 32. 1 Cor. 10. 13. temptation c. to man Tit. 1. 4. son after the c. faith Jude 3. write of the c. salvation Eph. 2. 12. *commonwealth* of Israel Matt. 28. 15. *commonly*, 1 Cor. 5. 1. R. V. Eccl. 6. 1. heavy upon; Jer. 31. 5. enjoy the fruits thereof; Acts 5. 18. public; 1 Cor. 10. 13. can bear; Matt. 28. 15. was spread abroad; 1 Cor. 5. 1. actually

COMMUNE with your own heart, Ps. 4. 4. & 77. 6. Eccl. 1. 16. R. V. Gen. 42. 24. & 43. 19. Judg. 9. 1. 1 Sam. 25. 39. spake; Zech. 1. 14. talked

COMMUNICATE to him that teacheth in all good things, Gal. 6. 6.

Phil. 4. 14. c. with my affliction 1 Tim. 6. 18. distribute, willing to c. Heb. 13. 16. to c. forget not Gal. 2. 2. *communicated* to them the Phil. 4. 15. no church c. with me in 2 Kings 9. 11. *communication* Matt. 5. 37. let your c. be yea, nay Eph. 4. 29. let no corrupt c. proceed Luke 24. 17. what manner of c. are 1 Cor. 15. 33. evil c. corrupt good 10. 16. *communication* of the blood of Christ—c. of the body of Christ 2 Cor. 6. 14. what c. hath light 13. 14. c. of the Holy Ghost be with R. V. Gal. 2. 2. laid before them; Phil. 4. 14. 15. had fellowship; 2 Kings 9. 11. talk; Matt. 5. 37; Eph. 4. 29. speech; Col. 3. 5. speaking; Phil. 6. fellowship

COMPACT, Ps. 122. 3. Eph. 4. 16. **COMPANY**, Gen. 32. 8. 21. Ps. 55. 14. to the house of God in c. Prov. 29. 3. keepeth c. with harlots 8. of S. 6. 13. as the c. of two armies Acts 4. 23. went to their own c.

Rom. 15. 24. first filled with your c. 1 Cor. 5. 11. not to keep c. with 2 Thes. 3. 14. have no c. with him Heb. 12. 22. innumerable c. of angels

Ps. 119. 63. I am a *companion* of all Mal. 2. 14. thy c. and wife of cove. Phil. 2. 25. Epaphroditus my c. in Rev. 1. 9. your c. in tribulation Ps. 42. 14. *companions* that follow 122. 8. for my c. sakes—peace be S. of. S. L. 7. aside by flocks of thy c.

Isa. 1. 23. princes c. of thieves Heb. 10. 33. became c. of them R. V. Num. 14. 7. 16. 16; 22. 4. congregation; Luke 5. 29; 23. 27. multitude; Acts 17. 5. crowd; Heb. 12. 22. hosts; Job 41. 6. bands of fishermen; 1 Chron. 27. 33. friends; Phil. 2. 25. fellow-worker; Rev. 1. 9. partner with you

COMPARE, Isa. 40. 18. & 46. 5. Ps. 89. 6. who in heaven can be c. to Prov. 3. 15. not to be c. to wisdom, 8. 11.

S. of. S. 1. 9. I have c. my love to company Rom. 8. 18. not worthy to be c. 1 Cor. 2. 13. c. spiritual things with Jud. 2. 12. *comparison*, Hag. 2. 3. Mark 4. 30.

R. V. Mark 4. 30. set it forth **COMPASS**, Ex. 27. 5. & 38. 4. 2 Sam. 5. 23. 2 Kings 3. 9. Prov. 8. 27. Ps. 5. 12. with favor c. him about Isa. 50. 11. c. yourselves with sparks Jer. 31. 22. a woman shall c. a man Hab. 1. 4. wicked doth c. about the Matt. 23. 15. ye c. sea and land to Ps. 15. 4. sorrow *compassed* me, 116. 3.

Jonah 2. 3. floods c. me about, 5. Heb. 12. 1. we are c. about with a Ps. 73. 6. pride *compasseth* them Hos. 11. 12. Ephraim c. me about R. V. Prov. 8. 27. circle; Isa. 44. 13. compasses; 2 Kings 3. 9; Acts 28. 13. made circuit. Frequently in O. T., turned about

COMPASSION, 1 Kings 8. 50. 2 Chron. 30. 9. John 3. 17. Matt. 9. 26. *moved with compassion*, 14. 14. & 18. 27. Ps. 78. 38. *full of compassion*, 86. 15. & 111. 4. & 112. 4. & 145. 8. Deut. 13. 17. *have compassion*, 33. 3. 2 Kings 13. 23. 2 Chron. 36. 15. Jer. 12. 15. Lam. 3. 32. Mic. 7. 19. Rom. 9. 15. Heb. 5. 2. & 10. 34. Jude 22. Lam. 3. 22. his *compassions* fail not R. V. Matt. 18. 33; Mark 5. 19; Jude 22. mercy; Heb. 5. 2. bear gently with

COMPEL them to come in, Luke 14. 23.

Esth. 1. 8. drinking, none did c. 2 Chron. 21. 11. *compelled* Judah Acts 26. 11. I c. them to blaspheme 2 Cor. 12. 11. I am a fool, ye c. me Gal. 2. 3. not c. to be circumcised 14. why *compeldest* Gentiles to live R. V. 1 Sam. 28. 23; Luke 14. 23. constrain

COMPLAIN, Num. 11. 11. Job 7. 11. Lam. 3. 39. why doth a living man c. Num. 11. 1. *complainers*, Jude 16. Ps. 144. 14. *complaining* in streets Job 21. 4. *complaint*, 23. 2. Ps. 142. 2. R. V. Acts 25. 7. bringing charges **COMPLETE** in him, Col. 2. 10.

4. 12. stand c. in all the will of God R. V. Col. 2. 10. made full; 4. 12. fully assured

COMPREHEND, Job 37. 5. Eph. 3. 18. Isa. 40. 12. John 1. 4. Rom. 13. 9.

R. V. John 1. 5; Eph. 3. 18. apprehend; Rom. 3. 9. summed up

CONCEAL his blood, Gen. 37. 26. Job 27. 11. with Almighty I will not c.

Job 41. 12. I will not c. parts nor proportion

Prov. 25. 2. glory of God to c. a thing

Ps. 40. 10. I have not *concealed* thy loving kindness

Prov. 12. 23. prudent man *conceal-eth* knowledge

R. V. Job 6. 10. denied; 4. 12. keep silence concerning

CONCEIT, own, Prov. 18. 11. & 26. 5. 12. 16. & 28. 11. Rom. 11. 25. & 12. 16.

R. V. Prov. 18. 11. imagination

CONCEIVE, Judg. 13. 3. Luke 1. 31. Job 15. 35. they c. mischief, Isa. 59. 4.

Ps. 51. 6. in sin did my mother c. Isa. 7. 1. a virgin shall c. a son Num. 11. 12. have I *conceived* all this people

Ps. 7. 14. hath c. mischief—falsehood

Jer. 49. 30. c. a purpose against you Acts 5. 4. why hast thou c. in thy heart

CONCISION, Phil. 3. 2.

CONCLUDED them all in unbelief, Rom. 11. 32.

Gal. 3. 22. Scripture c. all under sin Eccl. 13. 13. conclusion of matter R. V. Rom. 11. 32. shut up; Acts 21. 25. given judgment

CONCUPISCENCE, sinful lust. Rom. 7. 8. Col. 3. 5. 1 Thes. 4. 5. R. V. Rom. 7. 8. coveting; Col. 3. 5. desire; 1 Thes. 4. 5. lust

CONDEMN wicked, Deut. 25. 1. Job 9. 20. my own mouth shall c. Ps. 37. 33. nor c. him when he is judged

94. 21. they c. innocent blood Isa. 50. 9. Lord will help me who c. me

Luke 6. 37. c. not and ye shall not be c.

John 3. 17. God sent not his Son into the world to c. the world 1 John 3. 20. heart c. us, 21.

Matt. 12. 37. by words—*condemned* John 3. 18. who believe is not c. Rom. 8. 3. for sin c. sin in the flesh 1 Cor. 11. 32. not be c. with world Tit. 2. 18. speech that cannot be c. Prov. 17. 15. *condemneth* the just Rom. 8. 34. who is he that c. Luke 23. 40. same *condemnation* John 3. 19. this is the c. that light Rom. 8. 1. no c. to them in Christ 1 Tim. 3. 6. fall into c. of the devil Jas. 3. 1. receive the greater c.

5. 12. swear not, lest ye fall into c. R. V. Ps. 109. 31; John 3. 17. judge; John 3. 19; 5. 24; 1 Cor. 11. 34; Jas. 5. 12. judgment

CONDESCEND, Rom. 12. 16. to low

CONFESS, Lev. 5. 5. & 16. 21. Lev. 26. 40. if they c. their iniquity. Ps. 32. 5. I will c. my transgress. Matt. 10. 32. shall c. me before men Luke 12. 8. him will I c. before my Rom. 10. 9. c. with thy mouth Jas. 5. 16. c. your faults one to 1 John 1. 9. if we c. our sins, he is faithful

4. 15. c. Jesus is Son of God, 2. 3. 2 John 7.

Heb. 11. 13. *confessed*, Ezra 10. 1. Prov. 28. 13. *confesseth* and forsak. Josh. 7. 19. *confession*, 2 Chron. 30. 22. Ezra 10. 11. Dan. 9. 4.

1 Tim. 6. 13. witnessed a good c.

CONFIDENCE, Job 4. 6. & 31. 24. Ps. 65. 5. c. of all the ends of the earth

118. 8. than to put c. in man Prov. 3. 26. Lord shall be thy c. Mic. 7. 5. put not c. in a guide, Phil. 3. 3. have no c. in the flesh Heb. 3. 6. if we hold fast the c., 14. 10. 35. cast not away your c. 1 John 2. 28. appear we may have c. Ps. 27. 2. *confident*, Prov. 14. 16.

R. V. Judg. 9. 26. trust; Acts 28. 31; Heb. 3. 6; 10. 35; 1 John 2. 28; 3. 21. boldness; 2 Cor. 5. 6, 8. of good courage

CONFIRM feeble knees, Isa. 35. 3. Dan. 9. 27. shall c. the covenant Rom. 15. 8. to c. the promises

1 Cor. 1. 8. shall c. you to the end Isa. 44. 26. *confirmeth* word of his servant

Acts 14. 22. *confirming* souls of the R. V. 2 Kings 14. 5; 1 Chron. 14. 2. established; Dan. 9. 27. made firm; Heb. 6. 17. interposed with

CONFLICT Phil. 1. 30. Col. 2. 1. **CONFORMED** to the image, Rom. 8. 29.

Rom. 12. 2. be not c. to this world R. V. Rom. 12. 2. fashioned according

CONFOUND language, Gen. 11. 7. Jer. 1. 17. lest I c. thee before them

1 Cor. 1. 27. foolish things to c. wise Ps. 97. 7. *confounded* that serve Jer. 17. 18. let not me be c.

Ezek. 16. 52. c. and bearshead, 54. 1 Pet. 2. 6. believeth shall not be c. Ezra 9. 7. *confusion* of face, Dan. 9. 7, 8.

Ps. 44. 15. my c. is continually 1 Cor. 14. 33. God is not author of c.

R. V. Jer. 1. 17. dismay; 1 Cor. 1. 27. that he might put to shame; rs. 66. 6. brought to dishonor; 83. 17; Ezek. 16. 54; Mic. 7. 16. ashamed; Jer. 10. 14; 46. 24; 50. 2. put to shame

CONGREGATION, Lev. 4. 21. Job 15. 34. c. of hypocrites desolate Ps. 1. 5. sinners in c. of righteous 28. 5. hated c. of evil doers

74. 19. forget not c. of the poor 89. 5. faithfulness in c. of saints Prov. 21. 16. remain in c. of dead Hos. 7. 12. chastise as c. hath heard Joel 2. 16. sanctify the c.

R. V. in O. T. generally, assembly, meeting; cts 13. 43. synagogue

CONIES, Ps. 104. 18. Prov. 30. 26. **CONQUER**, Rev. 6. 2.

Rom. 8. 37. more than *conquerors* **CONSCIENCE**, John 8. 9. Acts 23. 1.

Acts 24. 16. a c. void of offence Rom. 2. 15. c. bearing witness, 9. 1. 2 Cor. 1. 12. testimony of our c.

1 Tim. 3. 9. mystery of faith in Tit. 1. 15. mind and c. is defiled Heb. 9. 14. purge c. from dead 10. 2. worshippers no more c. of Acts 23. 1. *good conscience*, 1 Tim. 1. 5. Heb. 13. 18. 1 Pet. 3. 21. R. V. John 8. 9

CONSENT, with one, Ps. 83. 5. Zeph. 3. 9. Luke 14. 18. 1 Cor. 7. 5. Prov. 1. 10. entice thee, c. thou not Rom. 7. 16. I c. to law that it is

Ps. 50. 18. *consentedst* to thief Acts 8. 1. *consenting*, 22. 20. R. V. 1 Sam. 11. 7. as one man; Dan. 14. 4. hearkened unto

CONSIDER, Lev. 13. 13. Judg. 48. 14.

Deut. 4. 39. c. it in thy heart 32. 29. O that c. their latter end Ps. 8. 3. when I c. the heavens Eccl. 5. 1. c. not that they do evil 7. 13. c. the work of God

Isa. 1. 3. my people doth not c. 5. 12. neither c. operation of hands Hag. 1. 5, 7. Lord c. your ways 2. 15, 18.

2 Tim. 2. 7. c. what I say and Lord Heb. 3. 1. c. apostle and high priest 10. 24. c. one another to provoke 12. 3. c. him that endured such

Job 1. 8. hast thou *considered* my Ps. 31. 7. hast c. my trouble Mark 6. 52. c. not miracle of loaves Rom. 4. 19. c. not his own body

Matt. 7. 3. *considerest* not the beam Ps. 41. 1. blessed *considereth* poor Prov. 31. 16. she c. a field and buy. Isa. 44. 19. none c. in his heart

Heb. 13. 7. *considering* end of conversation

R. V. Jer. 23. 20; 32. 24. understand; Lam. 1. 11; 2. 20; 5. 1. behold; Mark 6. 52. understood

CONSIST, Col. 1. 17. Luke 12. 15. **CONSOLATION**, Acts 4. 36, & 15. 31. Luke 2. 25. waited for c. of Israel Rom. 15. 5. God of c. grant you be

2 Cor. 1. 5. so our c. aboundeth by Phil. 2. 1. if any c. is Christ 2 The. 2. 16. given us everlasting c.

Heb. 6. 18. might have strong c. Job 15. 11. *consolations*

R. V. Acts 4. 36. exhortation; Rom. 15. 5; 2 Cor. 1. 5; 7. 7; 2 The. 2. 16; Phil. 7. comfort; Heb. 6. 18. encouragement

CONSPIRACY against Christ, Matt. 26. 3; Mark 3. 6; 14. 1; Luke 22. 2; John 11. 55; 13. 18. against Paul, Acts 23. 12

CONSTANCY of Ruth, Ruth 1. 14. 1 Tim. 16. 3. of Priscilla and Aquila

CONSTRAIN, Gal. 6. 12. Acts 16. 15

2 Cor. 5. 14. for the love of Christ *constraineth* us because we

1 Pet. 5. 2. not by *constraint* R. V. Gal. 6. 12. compel

CONSUME, Deut. 5. 25. & 7. 16. Ex. 33. 3. lest I c. thee in the way Ps. 37. 20. they shall c. into smoke

78. 33. days did he c. in vanity Ezek. 4. 17. c. away for iniquity 2 The. 2. 8. Lord shall c. with spirit

Jas. 4. 3. c. it upon your lusts Ex. 3. 2. bush was not *consumed* Ps. 90. 7. we are c. by thy anger

Prov. 5. 11. thy flesh and body are c.

Isa. 64. 7. c. us because of our Lam. 3. 22. of Lord's mercy we are not c.

Gal. 5. 15. be not c. one of another Deut. 4. 24. Lord is *consuming* fire

Lev. 26. 16. *consumption*, Deut. 28. 22. Isa. 10. 22, 23. & 28. 22.

R. V. Frequently in O. T. devour; 2 The. 2. 8. Jesus shall slay

CONTAIN, Ezek. 23. 32. & 45. 11. 1 Kings 8. 27. heaven of heavens cannot c. thee, 2 Chron. 2. 6. & 6. 18.

John 21. 25. world not c. the books 1 Cor. 7. 9. if they cannot c. let

R. V. 1 Cor. 7. 9. have not continency

CONTEMN, God, — wicked, Ps. 10. 13.

Ezek. 21. 13. if sword c. the rod, 10. Ps. 15. 4. a vile person is *contemned* Job 12. 21. pours *contempt* on prin.

Ps. 123. 3. filled with c., 4. Dan. 12. 2. some to everlasting c.

Mal. 1. 7. the table of the Lord is *contemptible*

2. 9. made you c. before all people 2 Cor. 10. 10. his speech is c.

R. V. Ps. 15. 4. despised

CONTENT, Deut. 2. 9. Job 9. 3. Isa. 49. 25. I will, with them that c.

Jer. 12. 5. how canst c. with horses Amos 7. 4. Lord calleth to c. by fire

Jude 3. c. earnestly for the faith Job 10. 2. *causest* thou *contentedst*

40. 2. that *contentedst* with the mighty instruct

Hab. 1. 3. *contention*, Acts 15. 39. 1. 16. 1 The. 2. 2.

Prov. 13. 10. by pride cometh c. Jer. 15. 10. borne me a man of c.

Prov. 18. 19. *contentions*, 19. 13. & 25. 29. & 27. 15. 1 Cor. 1. 11. Tit. 3. 9.

21. 19. *contentious*, 26. 21. & 27. 15. Rom. 2. 8. 1 Cor. 11. 16.

R. V. Prov. 29. 9. hath controversy

CONTENT, Gen. 37. 27. Luke 3. 14. Phil. 4. 11. state therewith to be c.

1 Tim. 6. 8. raiment let us be c. Heb. 13. 5. be c. with such things

8 John 10. with malicious words not c.

1 Tim. 6. 6. godliness with *contentment*

CONTINUAL, Ex. 29. 42. Num. 4. 7. Prov. 15. 15. Isa. 14. 6. Rom. 9. 2. Gen. 6. 5. only evil *continually*

Ps. 34. 1. his praise c. in my 71. 3. I may c. resort

73. 23. yet I am c. with thee 119. 44. keep thy law c. for ever

Prov. 6. 21. bind them c. upon thy Isa. 58. 11. Lord shall guide thee c.

Hos. 12. 6. wait on thy God c. Acts 6. 4. give ourselves c. to prayer

Heb. 13. 15. sacrifice of praise to God c.

Deut. 28. 59. *continuance*, Ps. 139. 16. Isa. 64. 5. Rom. 2. 7.

R. V. Rom. 9. 2. unceasing; 1 Chron. 16. 11. evermore; Ps. 44. 15. all day long; 58. 7. apace; 109. 10 —; Ps. 139. 16. day by day; Isa. 64. 5. them have we been of long time; Rom. 2. 7. patience

CONTINUE, Ex. 21. 21. Lev. 12. 4. 1 Sam. 12. 14. c. following the Lord 1 Kings 2. 4. Lord may c. his word

Ps. 36. 10. c. thy loving-kindness John 8. 31. if ye c. in my word

15. 9. c. ye in my love, 10. Acts 13. 43. to c. in grace of God

14. 22. to c. in the faith Rom. 6. 1. shall we c. in sin that

11. 22. if thou c. in his goodness Col. 1. 23. if ye c. in faith and not

4. 2. c. in prayer and watch 1 Tim. 2. 15. if they c. in faith

4. 16. doctrine c. in them 2 Tim. 3. 14. c. in things learned

Heb. 13. 1. let brotherly love c. Rev. 13. 5. to c. forty-two months

Gen. 40. 4. *continued*, Neh. 5. 16. Luke 6. 12. c. all night in prayer

22. 28. c. with me in temptations Acts 1. 14. c. with one accord in

Heb. 8. 9. c. not in my covenant 1 John 2. 19. would have c. with us

Job 14. 2. shadow and *continueth* not

Gal. 3. 10. that c. not in all things 1 Tim. 5. 5. c. in supplication

Jas. 1. 25. looketh into the law and c.

Jer. 30. 23. *continuing*, Rom. 12. 12. Acts 2. 46. Heb. 13. 14.

R. V. John 2. 12; 8. 31; 15. 9. abide, abide; Acts 15. 10. tarried; 18. 11. tarry; 20. 7. prolonged; in O. T. frequent changes to abide

CONTRADICT-ION, Acts 13. 45. Heb. 7. 7. & 12. 3.

R. V. Heb. 7. 7. any dispute; 12. 3. gainsaying

CONTRARY, Esth. 9. 1. Matt. 14. 24.

Lev. 26. 21. walk c. to, 23. 28, 40, 41. Acts 18. 13. c. to the law, 23. 3.

26. 9. many things c. to the name Rom. 11. 24. grafted c. to nature

1 The. 2. 15. are c. to all men 1 Tim. 1. 10. c. to sound doctrine

CONTRIBUTION, Rom. 15. 26. **CONTRITE** heart, or spirit, Ps. 34. 18. & 51. 17. Isa. 57. 15, 16. & 66. 2.

CONTROVERSY, Dent. 17. 8. & 21. 5. & 25. 1. 2 Chron. 19. 8. Ezek. 44. 24.

Jer. 25. 31. Lord hath a c., Isa. 34. 8. Hos. 4. 1. & 12. 2. Mic. 6. 2.

1 Tim. 3. 16. without c. great is the R. V. 2 Sam. 15. 2. suit

CONVENIENT, Jer. 40. 4, 5. Acts 24. 25.

Prov. 30. 8. feed with food c. for me Rom. 1. 28. to do things — not c.

Phile. 8. to enjoin thee which is c.

R. V. Prov. 30. 8. that is needful; Rom. 1. 28. fitting; Eph. 5. 4; Phile. 8. befitting; 1 Cor. 16. 12. opportunity

CONVERSATION, Gal. 1. 13. Eph. 2. 3. & 4. 22. Heb. 13. 7. 1 Tim. 4. 12.

Ps. 37. 14. such as be of upright c.
50. 23. orders his c. aright, I will
2 Cor. 1. 12. in sincerity had our c.
Phil. 1. 27. let c. be as becometh
Heb. 13. 5. let c. be without covet-
ousness

Jas. 3. 13. show out of good c. works
1 Pet. 1. 15. holy in all manner of c.
2 Pet. 2. 7. vexed with filthy c. of
the

3. 11. in all holy c. and godliness
R. V. Ps. 37. 14. in the way; Gal.
1. 13; Phil. 1. 27; 1 Tim. 4. 12;

1 Pet. 3. 16. manner of life; 1 Pet.
2. 12; 3. 1. behavior; Heb. 13. 7;
2 Pet. 2. 7. life; 2 Pet. 3. 11. living

CONVERSION of Gentiles, Acts
15. 3.

CONVERT, and be healed, Isa. 6.
10.

Jas. 5. 19. err, and one c. him, 20.
Ps. 51. 13. sinners—converted to
thee

Isa. 60. 5. abundance of the sea, c. to
thee

Matt. 13. 15. should be c. and I heal
Luke 22. 32. when thou art c.
strengthen

Acts 3. 39. repent and be c.
Ps. 19. 7. converting the soul

R. V. Ps. 19. 7. restoring; Isa. 60. 5.
turned; Matt. 13. 15; 18. 3; Mark
4. 12; Luke 22. 32; John 12. 40;

Acts 3. 19; 28. 27. turn, or turn
again

CONVINCE, Tit. 1. 9. Jude 15.
Job 32. 12. convinced, Acts 18. 28.

1 Cor. 14. 24. Jas. 2. 9.
John 8. 46. who convince me of sin

R. V. 1 Cor. 14. 24. reproved by;
Acts 18. 28. comforted; John 8.
46; Tit. 1. 9; Jas. 2. 9; Jude 15.

convict

COPY of the law to be written by
the king, Deut. 17. 18.

CORD, Josh. 2. 15. Mic. 2. 5.
Job 30. 11. he hath loosed my c.

Ecc. 4. 12. a threefold c. is not brok-
en, Isa. 54. 2. lengthen thy c. and
strengthen

Job 36. 8. holden in cords of afflic-
tion

Ps. 2. 3. cast away their c. from us
Prov. 5. 22. holden with c. of his
sins

Isa. 5. 18. draw iniquity with c. of
vanity

Hos. 11. 4. drew them with c. of
R. V. Judg. 15. 13. ropes; Mic. 2. 5.
the line

CORN, Gen. 41. 57. & 42. 19.
Josh. 5. 11. eat of the old c. of the
land, 12.

Job 5. 26. as a shock of c. cometh in
Ps. 65. 13. valleys covered with c.
72. 16. handful of c. in the earth

Prov. 11. 26. withholdeth c. people
curse

Isa. 62. 8. I will no more give c. to
Ezek. 36. 29. call for c. and increase

Hos. 2. 9. take away my c. in
10. 11. loveth to tread out the c.

14. 7. shall revive as c. and grow as
Zech. 9. 17. c. make young men
cheer

Matt. 12. 1. to pluck the ears of c.
John 12. 24. except c. of wheat fall
R. V. Matt. 12. 1. cornfield; John
12. 24. grain

CORNER, Prov. 7. 8, 12. Lev. 21. 5.
Prov. 21. 9. better dwell in c., 25. 24.

Isa. 30. 20. teachers removed into c.
Zech. 10. 4. out of him came forth c.

Matt. 21. 42. become head of c.
Ps. 118. 22. corner stone, Isa. 28. 16.

1 Pet. 2. 6. Eph. 2. 20. Matt. 21. 42.
R. V. Ex. 25. 12; 37. 3; 1 Kings 7.
30. feet; Ex. 30. 4; 37. 27. ribs;

Ex. 36. 25; 2 Kings 11. 11. side;
Zech. 10. 4. corner stone

CORRECT thy son and he, Prov.
23. 17.

Ps. 39. 11. with rebuke dost c. man
Jer. 2. 19. own wicked. shall c. thee

Job 5. 17. happy is man whom God c.
Prov. 3. 12. whom Lord loveth he c.
Job 37. 13. whether for correction

Prov. 3. 11. but be not weary of his c.
23. 13. withhold not c. from child

Jer. 2. 30. they received not c., 5. 3.
& 7. 28. Zeph. 3. 2.

Hab. 1. 12. established them for c.
2 Tim. 3. 16. Scripture profitable
for c.

R. V. Prov. 3. 12. reprove; Heb.
12. 9. to chasten; Prov. 3. 11. re-
proof; Jer. 7. 28. instruction

CORRUPT, Job 17. 1. Ps. 38. 5.
Gen. 6. 11, 12. earth c. before God.

Ps. 14. 1. they are c., 53. 1. & 73. 8.
Mal. 1. 14. sacrificeth to the Lord
3. c.

Matt. 7. 17, 18. a c. tree brings—
Eph. 4. 22. old man which is c.

28. let no c. communication
1 Tim. 6. 5. of c. minds, 2 Tim. 3. 8.

Matt. 6. 19. rust doth c., 20.
1 Cor. 15. 33. evil communications c.

Gen. 6. 12. all flesh had corrupted
his

Deut. 9. 12. thy people c. themself.
Hos. 9. 9. have deeply c. themselves

2 Cor. 7. 2. we have c. no man
1 Cor. 9. 25. corruptible, 15. 53. 1 Pet.

1. 18, 23.
Job 17. 14. corruption, Ps. 16. 10. &
49. 9. Isa. 38. 17. Dan. 10. 8. John

2. 6. Acts 2. 27, 31. & 13. 34, 37. Rom.
8. 21. 1 Cor. 15. 42, 50. Gal. 6. 8.

2 Pet. 1. 4. & 2. 12, 19.
R. V. Job. 17. 4. consumed; Ps. 73.

8. scoff; Dan. 11. 32. pervert; Mal.
1. 14. blenched; Matt. 6. 19. con-

sume; Jude 10. destroyed; Jonah
2. 6. pit; 2 Pet. 2. 12. destroying

COST, Sam. 19. 42. & 24. 24. 1 Chron.
21. 24. Luke 14. 28.

R. V. John 12. 3. precious
COUNSEL, Num. 27. 21. & 31. 16.

Job 5. 13. c. of froward carried
headlong

12. 13. he hath c. and understanding
21. 16. c. of the wicked far, 22. 18.

28. 27. who is this that darkeneth
c. by words without knowledge,

42. 3.
Ps. 1. 1. walks not in c. of ungodly

33. 10. 11. c. of Lord stands for
ever, Prov. 1. 21. Isa. 46. 10, 11.

55. 14. we took sweet c. together
Prov. 1. 25. set at naught all my c.

8. 14. c. is mine and sound wisdom
11. 14. where no c. is people fall

24. 18. purpose established by c.
24. 6. by wise c. make war

27. 9. sweetness—by hearty c.
Isa. 11. 2. spirit of c. and might

28. 29. Lord wonderful in c. and
Jer. 32. 19. God great in c. mighty

Zech. 6. 13. c. of peace between
them

Luke 7. 30. rejected c. of God
against

Acts 2. 23. by determinate c., 4. 28.
20. 27. declare all the c. of God

Eph. 1. 11. after c. of his own will
Ezra 4. 5. counselors, 7. 14. Job 3.

14. & 12. 17. Dan. 3. 24.
Ps. 119. 24. thy testimonies are my c.

Prov. 11. 14. in the multitude of c.
is safety, 24. 26. & 15. 22.

12. 20. to c. of peace is joy
Isa. 9. 6. Wonderful, C., the mighty

19. 11. wise c. of Pharaoh—British
R. V. Num. 27. 21; Judg. 20. 23—;

Prov. 11. 14; 24. 6. guidance; Isa.
13. 17. purpose; Acts 5. 33. were

mind

COUNT, Ex. 12. 4. Lev. 23. 15.
Num. 23. 10. who can c. the dust of

Job 31. 4. doth not he c. all my steps
Ps. 139. 18. if I c. them—more than

22. hate thee, I c. them my ene.
Acts 20. 24. neither c. I my life dear

Phil. 3. 7, 8, 9. I c. all things loss—
dung

13. I c. not myself to have appre-
hended

Jas. 1. 2. c. it all joy when ye fall

5. 11. we c. them happy who endure
Gen. 15. 6. counted to him for right-

eousness, Ps. 106. 31. Rom. 4. 3.
Isa. 40. 17. c. to him less than no-

thing

Hos. 8. 12. of law c. as a strange
thing

Luke 21. 36. c. worthy to escape
Acts 5. 41. that c. worthy to suffer

2 Thes. 1. 5. c. worthy of kingdom
1 Tim. 1. 12. he c. me faithful

5. 17. c. worthy of double honor
Heb. 3. 3. c. worthy of more glory

R. V. Mark 11. 32. verily held; Rom.
2. 26; 4. 3, 5; 9. 8. reckoned

COVENANT, Gen. 4. 5. &
31. 2.

Num. 6. 26. lift up his c. on thee
1 Sam. 1. 18. her c. was no more sad

16. 7. look not on his c. nor height
Neh. 2. 2. why is thy c. sad

Job 29. 24. light of thy c. they cast
Ps. 4. 6. lift up light of thy c., 60. 3, 7.

90. 8. stetest secret sins in light
of c.

S. of S. 2. 14. let me see thy c. comely
Matt. 6. 16. as hypocrites of a sad c.

Acts 2. 28. full of joy with thy c.
R. V. Ex. 23. 3. favor; Ps. 11. 7;

2 Cor. 3. 7. face; Ps. 21. 6. pre-
sence; S. of S. 5. 15. aspect; Matt.

28. 3. appearance

COUNTRY, far, Matt. 21. 33. & 25.
14. Mark 12. 1. Luke 15. 13. & 19.

12. & 20. 9. Prov. 25. 25.
Heb. 11. 14. declare they seek a c.

16. they desire a better c.—heav-
enly

2 Cor. 11. 26. countrymen, 1 Thes.
2. 14.

R. V. Matt. 9. 31; Acts 7. 3. land;
Matt. 14. 35; Luke 3. 3; 4. 37. region;

in O. T. mostly land, region, in-
heritance

COURAGE, Josh. 2. 11. Acts 28. 15.
Num. 13. 20. be of good c., Deut. 31.

6. & 7. 23. Josh. 1. 6, 7, 9, 18. & 10.
25. & 23. 6. 2 Sam. 10. 12. & 13. 28.

1 Chron. 22. 4. & 28. 20. Ezra 10. 4.
Ps. 7. 14. & 31. 24. Isa. 41. 6.

COURSE, Acts 13. 25. & 16. 11.
Acts 20. 24. finish my c. with joy

2 Thes. 3. 1. may have free c. and
2 Tim. 4. 7. I have finished my c.

R. V. Acts 21. 7. voyage; 1 Cor. 17.
27. in turn; 2 Thes. 3. 1. run; Jas.

3. 6. wheel

COURT, Ex. 27. 9. Isa. 34. 13.
Amos 7. 13. Bethel is king's c.

Ps. 65. 4. may dwell in thy c.
84. 10. day in thy courts better

92. 13. flourish in c. of our God
Isa. 1. 12. who required to tread
my c.

62. 9. drink it in c. of my holiness
Luke 7. 25. delicate are in king's c.

Rev. 11. 2. c. without temple leave
1 Pet. 3. 8. be pitiful, courteous

Acts 2. 7. courteously, 28. 7.
R. V. 2 Kings 20. 4. part of the
city.

1 Pet. 3. 8. humble minded; Acts
27. 3. treated kindly

COVENANT, Gen. 17. 2. & 26. 28.
Gen. 9. 12. token of the c., 13. 17.

17. 4. my c. is with thee, 7. 19.
1. a token of the c. betwixt

13. my c. shall be in the flesh
14. he hath broken my c.

Ex. 2. 24. God remembered his c.
31. 16. sabbath for a perpetual c.

34. 28. wrote words of c.
Lev. 26. 15. ye brake my c.

Judg. 2. 1. never brake c. with you
1 Chron. 16. 15. always mindful of
his c., Ps. 105. 8. & 111. 5.

Neh. 9. 38. we may make a sure c.
Job 31. 1. I made a c. with mine

Ps. 25. 14. Lord will show them c.
44. 17. not dealt falsely in thy c.

55. 20. broken his c., Isa. 33. 8.
74. 20. have respect to the c.

78. 37. not steadfast in his c., 10.

Ps. 78. 28. my c. shall stand fast, 34.
132. 12. children will keep my c.
Prov. 2. 17. forgetteth c. of her God
Isa. 28. 13. your c. with death
42. 6. given thee for c. of people
56. 4. take hold of my c., 6.
Jer. 14. 21. break not c. with us
Ezek. 20. 37. bring into bond of c.
Dan. 9. 27. confirm c. with many
10. 4. have transgressed the c.
10. 4. swearing falsely in making c.
Mat. 2. 14. the wife of thy c.
3. 1. messenger of the c.
Acts 3. 25. the children of the c.
Rom. 1. 31. c. breakers
Heb. 8. 6. he is the mediator of a
better c., 7. 9.
Gen. 9. 16. everlasting covenant, 17.
7. 13. 19. Lev. 24. 8. 2 Sam. 23. 5.
1 Chron. 16. 7. Ps. 105. 10. Isa. 24.
5. & 55. 3. & 61. 8. Jer. 32. 40. Ezek.
16. 60. & 37. 26. Heb. 13. 20.
Gen. 17. 9. 10. keep, keepeth, keepeth
covenant, Ex. 19. 5. Deut. 7. 9. 12.
& 29. 9. & 33. 9. 1 Kings 8. 23. & 11.
11. 2 Chron. 6. 14. Neh. 1. 5. & 9.
32. Ps. 25. 10. & 103. 18. & 132. 12.
Dan. 9. 4.
Gen. 15. 18. Lord made covenant,
Ex. 34. 27. Deut. 5. 2. 3. 2 Kings
23. 3. Job 31. 1.
Jer. 31. 31. new covenant, Heb. 8. 8,
13. & 12. 24.
Gen. 9. 15. remember covenant, Ex.
6. 5. Lev. 26. 42. 45. Ps. 105. 8. &
106. 45. Ezek. 16. 60. Amos 1. 9.
Luke 1. 72.
Lev. 2. 13. covenant of salt, Num.
18. 19. 2 Chron. 13. 5.
Deut. 17. 2. transgressed the cove-
nant, Josh. 7. 11. 15. & 23. 16. Judg.
2. 20. 2 Kings 18. 12. Jer. 34. 18.
Rom. 6. 7. & 8. 1.
Eph. 2. 12. c. of promise
R. V. Matt. 26. 15. weighed unto
COVER, Ex. 10. 5. & 40. 3.
Ex. 21. 33. dig a pit and not c. it
33. 22. I will c. thee with my hand
Deut. 33. 12. Lord shall c. him all
1 Sam. 24. 3. c. his feet, Judg. 3. 24.
Neh. 4. 5. c. not their iniquity
Job 16. 18. c. thou not my blood
Ps. 91. 4. c. thee with his feathers
Isa. 58. 7. naked that thou c. him
11. 9. as waters c. sea, Hab. 2. 14.
Hos. 10. 8. say to mountains, c. us,
Luke 23. 30. Rev. 6. 16.
1 Cor. 11. 7. man ought not c. head
1 Pet. 4. 8. charity shall c. a multi.
Job 31. 33. if I covered my trans.
Ps. 32. 1. whose sin is c., Rom. 4. 7.
85. 2. hast c. all their sin
Lam. 3. 44. c. thyself with a cloud
Matt. 10. 26. nothing c. that shall
not
Ps. 104. 2. coverest thyself with
73. 6. violence covereth them as a
Prov. 10. 12. love c. all sins
Isa. 28. 20. covering, 1 Cor. 11. 15.
Isa. 4. 6. covert, 16. 4. & 32. 2. Ps. 61.
4. Jer. 25. 38.
R. V. Ex. 40. 21. screened; 1 Kings
6. 35; Prov. 26. 23. overlaid; 1 Cor.
11. 6. veiled; Ex. 35. 12; 39. 34.
40. 21. screen; Prov. 7. 16; 31. 22.
carpets; Isa. 30. 22. overlaying;
8. of S. 3. 10. seat
COVET, Ex. 20. 17. Mic. 2. 2.
1 Cor. 12. 31. c. earnestly best gifts
Acts 20. 33. coveted, 1 Tim. 6. 10.
Prov. 21. 26. coveteth, Hab. 2. 9.
Ps. 10. 3. wicked blisseth covetous
Luke 16. 14. Pharisees who were c.
1 Cor. 5. 10. or with the c., 11.
6. 10. nor c. shall inherit kingdom
Eph. 5. 5. nor c. who is an idolater
1 Tim. 3. 3. bishop must not be c.
2 Pet. 2. 14. exercised with c. pract.
Ex. 18. 21. hating covetousness
Ps. 119. 36. to testimonies and not to
c.
Ezek. 33. 31. heart goeth after
their c.

Luke 12. 15. beware of c. for man's
Col. 3. 5. c. which is idolatry
Heb. 13. 5. conversation without c.
R. V. Hab. 2. 9. getteth; 1 Cor. 12.
31. desire; 14. 39. desire earnestly;
1 Tim. 6. 10. reaching; Luke 16.
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of money; Ex. 18. 21. unjust gain;
Ezek. 33. 31; Hab. 2. 9. gain; Mark
7. 22. covetings; 2 Cor. 9. 5. extor-
tions; Heb. 13. 5. free from love
of money
CRAFT, Dan. 8. 25. Mark 14. 1.
Acts 18. 3. & 19. 25. Rev. 18. 22.
Job 5. 12. disappointeth devices of
the crafty
15. 5. uttereth iniquity, chooseth
tongue of c.
Ps. 83. 3. taken c. counsel against
2 Cor. 12. 16. being c. I caught you
with guile
Job 5. 13. craftiness, 1 Cor. 3. 19.
Luke 20. 23. 2 Cor. 4. 2. Eph. 4. 14.
R. V. Mark 14. 1. with subtlety;
Acts 18. 3; 19. 27. trade; 19. 25.
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CREATE, Gen. 1. 1, 21, 27. & 2. 3.
Ps. 51. 10. c. in me a clean heart
Isa. 4. 5. c. upon every dwelling-
place
45. 7. I form light and c. darkness
57. 19. I c. the fruit of the lips,
peace
65. 17. I c. new heavens and new
earth
18. rejoice in what I c. I c. Jeru-
salem
Ps. 104. 30. spirit they are created
Isa. 43. 7. I have c. him for my
Jer. 31. 22. c. a new thing in earth
Mal. 2. 10. hath not one God c. us
Eph. 2. 10. c. in Christ Jesus unto
good
3. 9. c. all things by Jesus Christ
Col. 1. 16. all things were c. by him
3. 10. image of him that c. him
1 Tim. 4. 3. which God c. to be re-
ceived
Rev. 4. 11. hast c. all—are and were c.
10. 6. c. heaven and things therein
Amos 4. 13. createth the wind
Mark 10. 6. creation, 13. 19. Rom. 1.
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Rom. 1. 25. creature—Creator
Eccl. 12. 1. remember thy C. in
days
Isa. 40. 28. C. of ends of earth
43. 15. Lord the C. of Israel, your
king
1 Pet. 4. 19. as to a faithful C.
Gen. 1. 20. creature, Lev. 11. 46.
Mark 16. 15. preach the gospel to
every c.
2 Cor. 5. 17. man in Christ is a new c.
Gal. 6. 15. avaleth but a new c.
Col. 1. 15. first-born of every c.
1 Tim. 4. 4. every c. of God is good
Heb. 4. 13. nor any c. not manifest
Isa. 13. 21. creatures, Jas. 1. 18.
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R. V. Mark 16. 15. whole creation;
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CREDITOR, parable of the, Luke
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2 Tim. 3. 6. who c. into houses
Jude 4. creep in unawares
R. V. Gen. 8. 19; Lev. 11. 44. mov-
eth
CRIB, Prov. 14. 4. Isa. 1. 3.
CRIME, Job 31. 11. Ezek. 7. 23.
CRIMSON, as wool, Isa. 1. 18. Jer.
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R. V. Jer. 4. 30. scarlet
CRIPPLE healed at Lystra, Acts
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CROOKED generation, Deut. 32. 5.
Ps. 125. 5. aside to their c. ways
Prov. 2. 15. whose ways are c. and
Eccl. 1. 15. that which is c. cannot
Isa. 40. 4. c. shall be made straight

Phil. 2. 15. in midst of c. generation
R. V. Job 26. 13. swift; Isa. 45. 2.
rugged
CROSS, John 19. 17-31. Luke 23. 26.
Matt. 10. 38. takes not up his c. and
follows, 16. 24. Luke 9. 23. & 14. 27.
1 Cor. 1. 17. lest the c. of Christ be
made
18. preaching of c. is to them fool.
Gal. 5. 11. then is offence of the c.
ceased
6. 12. suffer persecution for c. of
Christ
14. glory save in c. of Lord Jesus
Phil. 2. 8. obedient to death of c.
3. 18. they are enemies of the c.
Col. 2. 14. took—nailing it to his c.
Heb. 12. 2. for joy—endured the c.
CROWN, Lev. 8. 9. Esth. 1. 11.
Job 31. 36. bind it as c. to me
Ps. 89. 39. hast profaned his c.
Prov. 12. 4. virtuous woman is a c.
14. 24. c. of wise is their riches
16. 31. hoary head is a c. of glory
17. 6. children's children are c. of
S. of S. 3. 11. behold king Solomon
with c.
Isa. 28. 5. Lord of hosts for c. of
glory
62. 3. thou shalt be a c. of glory
1 Cor. 9. 25. to obtain corruptible c.
Phil. 4. 1. my joy and c., 1 Thes. 2.
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2 Tim. 4. 8. laid up—a c. of righte.
Jas. 1. 12. receive a c. of life
1 Pet. 5. 4. receive a c. of glory
Rev. 2. 10. give thee a c. of life
Ps. 8. 5. crowned with glory and
honor
Prov. 14. 18. prudent are c. with
knowledge
Ps. 65. 11. crownest the year with
103. 4. crownest with loving-kind.
Zech. 6. 11, 14. crowns, Rev. 4. 4,
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dems
CRUCIFY, Matt. 20. 19. & 23. 34.
Luke 23. 21. John 19. 6, 15.
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Rom. 6. 6. our old man is c. with
him
1 Cor. 1. 13. was Paul c.
23. Christ c.
2. 2. save Jesus Christ and him c.
Gal. 2. 20. I am c. with Christ
nevertheless
3. 1. Christ is set forth c. among
6. 14. world is c. to me and I to
Rev. 11. 8. where also our Lord
was c.
CRUEL, Prov. 5. 9. & 11. 17. & 27. 4.
Gen. 49. 7. cursed wrath for it was c.
Job 30. 21. thou art become c. to me
Prov. 12. 10. tender mercies of the
wicked are c.
S. of S. 8. 6. jealousy is c. as grave
Isa. 13. 9. day of Lord cometh c.
with
Jer. 6. 23. c. and have no mercy,
50. 42.
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CRUELTY condemned, Ex. 23. 5.
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R. V. Heb. 11. 36—; Gen. 49. 5;
Judg. 9. 24; Ps. 74. 20. violence;
Ezek. 34. 4. rigor
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CRY, Ex. 5. 8. & 3. 7, 9.
Gen. 18. 21. to the c. that is come
Ex. 2. 23. their c. came up to God
22. 23. I will surely hear their c.
2 Sam. 22. 7. my c. did enter into
Job 34. 28. he hears c. of afflicted
Ps. 9. 12. he forgets not the c. of
34. 17. his ears are open to their c.

Ps. 145. 19. he will hear their c.
Jer. 7. 16. neither lift up c. nor
prayer for them, 11. 14.
Matt. 25. 6. at midnight a c. made
Ps. 34. 15. righteous c. and Lord
Isa. 40. 6. voice said c. — what c.
42. 2. not c. nor lift up voice
58. 1. c. aloud, spare not
Ezek. 9. 4. that c. for all the abom.
Joel 1. 19. to thee will I c.
Jonah 3. 8. c. mightily to God
Matt. 12. 19. shall not strive nor c.
Luke 18. 7. c. day and night to him
Luke 19. 40. stones would c. out
Rom. 8. 15. spirit c. Abba, Father
Ps. 22. 5. *cried* and were delivered
34. 6. this poor man c. to Lord
Lam. 2. 18. their heart c. to Lord
Prov. 2. 3. thou *criest* after know-
Gen. 4. 10. brother's blood *crieth*
Prov. 1. 20. wisdom c. without
Mic. 6. 9. Lord's voice c. to the city
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CUBIT unto his stature, Matt. 6.

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Ps. 11. 6. portion of their c.
23. 5. my c. runneth over
73. 10. waters of a full c. are
wrung out
116. 13. take c. of salvation
Isa. 51. 17. c. of trembling, 22. Zech.
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Jer. 16. 7. nor give c. of consola.
25. 15. wine c. of fury, 17. 28. Lam.
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Hab. 2. 16. c. Lord's right hand,
Ps. 75. 8.
Matt. 10. 42. c. of cold water only
20. 22. able to drink of the c.
36. 39. let this c. pass from me
John 18. 11. the c. which my Fa-
ther hath given
1 Cor. 10. 16. c. of blessing which
we
21. drink c. of the Lord and c.
of devils
11. 25. this c. is new testament
26. drink this c., 27. 28. Luke 22. 20.
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13. on me be thy c., my son
Deut. 11. 26. blessing and c., 30. 1.
23. 5. turned c. into blessing, Neh.
13. 3.
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of
26. 2. c. causeless shall not come
Mal. 2. 2. send a c. upon you
3. 9. ye are cursed with a c.
Isa. 65. 15. *for*, or, to be a c., Jer.
24. 9. & 25. 18. & 29. 18. & 42. 18. &
44. 8. 12. & 26. 6. & 49. 13.
Gen. 8. 21. I will not again c. the
ground
12. 3. c. him that curseth thee
Ex. 22. 28. nor c. ruler of people
Lev. 19. 14. shall not c. the deaf
Num. 22. 6. come, c. me this peo-
ple, 17.
Deut. 23. 4. hired Balaam to c.,
Josh. 24. 9. Neh. 13. 2.
Judg. 5. 23. c. ye Meroz, c. bitterly
Job 1. 11. he will c. thee to face, 2.5.
2. 9. c. God and die
Ps. 109. 28. let them c. but bless
Prov. 11. 26. people shall c. him,
24. 24.
Eccl. 10. 20. c. not king in chamber
Jer. 15. 10. every one doth c. me
Mal. 2. 2. I will c. your blessings
Matt. 5. 44. bless them 'hat c. you
Rom. 12. 14. bless and c. not
Gen. 49. 7. *cursed* be their anger
Job 5. 1. opened Job his mouth,
and c. his day, 8
A. 2. I c. his habitation, 24. 18.

Ps. 119. 21. proud are c., 37. 22.
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Deut. 30. 19. *cursing*, Rom. 3. 14.
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18. execration; Deut. 7. 26. 13. 17.
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4. ordinance; Matt. 9. 9; Mark 2.
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DAINTY, Job 33. 20. Prov. 23. 6.
Gen. 49. 20. yield royal *dainties*
Ps. 141. 4. not eat of their d.
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Rom. 14. 23. doubtieth, is d. if he
eat
2 Pet. 2. 1. *dammable* heresies
Matt. 23. 14. greater *damnation*
33. how can ye escape d. of hell
Mark 3. 29. in danger of eternal d.
John 5. 29. come forth to resurrec-
tion of d.
1 Cor. 11. 29. eateth and drinketh d.
R. V. Mark 16. 16; Rom. 14. 23.
condemned; 2 Thes. 2. 12. judge;
Matt. 23. 14 — 12. 33; John 5. 29;
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1 Tim. 5. 12. condemnation
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Heraclitus, Matt. 14. 6; Mark 6. 22.
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hell fire
Mark 3. 39. in d. of damnation
Acts 19. 27. craft in d.
40. we in d.
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Rom. 5. 7. some would d. to die
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Lev. 13. 6. if plague be d., 21. 26.
Num. 12. 8. speak not in d. speech.
2 Sam. 22. 12. d. waters, Ps. 18. 11.
Ps. 49. 4. d. sayings, 78. 2.
Dan. 8. 23. understanding d. sent.
2 Pet. 1. 19. light shineth in d.
1 Cor. 13. 12. through a glass *darkly*
Eccl. 10. 15. *darkened*, Eccl. 12. 2. 3.
Ps. 69. 23. let eyes be d., Rom. 11. 10.

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Rom. 1. 21. foolish heart was d.
Gen. 1. 2, 5. 18. *darkness*, 15. 12.
2 Sam. 22. 29. Lord will lighten
my d.
1 Kings 8. 12. Lord dwell in thick d.
Job 34. 22. no d. where workers
Ps. 104. 21. *maketh d.* and it is night
Isa. 5. 20. put d. for light, and light
for d.
45. 7. I form light and create d.
Matt. 6. 23. whole body full of d.
8. 12. outer d., 22. 13. & 25. 30.
John 1. 5. d. comprehended it not
3. 19. men loved d. rather than lig.
Acts 26. 18. turn them from d. to
Rom. 13. 12. cast off works of d.
2 Cor. 4. 6. light to shine out of d.
6. 14. communion hath light with d.
Eph. 5. 8. we are sometimes d. but
Col. 1. 13. delivered us from power
of d.
1 Pet. 2. 9. called you out of d.
2 Pet. 2. 4. reserved in chains of d.
1 John 1. 5. in him is no d. at all
Jude 13. blackness of d. for ever
Deut. 28. 29. *in darkness*, 1 Sam. 2.
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50. 10. Matt. 4. 16. & 10. 27. John 1.
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Luke 23. 45. falling
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15. 15. Hos. 10. 14. & 13. 16. Ps.
137. 9. Jer. 13. 14.
Ps. 2. 9. d. them in pieces like a
potter's vessel
19. 12. lest thou d. thy foot against
a stone
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30. 9. Ezek. 34. 23. 24. & 37. 24, 25.
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Ps. 19. 2. d. unto d. uttereth speech
84. 10. a d. in thy courts is better
118. 24. this is the d. which the
Lord
Prov. 27. 1. what d. may bring forth
Amos 6. 3. put far away evil d.
Zech. 4. 10. despised the d. of small
Matt. 6. 34. sufficient to d. is the
25. 13. know neither the d. nor
John 8. 56. rejoiced to see my d.
1 Cor. 3. 13. the d. shall declare it
Phil. 1. 6. till d. of Jesus Christ
1 Thes. 5. 5. children of the d.
Matt. 10. 6. *day of judgment*, 11. 22.
24. & 12. 36. Mark 6. 11. 2 Pet. 2. 3
& 3. 7. 1 John 4. 17.
Isa. 2. 12. *day of the Lord*, 13. 6. 9. &
34. 8. Jer. 46. 10. Lam. 2. 22. Ezek.
30. 3. Joel 1. 5. & 2. 1. 31. & 3. 14.
Amos 5. 18. Obad. 15. Zeph. 1. 8. 18.
& 2. 2. 3. Zech. 1. 7. & 14. 1. Mal.
4. 5. 1 Cor. 5. 5. Rev. 1. 10. 2 Cor.
1. 14. 1 Thes. 5. 2. 2 Pet. 3. 10.
Ps. 20. 1. Lord hear thee in the
day of trouble
50. 15. call on me in —, 91. 15.
59. 16. my defence and refuge in —
77. 2. in — I sought the Lord
Isa. 37. 3. It is a — and rebuke
Ezek. 7. 7. time is come, — is near
Hab. 3. 16. I might rest in —
Zeph. 1. 15. a — and distress, desola-
tion
Job 8. 9. *days* on earth as a shadow
14. 1. of few d. and full of trouble
Ps. 90. 12. teach us to number our d.
Prov. 3. 16. length of d. is in her
right
Eccl. 7. 10. former d. better than
11. 8. remember d. of darkness,
many
12. 1. while evil d. come not
Jer. 2. 32. forgotten me d. without
Matt. 24. 22. except those d. be
shortened

Gal. 4. 10. observe *d.* months, and Eph. 5. 16. because the *d.* are evil
 1 Pet. 3. 10. would see good *d.*
 Gen. 49. 1. *last days*, Isa. 2. 2. Mic. 4. 1. Acts 2. 17. 2 Tim. 3. 1. Heb. 1. 2. Jas. 5. 3. 2 Pet. 3. 3.
 Num. 24. 14. *better days*, Deut. 31. 29. Jer. 23. 20. & 30. 24. Dan. 10. 14. Hos. 3. 5.
 Job 10. 20. *my days*, 1. 1. 11. 7. 6. — are swifter than a shuttle
 16. I loathe it, — are vanity
 9. 25. — are swifter than a post
 Ps. 39. 4. know measure of —
 5. made — as a handbreadth
 Isa. 39. 8. peace and truth in —
 Jer. 20. 18. — are consumed with
 Ps. 61. 8. *daily* perform my vows
 Prov. 8. 34. watching *d.* at my gates
 Isa. 58. 2. seek me *d.* and delight in
 Acts 2. 47. add to church *d.*
 Heb. 3. 13. exhort one another *d.*
 Job 9. 33. *day's-man*, or umpire
 38. 12. *days-spring*, Luke 1. 78.
 2 Pet. 1. 19. *day-star* arise in your hearts
 R. V. Matt. 27. 62; John 1. 29; Acts 14. 20; 21. 8; 25. 6. on the morrow
DEACON, Phil. 1. 1. 1 Tim. 3. 8, 10, 12, 13.
DEAD, Gen. 20. 3. & 23. 3.
 Num. 16. 48. stood between *d.* and 1 Sam. 24. 14. after *d.* dog after
 Ps. 88. 10. shall *d.* praise, 115. 17.
 Eccl. 9. 5. the *d.* know not any thing
 10. 1. *d.* files cause the ointment
 Matt. 8. 22. let the *d.* bury their *d.*
 22. 32. not God of *d.* but of living
 Luke 8. 52. the maid is not *d.* but
 John 5. 25. *d.* shall hear the voice
 11. 25. though he were *d.* yet
 Rom. 6. 8. *d.* with Christ
 11. *d.* to sin
 Gal. 2. 19. I through law am *d.* to law
 Eph. 2. 1. who were *d.* in trespasses
 2 Tim. 2. 13. being *d.* in your sins
 1 Thes. 4. 16. *d.* in Christ shall rise
 2 Tim. 2. 11. *d.* with him, we shall
 Heb. 11. 4. being *d.* yet speaketh
 Rev. 14. 13. blessed are *d.* — in Lord
 Ps. 17. 9. *deadly*, Jas. 3. 8. Rev. 13. 3.
 R. V. Rev. 13. 3. 13. death stroke
DEAF, Ex. 4. 11. Ps. 38. 13. Isa. 29. 18. & 35. 5. Mic. 7. 16.
 Lev. 19. 14. shall not curse the *d.*
 Isa. 42. 18. hear, ye *d.* and look, ye blind
 19. who is *d.* as my messenger
 43. 8. *d.* people that have ears
 Matt. 11. 5. *d.* hear, *d.* are raised
DEAL, a measure, Ex. 29. 40. Lev. 14. 10.
DEATH, Gen. 21. 16. Ex. 10. 17.
 Num. 23. 10. let me die the *d.* of the
 Deut. 30. 15. set before you life and *d.*
 Ps. 6. 5. in *d.* no remembrance of
 39. 19. deliver soul from *d.*, 116. 8. 73. 4. have no hands in their *d.*
 69. 48. liveth and shall not see *d.*
 116. 15. precious — is *d.* of saints
 Prov. 2. 18. her house inclines to *d.*
 8. 36. they that hate me, love *d.*
 18. 21. *d.* and life in power of tong.
 Eccl. 7. 26. more bitter than *d.* the
 8. 8. hath no power in day of *d.*
 Isa. 25. 8. swallow up *d.* in victory
 28. 15. made covenant with *d.*
 Jer. 8. 3. *d.* chosen rather than life
 21. 8. way of life, way of *d.*
 Hos. 13. 14. *O d.* I will be thy plagues
 Matt. 16. 28. not taste of *d.*, Luke 9. 27.
 26. 38. sorrowful even unto *d.*
 John 5. 24. passed from *d.* to life,
 1 John 3. 14.
 John 8. 51. shall never see *d.*
 12. 33. what *d.* he should die, 21. 19.
 Acts 2. 24. loosed the pains of *d.*
 Rom. 5. 12. sin entered, and *d.* by
 6. 3. baptized unto his *d.*

Rom. 6. 4. buried by baptism into *d.*
 5. 9. *d.* hath no more dominion
 21. end of these things is *d.*
 23. the wages of sin is *d.* but gift of God
 8. 2. free from law of sin and *d.*
 6. to be carnally minded is *d.*
 1 Cor. 3. 2. nor life shall separate from
 3. 2. *d.* or life, or *d.* or things present
 11. 26. ye show Lord's *d.* till he come
 15. 21. by man came *d.* by man
 54. *d.* is swallowed up in victory
 55. *O d.* where is thy sting
 56. sting of *d.* is sin, and strength
 2 Cor. 1. 9. had the sentence of *d.*
 10. deliver from so great *d.*
 2. 16. we are saviour of *d.* unto *d.*
 4. 11. delivered to *d.* for Jesus' *d.*
 12. *d.* worketh in us, but life in you
 Phil. 2. 8. obedient to *d.* the *d.* of Heb. 2. 9. tasted *d.* for every man
 15. through fear of *d.* are subject
 11. 5. should not see *d.*, Luke 2. 26.
 Jas. 1. 15. sin finished brings *d.*
 5. 20. save a soul from *d.* and hide
 1 Pet. 3. 18. put to *d.* in the flesh
 1 John 5. 16. there is a sin unto *d.*
 17. there is a sin unto *d.* I do not
 Rev. 1. 18. I have the keys of hell and *d.*
 2. 10. be faithful unto *d.* and I will
 20. 6. second *d.* hath no power
 21. 4. there shall be no more *d.*
 R. V. Mark 14. 1; Luke 18. 33. kill him
DEBATE, Prov. 25. 9. Isa. 27. 8. & 58. 4. Rom. 1. 21. 2 Cor. 12. 8.
 R. V. Isa. 58. 4. contention; Rom. 1. 29. strife; 2 Cor. 12. 20. should be strife; Isa. 27. 8. dost contend
DEBT, Rom. 4. 4. Matt. 6. 12, 18, 27. Ezek. 18. 7, 11. *debtor*, Gal. 5. 3. Rom. 1. 14. & 8. 12. & 15. 27. Luke 7. 41. Matt. 6. 12.
 R. V. Matt. 18. 30. which was due
DECEASE, Luke 9. 31. 2 Pet. 1. 15.
DECEIT, Jer. 5. 27. & 9. 6, 8.
 Ps. 72. 14. redeem their souls from *d.*
 101. 7. worketh *d.* shall not dwell
 Prov. 20. 17. bread of *d.* is sweet
 Isa. 53. 9. any *d.* in his mouth
 Jer. 5. 2. they hold fast *d.* and refuse
 Col. 2. 2. spoil you through vain *d.*
 R. V. Ps. 20. *deceitful*, 109. 2. Prov. 11. 18. & 14. 25. & 23. 3. & 27. 6.
 Ps. 5. 6. abhor bloody and *d.* man
 78. 57. turn like *d.* bow, Hos. 7. 16.
 120. 2. from *d.* tongue, 52. 4. Mic. 6. 12. Zeph. 3. 13.
 Prov. 31. 30. favor is *d.* and beauty vain
 Jer. 17. 9. heart is *d.* above all things
 Eph. 4. 22. according to *d.* lusts
 Matt. 13. 22. *deceitfulness* of riches
 Ps. 24. 4. *deceitfully*, Jer. 48. 10. Job 13. 7. 3. Cor. 4. 2.
 R. V. Ps. 55. 11. 72. 14. oppression;
 Prov. 20. 17. falsehood; 1 Thes. 2. 3. error; Prov. 27. 6. profuse; 29. 13. oppressor; Eph. 4. 22. *deceit*; Gen. 34. 13. with guile
DECEIVE, 2 Kings 4. 28. & 18. 29.
 Prov. 24. 28. *d.* not with thy lips
 Matt. 24. 4. take heed that no man *d.* you
 24. if possible *d.* the very elect
 1 Cor. 3. 18. let no man *d.* himself
 2 Thes. 2. 10. *deceivableness*
 Deut. 11. 16. heart be not *deceived*
 Job 12. 16. the *d.* and the deceiver are
 Isa. 44. 20. *d.* heart hath turned
 Jer. 20. 7. *O Lord*, thou hast *d.* me
 Ezek. 14. 9. 1 the Lord have *d.*
 Obad. 3. thy pride hath *d.* thee
 Rom. 7. 11. *d.* me, and by it slew me
 1 Tim. 2. 14. Adam was not *d.* but
 2 Tim. 3. 13. *deceiving* and being *d.*
 Gal. 27. 12. *deceiver*, Mal. 1. 14.
 2 John 7. 2 Cor. 6. 8. Tit. 1. 10.

Prov. 26. 19. *deceiveth*, Rev. 12. 9.
 Jas. 1. 26. *d.* his own heart, 22.
 R. V. Matt. 24. 4, 5, 11, 24; Mark 13. 5, 6; 1 John 3. 7. lead astray; Rom. 16. 18; 2 Thes. 2. 3. beguile; Lev. 6. 2. oppressed; Job 31. 9. enticed;
 Prov. 20. 1. erreth; Luke 21. 8; John 7. 47. led astray; Rom. 7. 11. 1 Tim. 2. 14. beguiled; Jas. 1. 22. deluding
DECENTLY, 1 Cor. 14. 40.
DECLARE, Gen. 41. 24. Isa. 42. 9.
 Ps. 22. 1. I will *d.* thy name unto
 38. 18. I will *d.* my iniquity and
 145. 4. shall *d.* thy mighty acts
 Isa. 3. 9. they *d.* their sin as Sodom
 53. 8. who shall *d.* his generation
 Mic. 3. 8. to *d.* to Jacob his transgression
 Acts 17. 23. worship, him *d.* I unto
 20. 17. not shunned to *d.* all counsel
 Rom. 3. 25. to *d.* his righteousness
 Heb. 11. 14. say such things *d.* plain.
 1 John 1. 3. seen and heard *d.* we
 Rom. 1. 4. *declared* — Son of God with
 2 Cor. 3. 3. manifestly *d.* to be the epistle
 Amos 4. 13. *d.* to man what his thought
 1 Cor. 2. 1. I *d.* to you test, of God
 R. V. Ps. 2. 7; 73. 28; 75. 1; 78. 6. tell
 of; Eccl. 9. 1. explore; Isa. 43. 26. set forth thy cause; Matt. 13. 36. explain; Rom. 3. 25. shew; John 17. 26; Col. 4. 7. make known;
 1 John 15. announce; Acts 15. 14. rehearsed; Rom. 9. 17. published
DECLINE, Ps. 118. 51, 157.
DECREASE, Ezra 5. 13, 17. & 6. 1, 12.
 Ps. 2. 7. I will declare the *d.*
 Prov. 8. 15. prices *d.* justice
 Isa. 10. 1. that *d.* unrighteous decr.
 Zeph. 2. 2. before *d.* bring forth
 Isa. 10. 22. *decreed*, 1 Cor. 7. 37.
 R. V. Dan. 2. 9. law; 6. 7, 8, 9, 12, 13, 15. interdict; Esth. 9. 32. commandment
DEDICATE, Deut. 20. 5. 2 Sam. 8. 11. 1 Chron. 26. 20, 26, 27. Ezek. 44. 29.
 Num. 7. 84. *dedication*, Ezra 6. 16, 17. Neh. 12. 17. John 10. 22.
 R. V. 2 Kings 12. 4. hallowed; Ezek. 44. 29. devoted
DEED, Gen. 44. 15. Judg. 19. 30.
 Rom. 15. 18. obedient in word and *d.*
 Col. 3. 17. whatsoever ye do in word or *d.*
 Neh. 13. 14. wipe not out my good *deeds*
 Ps. 28. 4. give them according to their *d.*, Jer. 25. 14. Rom. 2. 6. 2 Cor. 5. 10.
 John 3. 19. because their *d.* were evil
 Rom. 3. 20. by *d.* of law no flesh
 Jude 15. of all their ungodly *d.*
 R. V. In N. T. mostly works
DEEP, Gen. 2. 3. Job. 38. 30.
 Ps. 36. 6. thy judgment, are a great *d.*
 42. 7. *d.* calleth unto *d.* at the noise
 1 Cor. 2. 10. yea, *d.* things of God
 2 Cor. 11. 25. I have been in the *d.*
 Isa. 31. 6. *deeply* revolted
 Hos. 9. 9. *d.* corrupted themselves
 Mark 8. 17. sighed *d.* in spirit
 R. V. Isa. 63. 13; Jonah 2. 3. depth;
 Luke 8. 31; Rom. 2. 7. abyss; Ps. 135. 6. deeps; Ezek. 32. 14; 34. 18. clear
DEFAME, 1 Cor. 4. 13. Jer. 20. 10.
DEFENCE, 2 Chron. 11. 5. Isa. 19. 6.
 Num. 14. 9. their *d.* is departed
 Job 22. 25. Almightiness shall be thy *d.*
 Ps. 7. 10. my *d.* is of God who save
 Eccl. 7. 12. wisdom is a *d.* money is a *d.*
 Isa. 4. 5. on all the glory shall be *d.*
 33. 16. place of *d.* the munitions
 R. V. Job 22. 25. treasure; Ps. 7. 10; 89. 18. shield; 99. 9, 16; 62. 2, 6;

94. 22. high tower; Isa. 4. 5. canopy;
19. 6. Egypt; Nah. 2. 5. mantelet
DEFER, Eccl. 5. 4. Isa. 48. 9. Dan.
9. 19. Prov. 13. 12. & 19. 11.
R. V. Prov. 19. 11. maketh him slow
DEFILE, Lev. 11. 44. & 15. 31.
S. of S. 5. 3. how shall I d. them
Dan. 1. 8. would not d. himself
Matt. 15. 18. they d. the man, 20.
1 Cor. 3. 17. if any d. temple of God
Mark 7. 2. eat bread with *defiled*
hands
Isa. 24. 5. earth is d. under inhabit.
Tit. 1. 15. are d. and unbelieving
Heb. 12. 15. thereby may be d.
Rev. 3. 4. have not d. their gar.
14. 4. are not d. with women
21. 27. any thing that *defileth*
R. V. Ex. 31. 14; Ezek. 7. 24; 28. 18.
profaned; Num. 35. 33; Isa. 24. 5;
Jer. 3. 9; 16. 18. polluted; Gen. 34.
2. humbled; Deut. 22. 9. forfeited;
Lev. 13. 14; 15. 32; Num. 5. 2; Ezek.
4. 13; Rev. 21. 27. unclean
DEFAUD, Lev. 19. 13. Mark 10.
19. 1 Cor. 6. 7, 8, & 7. 5. 1 Thes. 4. 6.
1 Sam. 12. 1. 2. or 7. 2.
R. V. Lev. 19. 13. oppress; 2 Cor.
7. 2. took advantage of; 1 Thes.
6. wrong
DELAY, Ex. 22. 29. & 32. 1.
Ps. 119. 60. I *delayed* not to keep
Matt. 24. 48. my lord *delayeth* his
coming
R. V. Matt. 24. 48. tarrieth
DELICATE, Deut. 28. 56. Isa. 47. 1.
Jer. 6. 2. Mic. 1. 16. the gar. 51. 34.
1 Sam. 15. 32. *delicately*, Prov. 29. 21.
Lam. 4. 5. Luke 7. 25.
R. V. Mic. 1. 16. of . . . delight
DELIGHT, Gen. 34. 19. Num. 14. 8.
Deut. 10. 15. Lord had d. in fathers
1 Sam. 15. 22. hath the Lord as
great d. in burnt offerings
Job 22. 26. have thy d. in Almighty
20. will he d. himself in Al-
mighty
Ps. 1. 2. his d. is in the law of God
37. 4. d. thyself in Lord, he will give
40. 1. I d. to do thy will, O my God
49. 19. thy comforts d. my soul
119. 24. thy testimonies are my d.,
174.
Prov. 11. 20. upright are his d., 12. 22.
15. 8. prayer of upright is his d.
S. of S. 2. 3. under shadow with
great d.
Isa. 55. 2. let your soul d. itself in
fatness
58. 2. d. to know—take d. in ap-
proaching
13. call the sabbath a d. holy of
Rom. 7. 22. I d. in the law of God
Ps. 112. 1. *delighteth* greatly in his
commandments
Prov. 3. 12. son in whom he d.
Isa. 42. 1. elect in whom my soul d.
Mic. 7. 18. because he d. in mercy
Ps. 119. 92. thy law hath been my
delights, 143. Eccl. 2. 8.
Prov. 8. 31. my d. with sons of men
S. of S. 7. 6. how pleasant, O love,
for d.
Mal. 3. 12. for ye shall be a *delight-*
some land
R. V. Prov. 19. 10. delicate living
DELIVER, Ex. 3. 8. & 5. 18.
Job 5. 19. d. thee in six troubles and
10. 7. none can d. out of thy hand
Ps. 33. 19. d. their souls from death
50. 15. I will d. thee, and thou, 91. 15.
56. 13. wilt thou not d. my feet
74. 19. d. not the soul of thy turtle
91. 3. d. thee from snare of fowler
Ecc. 8. 8. shall wickedness d. those
Ezek. 14. 14. should d. but their own
Dan. 3. 17. our God is able to d. us
Hos. 11. 8. how shall I d. thee, Israel
Rom. 7. 14. whom you shall d. from body
1 Cor. 5. 5. to d. sue. 1 a one to Satan
2 Tim. 4. 18. the Lord shall d. me
Heb. 2. 15. d. them who thro. fear

2 Pet. 2. 9. Lord knows how to d.
2 Kings 5. 1. *deliverance*, 13. 17.
2 Chron. 12. 7. Esth. 4. 14. Ps. 32.
7. & 44. 4. Isa. 26. 18. Joel 2. 32.
Obad. 17. Luke 4. 18. Heb. 11. 35.
Gen. 45. 7. *great deliverance*, Judg.
15. 18. 1 Chron. 11. 14. Ps. 18. 50.
Ezra 9. 13. given us such d. as this
Heb. 11. 35. not accepting d.
Prov. 11. 8. righteous is *delivered*
out of trouble, and the wicked
cometh, 9. 21.
28. 26. walketh wisely shall be d.
Isa. 38. 17. in love to soul, d. it
Jer. 24. 25. lawful captive—prey
be d.
Jer. 10. 10. d. to do all abominations
Ezek. 3. 19. hast d. thy soul, 21. &
33. 9.
Dan. 12. 1. thy people shall be d.
Mic. 4. 10. Babylon, there shalt
thou be d.
Matt. 11. 27. all things are d. to me
Acts 2. 23. d. by determinate coun.
Rom. 4. 25. who was d. for our
offences
7. 6. we are d. from the law that
8. 32. God d. him up for us all
2 Cor. 1. 10. who d. us from so great
4. 11. d. unto death for Jesus' sake
1 Thes. 1. 10. which d. us from the
1 Tim. 1. 20. whom I have d. to
2 Pet. 2. 7. d. just Lot vexed with
Jude 3. faith once d. to the saints
R. V. Lev. 4. 6. & 2 Sam. 10. 10;
1 Chron. 19. 11. committed; Deut.
5. 22. gave; Judg. 2. 16; 18. 3. 9. 31.
8. 12. 10. 12; 12. 2. 3. saved;
2 Kings 18. 30; 19. 10; Isa. 36. 15.
given; 1 Chron. 11. 14. defended;
Ps. 55. 18; 78. 42. redeemed; 81. 6.
freed; Ezek. 6. 21; Mark 9. 31; 15.
1. 10. delivered up; Mic. 4. 10. res-
cued; 2 Kings 5. 1; 13. 17; 1 Chron.
11. 14. victory; Joel 2. 32; Obad.
17. those that escape; Luke 4. 18.
Gen. 3. 9. 15. savior
DELUSION, 2 Thes. 2. 11. Isa. 66. 4.
R. V. 2 Thes. 2. 11. working of error
DEMONSTRATION, 1 Cor. 2. 4.
DEN, Judg. 6. 2. Job 37. 8. Heb.
11. 38. Rev. 6. 15. Ps. 104. 22.
Ps. 10. 9. *den of lions*, S. of S. 4. 8.
Dan. 6. 7. 24. Amos 3. 4. Nah. 2. 12.
Jer. 7. 11. *den of robbers*—of
thieves, Matt. 21. 13. Mark 11. 17.
Jer. 9. 11. *den of dragons*, 10. 22.
R. V. Jer. 9. 11; 10. 22. dwelling
place; Job 37. 8. coverts; Rev.
6. 15. caves
DENY, 1 Kings 2. 16. Job 8. 18.
Prov. 30. 9. lest I be full and d.
thee
Matt. 10. 33. shall d. me before
men
26. 34. before the cock crow thou
shalt d.
35. I will not d. thee, Mark 14. 31.
2 Tim. 2. 12. if we d. him he will d.
Tit. 1. 16. in works they d. him
1 Tim. 5. 8. hath *denied* the faith
Rev. 2. 13. hast not d. my faith
2 Tim. 3. 5. godliness *denying* the
power
Tit. 2. 12. d. ungodliness and
2 Pet. 2. 1. d. Lord that bought th.
DEPART from, Job 21. 14. & 22.
17.
28. 28. d. from evil, is under-
standing
Ps. 34. 14. d. from evil, 37. 27. Prov.
2. 7. & 13. 19. & 16. 6. 17.
Hos. 9. 12. woe to me when I d.
from
Matt. 7. 23. d. from me, ye that
work
Luke 2. 29. lettest thy servant d. in
5. 8. d. from me—a sinful man,
O Lord
1 Tim. 4. 1. some shall d. from faith
2 Tim. 2. 19. name of Christ d. fr.
Ps. 18. 21. wickedly *departed* from
Prov. 14. 16. feareth and *departeth*
from evil

Isa. 59. 15. d. from evil makes him.
Acts 20. 29. after my *departing*,
wolves
2 Tim. 4. 6. *departure*, Ezek. 26. 18.
R. V. very largely, go, went away.
withdrew
DEPTH, Job 28. 14. & 38. 16. Prov.
8. 27. Matt. 18. 6. Mark 4. 5.
Rom. 8. 39. nor d. separate us
11. 33. O the d. of riches of wis-
dom
Eph. 3. 18. d. of the love of Christ
Eccl. 15. 5. 8. *depths*, Ps. 68. 22. & 71.
20. & 130. 1. Prov. 3. 20. & 9. 18.
Mic. 7. 19. cast sins into d. of sea
Rev. 2. 24. known d. of Satan
R. V. Ex. 15. 5. 8; Ps. 33. 7. deeps;
Job 28. 14; 38. 16; Prov. 8. 27. deep;
Mark 4. 5. deepness
DERISION, Job 30. 1. Ps. 2. 4. &
44. 13. & 59. 8. & 119. 51. Jer. 2. 7. 8.
R. V. Jer. 20. 7. laughing stock
DESCEND, Ex. 19. 18. & 33. 9.
Ps. 49. 17. glory shall not d. after
Isa. 5. 14. rejoiceth shall d. into it
Gen. 22. 19. angels of God ascend-
ing and *descending*, John 1. 51.
Matt. 3. 16. Spirit of God d. like
dove, Mark 1. 10. John 1. 32. 33.
Rev. 21. 10. city d. out of heaven
R. V. Num. 34. 11; 1 Sam. 26. 10. go
down; Mark 15. 32; Ps. 133. 3; Acts
24. 1; Jas. 3. 15; Rev. 21. 10. come
or came down; Josh. 17. 9; 18. 13,
16. 17. went down; Heb. 7. 3. 6.
geography
DESERT, Ex. 3. 1. & 19. 2. Num.
20. 1. Isa. 21. 1. & 35. 1. & 40. 3. &
43. 19. & 51. 3. Jer. 25. 24. & 50. 12.
Ezek. 47. 8. Matt. 24. 26.
R. V. Ps. 102. 6. waste places; Ezek.
47. 8. Arabah; Ex. 3. 1. 5. 3; 19. 2;
23. 31. Num. 21. 1; 27. 14; 33. 16;
2 Chron. 26. 10; Isa. 21. 1; Jer. 25. 24;
Matt. 24. 26; John 6. 31. wilderness
DESIRE, Deut. 18. 6. & 21. 11.
Gen. 3. 16. thy d. shall be to thy
husband
4. 7. to thee shall be his d. and
thou
Ex. 34. 24. nor any man d. thy land
Deut. 18. 6. with all the d. of his
heart
2 Sam. 23. 5. this is all my d. though
2 Chron. 15. 15. with their whole d.
Job 14. 15. wilt have a d. to work
21. 4. we d. not knowledge of thy
Ps. 38. 9. all my d. is before thee
73. 25. none that I d. besides thee
145. 16. fulfil the d. of them that
Prov. 10. 24. d. of righteous shall
11. 23. d. of righteous is only good
21. 25. d. of slothful killeth him
Eccl. 12. 5. d. shall fail, because
Isa. 26. 8. d. of our soul is to thy
Ezek. 24. 16. take the d. of thy eyes
Hag. 2. 7. the d. of all nations shall
Luke 22. 15. with d. I have desired
Jas. 4. 2. d. to have and cannot
Rev. 9. 6. d. to die, and death shall
ree
Ps. 19. 10. more to be *desired* are
they
Isa. 26. 9. with my soul have I d.
thee
Jer. 17. 16. nor have I d. woeful day
Ps. 37. 4. give the *desires* of heart
Eph. 2. 3. fulfilling d. of the flesh
Ps. 51. 6. thou desirest truth in
16. thou d. not sacrifice, else
Job 7. 2. servant earnestly *desireth*
12. what man d. life and
68. 16. wilt which God d. to dwell
Prov. 12. 12. wicked d. not of evil
13. 4. soul of sluggard d. and hath
21. 10. soul of wicked d. evil
R. V. Job. 31. 35. signature; 2 Cor.
7. 7; Rom. 15. 23. longing; Ps. 78.
29. lusteth after; Job 20. 20. de-
lighteth; Ps. 27. 4; Matt. 16. 1;
Mark 15. 6; John 12. 21; Acts 3.
14; 7. 46; 9. 2; 13. 21. 28; 18. 20;
1 John 5. 15. asked; Hos. 6. 6; Mic.
7. 1. desire; Luke 9. 8; Acts 3. 7.

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DESOLATE, 2 Sam. 13. 20. Job
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 & 54. 1. Matt. 23. 35. Rev. 17. 16.
 Isa. 49. 6. *desolations*, 61. 4. Jer. 25.
 9. 12. Ezek. 35. 3. Dan. 9. 2, 18, 26.
 R. V. Jer. 49. 13. 17. astonishment;
 Prov. 1. 27. storm; Lam. 3. 47. de-
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 Ps. 74. 31. ruins
DESPAIR, 2 Cor. 4. 8. & 1. 8. Eccl.
 2. 20.
 1 Sam. 27. 1. *d. t. e.* to be past hope
 Job 6. 20. *desperate*, Isa. 17. 11.
 Jer. 17. 9. *desperately* wicked
DESPISE my statutes, Lev. 26. 15.
 1 Sam. 2. 30. that *d.* me shall be
 lightly
 Job 5. 17. *d.* not chastening of
 Ps. 102. 17. will not *d.* their prayer
 Prov. 23. 22. *d.* not mother when
 Matt. 6. 24. hold to one and *d.* other
 Rom. 14. 3. *d.* him that eateth not
 Gen. 16. 4. mistress was *despised*
 in
 2 Sam. 6. 16. she *d.* him in her
 Prov. 12. 9. is *d.* and hath a serv.
 S. of S. 8. 1. kiss thee I should not
 be *d.*
 Isa. 53. 3. he is *d.* and rejected, Ps.
 22. 6.
 Zech. 4. 10. who *d.* the day of small
 Luke 18. 9. righteous and *d.* others
 Heb. 10. 28. that *d.* Moses' law died
 Acts 13. 41. *despisers*, 2 Tim. 3. 3.
 Rom. 2. 4. *despise*st thou riches of
 goodness
 Job 36. 5. God *despise*th not any
 Prov. 11. 12. void of wisdom *d.*
 neighbor
 13. 13. *d.* the word shall be de-
 stroyed
 14. 21. that *d.* his neighbors sinneth
 15. 32. refusest instruction *d.* his
 Isa. 33. 15. *d.* gain of oppression
 49. 7. whom man *d.* nation abho.
 Luke 10. 16. *d.* you, *d.* me, *d.* him
 1 Thes. 4. 8. *d.* not man but God
 Heb. 12. 2. *despising* the shame
 10. 29. done *despite* to the Spirit
 of grace
 R. V. Lev. 26. 15. reject; 26. 43;
 Num. 11. 20; 14. 31. Ps. 53. 5; Ezek.
 20. 13, 16, 24; Amos 2. 4. rejected.
 Luke 15. 9. Heb. 10. 28. set at
 nought; Jas. 2. 6; 1 Cor. 4. 10. dis-
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 account; Prov. 19. 16. careless of;
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 2 Tim. 3. 3. no lovers of
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 Ps. 101. 8. I will *d.* all wicked of
 the
 Prov. 1. 32. the prosper. of fools *d.*
 Matt. 5. 17. not come to *d.* but to
 fulfil
 10. 28. able to *d.* both soul and
 body
 Job 2. 19. *d.* this temple, and I
 will raise
 Rom. 14. 15. *d.* not him with thy
 20. for meat *d.* not work of God
 1 Cor. 3. 17. if defile temple, him
 God will *d.*
 6. 13. God shall *d.* both it and them
 Jas. 4. 12. able to save and to *d.*
 1 John 3. 8. might *d.* works of devil
 Hos. 4. 6. my people are *destroyed*
 9. 9. Israel, thou hast *d.* thyself
 2 Cor. 4. 9. cast down but not *d.*
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 28. 24. Jer. 4. 7. 1 Cor. 10. 10.
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 29. 1. Isa. 10. 27. Dan. 2. 44. Hos.
 6. 8. Acts 3. 23. 1 Cor. 12. 26.
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 18. 12. *d.* is ready at his side
 Ps. 90. 3. thou turnest man to *d.*
 91. 6. *d.* that wasteth at noonday
 Prov. 10. 29. *d.* shall be to workers of

iniquity, 21. 15. Job. 21. 30. & 31. 3.
 15. 11. hell and *d.* are before the
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 16. 18. pride goeth before *d.*
 18. 12. before *d.* the heart of man
 Jer. 4. 20. *d.* upon *d.* is cried, for
 land is spoiled
 Hos. 13. 14. O grave, I will be thy *d.*
 1 Mat. 7. 13. way that leads to *d.*
 1 Cor. 5. 5. for the *d.* of the flesh
 2 Cor. 10. 8. not for your *d.*, 13. 10.
 1 Thes. 5. 3. peace and safety; then
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 2 Thes. 1. 9. punished with ever-
 lasting *d.*
 2 Pet. 2. 1. bring on themselves
 swift *d.*
 3. 16. wrest Scriptures to their *d.*
 R. V. Gen. 18. 23, 24; 1 Chron. 21. 12;
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 Ps. 144. 6. discomfit; Ex. 34. 13;
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 1 Kings 15. 13. cut off, or down;
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 2 Thes. 2. 8. bring to nought;
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 26. abolished; 1 Cor. 10. 9, 10; 2 Pet.
 2. 12. perish; Acts 19. 27. de-
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 Job 15. 21. spoiler; Ps. 17. 4. violent
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 9. 24. Acts 2. 23. & 4. 28. & 17. 26.
 R. V. 2 Chron. 2. 1; Isa. 19. 17; Acts
 2. 3. purposed; Dan. 9. 24. de-
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 19. 39. settled in the regular; 15.
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 Ps. 33. 10. Prov. 1. 31. & 12. 2. &
 14. 17. & 19. 21. Jer. 18. 11, 12, 18.
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 R. V. Ps. 33. 10. thoughts; Lam. 3.
 62. imagination
DEVIL, Matt. 4. 5. & 8. 11. & 9. 32.
 10. 4. 1. to be tempted of the *d.*
 11. 13. they say he hath a *d.*
 13. 39. enemy that sowed is the *d.*
 25. 41. fire prepared for the *d.*, and
 John 6. 70. twelve, and one of you
 is a *d.*
 7. 20. thou hast a *d.*, 8. 48.
 8. 44. of your father the *d.*, 49.
 13. 2. *d.* having now put it into,
 27.
 Acts 13. 10. thou child of the *d.*
 Eph. 4. 27. neither give place to *d.*
 2 Tim. 2. 26. recover out of the
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 Jas. 4. 7. resist *d.* and he will
 1 Pet. 5. 8. your adversary the *d.*
 goeth
 1 John 3. 8. to destroy works of *d.*
 10. children of God and children
 of the *d.*
 Jude 9. Michael contending with *d.*
 Rev. 2. 10. the *d.* shall cast some
 Lev. 17. 7. offer sacrifice to devils
 Deut. 32. 17. they sacrifice to *d.*
 Ps. 106. 37. sacrificed their sons to
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d. sacrifice to *d.*
 21. cup of *d.* table of *d.*
 Jas. 2. 19. *d.* believe and tremble
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 16. 30. shutteth eyes to *d.* froward
 Jer. 18. 18. come let us *d.* devices
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 Heb. 10. 27. which shall *d.* the ad.
 1 Pet. 5. 8. seeking whom he may *d.*
 Isa. 1. 20. ye shall be *devoured*
 Jer. 3. 24. shame hath *d.* the labor
 Hos. 7. 7. *d.* judges
 9. *d.* strength
 Mal. 3. 11. I will rebuke *devourer*
 Ex. 24. 17. *devouring* fire, Isa. 29. 6.
 & 30. 27, 30. & 33. 14.
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 Mic. 5. 7. Jacob — as *d.* from Lord
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 Isa. 22. 13. to-morrow we shall *d.*
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 31. why will ye *d.* O house of
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 Luke 20. 36. neither can *d.* any more
 John 8. 21. ye shall *d.* in your sins,
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 11. 50. expedient that one *d.* for
 Rom. 14. 8. we *d.* we *d.* unto Lord
 1 Cor. 9. 15. better for me to *d.* than
 15. 22. as in Adam all *d.* so in Christ
 Phil. 1. 21. to live is Christ, to *d.* is
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 Heb. 9. 27. it is appointed for men
 to *d.*
 Rev. 3. 2. that are ready to *d.*
 14. 13. blessed are the dead who *d.*
 Rom. 5. 6. Christ *died* for ungodly
 8. while yet sinners, Christ *died* for
 us
 6. 9. being raised he *d.* no more
 14. 9. to this end, Christ *died* and rose
 1 Cor. 15. 9. Christ *died* for our sins
 2 Cor. 5. 15. he *died* for all, that they
 1 Thes. 5. 10. who *d.* for us that
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 Rom. 14. 7. no man *dieth* to himself
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Jude 3. I gave all *d.* to write unto
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12. 24. hand of *d.* shall bear rule
21. 5. thoughts of the *d.* tend to
22. 29. man *d.* in his business
2 Pet. 3. 14. be *d.* to be found of him
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DOCTOR, Acts 5. 34. Luke 2. 46. &
5. 17.
Deut. 32. 2. *doctrine* shall drop as
rain
Jer. 10. 8. the stock is *d.* of vanities
Matt. 21. 28. astonished at his *d.*, 22.
33. Mark 1. 22. & 11. 18. Luke 4. 32.
Mark 1. 27. that new *d.* is this
John 7. 17. shall know of the *d.*
Acts 2. 42. apostles' *d.* and fellow-
ship
Rom. 6. 17. form of *d.* which was
16. 17. contrary to *d.* ye have learn.
Eph. 4. 14. with every wind of *d.*
1 Tim. 5. 17. labor in word and *d.*
2 Tim. 3. 16. profitable for *d.*
Tit. 2. 7. in *d.* showing uncorrupt.
10. may adorn the *d.* of God
Heb. 4. 1. principles of *d.* of Christ
Matt. 15. 9. teaching for *d.* the
Col. 2. 22. after *doctrines* of men

Heb. 13. 9. carr. about by strange *d.*
R. V. in N. T. generally, teaching
DOG, Ex. 11. 7. Deut. 23. 18.
1 Sam. 17. 43. am I a *d.*, 2 Kings 8. 13.
Prov. 26. 11. *d.* return to his vomit,
2 Pet. 2. 22.
Eccl. 9. 4. living *d.* better than
Isa. 56. 10. all dumb *dogs*
11. greedy *d.*
Matt. 7. 6. cast not that which is
holy to *d.*
15. 27. *d.* eat of crumbs, Mark 7. 28.
Rev. 22. 15. without are *d.* and sor-
cerers

DOMINION, Gen. 27. 40. & 37. 8.
Num. 24. 19. he that shall have *d.*
Job 25. 2. *d.* and fear are with him
Ps. 8. 6. have *d.* over the work of
19. 13. not have *d.* over me, 119. 133.
49. 14. upright have *d.* over them
145. 13. thy *d.* endureth through
Isa. 26. 13. other lords had *d.* over
Dan. 4. 3. his *d.* is from generation
34. — an everlasting *d.*, 7. 14.
7. 27. all *d.* shall serve and obey
Rom. 6. 9. death has no more *d.*
14. sin shall not have *d.* over ye
Col. 1. 16. thrones or *d.* or prin-
cipalities

Jude 8. despise *d.* and speak evil
26. to God, 2 Pet. 4. 11 & 5. 11.
R. V. Judg. 14. 4. rule; 2 Chron. 21.
8. hand; Neh. 9. 37. power; 2 Cor.
1. 24. lordship; Matt. 20. 25. lord it
DOOR, Judg. 11. 31. & 16. 3.
Gen. 4. 7. sin lieth at the *d.*
Ps. 84. 10. *d.* keeper in the house
141. 3. keep *d.* of my lips
Prov. 26. 14. as *d.* turns on hinges
Hos. 2. 15. valley of Achor, *d.* of
John 10. 1. entereth not by the *d.* is
7. I am the *d.* of sheep
9. I am *d.*

Acts 14. 27. opened *d.* of faith
1 Cor. 16. 9. great *d.* and effectual
2 Cor. 2. 12. a *d.* was opened to me
Jas. 5. 9. judge stands before *d.*
Rev. 3. 8. I set before thee an open *d.*
20. I stand at *d.* and knock, if any
Ps. 24. 7. lift up *d.* everlasting doors
Mal. 1. 10. shut ye the *d.* for nought
Matt. 24. 33. near, even at the *d.*
R. V. Amos 9. 11. chapters; Ezek.
41. 2. 3. entrance; 41. 16. thresh-
old; 1 Kings 14. 17. house

DOTTING, 1 Tim. 6. 4. Ezek. 25. 5. Ps.
DOUBLE, Ex. 22. 4. Deut. 21. 17.
2 Kings 2. 9. *d.* portion of thy spirit
1 Chron. 12. 33. not of a *d.* heart
Job 11. 6. secrets are *d.* to that
Ps. 12. 2. with a *d.* heart do they
speak
Isa. 40. 2. *d.* for all her sins, Jer.
16. 18.

Jer. 17. 18. destroy with *d.* destruct.
1 Tim. 3. 8. deacons not *d.* tongued
Jas. 1. 8. *d.* minded man, 4. 8.
Rev. 18. 6. *d.* to her, ill to her *d.*
R. V. Job 11. 6. manifold
DOUBT, Deut. 28. 66. Gal. 4. 20.
Matt. 14. 31. of little faith, why
dost *d.*

21. 21. have faith and *d.* not
Mark 11. 23. and shall not *d.* in
Rom. 14. 23. he that *doubteth* is *d.*
1 Tim. 2. 8. without wrath or *doubt*

Luke 12. 29. be not of *doubtful* mind
Rom. 14. 1. not to *d.* disputations
R. V. Luke 11. 20. then; 1 Cor. 9. 10.
yea; Gal. 4. 20. perplexed; John
10. 24. void us in suspense; Acts
5. 24. 10. 17; 25. 20. much perplexed;
1 Tim. 2. 8. disputing

DOUGH, Ex. 12. 34. Num. 15. 20.
Neh. 10. 37. Ezek. 44. 30.

DOVE, Ps. 55. 6. & 68. 13. & 74. 19.
S. of S. 1. 15. & 2. 14. & 5. 2. & 6. 9.
Matt. 3. 16. Luke 3. 22. John 1. 32.
Isa. 38. 14. mourn as *d.*, 59. 11.
60. 8. fly as *d.* to their windows
Hos. 7. 11. Ephr. is like a silly *d.*
Matt. 10. 16. wise as serpents, and
harmless as *d.*

DOWN sitting, Ps. 139. 2.
Isa. 37. 31. *downward*, Eccl. 3. 21.
DRAGON, Ps. 91. 13. Isa. 27. 1. &
51. 9. Jer. 51. 34. Ezek. 29. 3. Rev.
12. 3-17. & 13. 2, 4, 11. & 16. 13. &
20. 2.
Deut. 32. 33. *dragons*, Job 30. 29.
Ps. 44. 19. & 74. 13. & 148. 7. Isa. 13.
22. & 34. 13. & 43. 20. Jer. 9. 11. &
14. 6. Mic. 1. 8. Mal. 1. 3.
R. V. Job 30. 29; Ps. 44. 19; Isa. 13.
22; 34. 13; 35. 7; 43. 20; Jer. 9. 11;
10. 22; 14. 6; 49. 33; 51. 37; Mic. 1.
8; Mal. 1. 3. jacksals

DRAUGHTS of fishes, miracu-
lous, Luke 5. 4, 5, 6. John 17. 6, 11.
DRAW, Gen. 24. 4. 2 Sam. 17. 13.
Job 21. 33. every man shall *d.*
Ps. 28. 3. *d.* me not away with
S. of S. 1. 4. *d.* me, we will run after
Jer. 51. 18. woe unto that *d.* iniquity
Jer. 31. 3. with loving kindness I *d.*
John 6. 44. except Father — *d.* him
12. 32. I will *d.* all men to me
Heb. 10. 38. if any man *d.* back, 39.
Ps. 73. 28. good for me to *d.* near to
Eccl. 12. 1. years *d.* nigh when say
Isa. 29. 13. *d.* near me with their
Heb. 7. 19. by which we *d.* nigh to
Jas. 4. 8. *d.* nigh to God, and he
will *d.*
Ps. 18. 16. *drew* me out of many
waters

Hos. 11. 4. *d.* with cords of love
R. V. Mark 6. 53. moved; Luke 15.
1; Acts 27. 27. were drawing;
Acts 19. 33. brought; Acts 14. 19;
17. 6; 21. 30. dragged

DREAD, Ex. 15. 16. Job 13. 11, 21.
Deut. 1. 29. *d.* not, nor be afraid
1 Chron. 22. 13. be strong *d.* not
Isa. 8. 13. let him be your fear and *d.*
Dan. 9. 4. great and *dreadful* God
Gen. 28. 17. how *d.* is this place
Mal. 1. 14. my name is *d.* among
4. 5. great and *d.* day of the Lord
R. V. Dan. 7. 19; Mal. 1. 14; 4. 5.
terrible

DREAM, Gen. 37. 5. & 40. 5. & 41. 7.
Gen. 20. 3. God came to Abimelech
in a *d.*
31. 11. angel spoke to Jacob in a *d.*
Num. 12. 6. speak to him in a *d.*
1 Kings 3. 5. the Lord appeared to
Solomon in a *d.*
Ps. 73. 20. as *d.* when one awaketh
Eccl. 5. 3. *d.* comes through multi-
tude
Isa. 29. 7. that fight — be as a *d.*
Dan. 2. 3. I *d.* a *d.*
4. 5. saw a *d.*

2. 12. Joseph warned of God in a *d.*
27. 19. suffered many things in a *d.*
Acts 2. 17. old men shall *d.* dreams,
Joel 2. 28.

Job 7. 14. scarest me with *d.*
DRINK, Ex. 15. 24. & 32. 20.
Job 21. 20. *d.* of wrath of Almighty
Ps. 36. 8. *d.* of the river of thy plea-
sure
60. 3. *d.* wine of astonishment
80. 5. givest them tears to *d.* Prov.
4. 17. *d.* the wine of violence
5. 15. *d.* waters out of own cistern
31. 4. it is not for kings to *d.* wine
1. 4. and forget his poverty
S. of S. 5. 1. *d.* yea *d.* abundantly, O
Isa. 22. 13. let us eat and *d.*, 1 Cor.
15. 32.
43. 20. to give *d.* to my people
Hos. 4. 18. their *d.* is sour, com-
mitted
Amos 4. 1. say to masters, bring,
and let us *d.*
Matt. 10. 42. give to *d.* to one of
these little ones
20. 22. able to *d.* of cup, 23.
26. 27. *d.* ye all of it, this is my
blood
29. I will not henceforth *d.* of fruit
John 6. 55. my blood is *d.* indeed
18. 11. cup Father given, shall I
not *d.* it

Rom. 14. 17. king of God is not *d.*
1 Cor. 10. 4. drink same spiritual *d.*
11. 25. as often as ye *d.* it in rem.
12. 13. all unite to *d.* into one spirit
Lev. 10. 9. not *d.* wine nor *strong*
drink, Judg. 13. 4, 7, 14. 1 Sam. 1. 15.
Prov. 31. 6. give — to those ready
to perish

Isa. 5. 11. follow —
22. mangle —
23. 7. prophet erred through —
Mic. 1. 11. prophecy to them of —
Job 15. 16. *drunketh* iniquity like
John 6. 54. *d.* my blood hath eter.
56. that *d.* my blood dwells in me
1 Cor. 11. 29. eateth and *d.* unworth.
Heb. 6. 7. earth which *d.* in rain
Eph. 5. 18. be not *drunk* with wine
Rev. 17. 2. *d.* with wine of fornication

Deut. 21. 20. glutton and *drunkard*
Prov. 23. 21. *d.* shall come to pov-
erty
Isa. 24. 20. earth shall reel like a *d.*
1 Cor. 5. 11. with railer and *d.* not
eat
Ps. 69. 12. *drunkards*, Isa. 28. 1, 3.
Joel 1. 5. Nah. 1. 10. 1 Cor. 6. 10.
Job 12. 25. stagger like a *drunken*
man, Ps. 107. 27. Jer. 23. 9. Isa. 19. 14.
Isa. 29. 9. *d.* not with wine, 51. 21.
Acts 2. 15. these are not *d.* as ye
suppose

1 Cor. 11. 21. one hungry another
is *d.*
1 Thes. 5. 7. they that be *d.* are *d.*
Deut. 29. 19. *drunkenness*, Eccl. 10.
17. Jer. 13. 13. Ezek. 23. 33. Luke
21. 34. Rom. 13. 13. Gal. 5. 21.

DROP, Deut. 33. 28. Judg. 5. 4.
Deut. 32. doctrine shall *d.* as rain
Ps. 65. 11. thy paths *d.* fatness, 12.
Prov. 5. 3. *d.* as honey-comb, S. of
S. 4. 11.

Isa. 40. 15. all nations are as a *d.* of
S. of S. 5. 5. my hands *dropped*
myrrh
2. locks with *drops* of the night
Luke 22. 44. sweat as it were great
d.

DROSS, Ps. 119. 119. Isa. 1. 25.
Ezek. 22. 18.

DROUGHT, Deut. 28. 24. 1 Kings
17. Hag. 1. 11.

DROWN, S. of S. 8. 7. 1 Tim. 6. 9.
R. V. Ex. 15. 4. sunk; Amos 8. 9. 5.
sink again; Heb. 11. 29. swallowed
up

DROWSINESS clothe, Prov. 23.
21.

DRY, Judg. 6. 37. 39. Job 13. 25.
Prov. 17. 1. Isa. 44. 3. & 56. 3. Jer.
4. 11. Ezek. 17. 24. & 37. 2. 4. Hos.
9. 14.

R. V. Lev. 2. 14; Isa. 5. 13. parched;
Joel 1. 12. Mark 11. 20. withered

DUE, Lev. 13. 13. Deut. 18. 3.
1 Chron. 15. 13. sought him not
after *d.*

1 Chron. 16. 29. give Lord glory *d.*
to his name, Ps. 29. 2. & 96. 8.
Prov. 3. 27. withhold not — whom
it is *d.*

Matt. 18. 34. should pay all that
was *d.*
Luke 23. 41. we received *d.* reward
Ps. 104. 27. meat in *due* season, 145.
15. Matt. 24. 45. Luke 12. 42.
Prov. 15. 23. a word spoken in —
Eccl. 10. 17. princes eat in — for
strength

Gal. 6. 9. in — we shall reap, if we
Deut. 32. 35. foot shall slide in *due*
time
Rom. 5. 6. in — Christ died for the
1 Cor. 15. 8. as one born out of —
1 Tim. 2. 6. to be testified in —
Tit. 1. 3. hath in — manifested
R. V. 1 Tim. 2. 6. its own; Tit. 1. 3.
his own

DULL of hearing, Matt. 13. 15.

DUMB, Hab. 2. 18. Mark 9. 17.
Ex. 4. 11. who maketh *d.* or deaf
Ps. 35. 13. I was as a *d.* man

Ps. 39. 2. I was *d.* with silence, 9.
Prov. 31. 8. open thy mouth for *d.*
Isa. 35. 6. tongue of *d.* to sing
53. 7. sheep before shearers is *d.*
R. V. Luke 1. 20. silent

DUMBNESS of Zacharias, Luke 1. 20.

DUNG of solemn feasts, Mal. 2. 3.
Phil. 3. 8. I count them but *d.* to
DURABLE riches and righteousness, Prov. 8. 18.

Isa. 23. 18. merchandise for *d.* clothing

DUST thou art, and to *d.*, Gen. 3. 19.
18. 7. who am but *d.* and ashes
Job 30. 19. I am become like *d.*
Ps. 22. 15. brought me into *d.* of
30. 9. shall the *d.* praise thee
108. 14. remembereth that we are *d.*
119. 25. soul cleaveth to the *d.*
Eccl. 12. 7. then shall *d.* retu. to *d.*
Matt. 10. 14. shake off *d.* of your
feet, Luke 10. 11. Acts 13. 51.
R. V. Lev. 14. 41. mortar

DUTY of marriage, Ex. 21. 10.

2 Chron. 8. 14. as the *d.* of every
day

Eccl. 12. 13. this is whole *d.* of man
Luke 17. 10. which was our *d.* to do
R. V. Rom. 15. 27. owe it to them

DWARFS not to minister, Lev. 21. 20.

DWELL in thy holy hill, Ps. 15. 1.
Ps. 23. 6. I will *d.* in the house of
84. 10. than to *d.* in the tents of
wickedness

120. 5. that I *d.* in tents of Kedar
133. 1. good for brethren to *d.* to-
gether

Isa. 33. 14. who shall *d.* with de-
vouring fire—*d.* with everlasting
burnings

16. he shall *d.* on high his place
Rom. 8. 9. Spirit of God *d.* in you,
11

2 Cor. 6. 16. I will *d.* in them, Ezek.
48. 7.

Col. 1. 9. in him shall all fulness *d.*
1 John 4. 13. that we *d.* in him

Rev. 21. 3. he will *d.* with them
John 6. 56. *dwell*eth in me, and I in

17. 0. Father that *d.* in me
14. he *d.* with and shall be in you

Acts 7. 48. *d.* not in temples, 17. 24.
Rom. 7. 17. sin that *d.* in me, 20.

18. in my flesh *d.* no good thing
6. 11. by his Spirit that *d.* in you

1 Cor. 3. 16. Spirit of God *d.* in you
Col. 2. 9. in him *d.* all fulness of

2 Tim. 1. 14. Holy Ghost who *d.* in
Jas. 4. 5. the Spirit which *d.* in

2 Pet. 3. 13. wherein *d.* righteous.
1 John 3. 17. how *d.* the love of God

4. 12. God *d.* in us, and his love is
16. *d.* in love, *d.* in God, and God

2 John 2. truth's sake which *d.* in
1 Tim. 6. 16. *dwell*ing in light

Heb. 11. 9. *d.* in tabernacles with
2 Pet. 2. 8. righteous man *d.* among

Ps. 67. 2. more than all *d.* of Jacob
94. 17. almost *dwell* in silence

John 1. 14. Word made flesh
Acts 13. 17. *d.* as strangers in it

2 Tim. 1. 5. faith *d.* first in grand-
mother

R. V. frequently in O. T., sit, so
journe

EAGLE stirreth up her nest, Deut.
32. 11.

Job 9. 26. as *e.* hasteth to the prey
Prov. 23. 5. fly away as *e.* towards

Jer. 49. 16. make nest as high as *e.*
Ezek. 17. 3. great *e.* with great
wings

Mic. 1. 16. enlarge thy bald, as *e.*
Rev. 12. 14. to woman given wings
of a great *e.*

Ex. 19. 4. bare you on *e.* wings
2 Sam. 1. 23. swifter than *eagles*

Ps. 103. 5. youth renewed like *e.*
Prov. 30. 17. young *e.* shall eat it
Isa. 40. 31. mount up with wings
as *e.*

Jer. 4. 13. horses swifter than *e.*
Matt. 24. 28. there *e.* be gathered
R. V. Lev. 11. 18; Deut. 14. 17. vultu-

EAR, Num. 14. 23. Ex. 9. 31.

Ex. 21. 6. bore his *e.*, Deut. 15. 17.
2 Kings 19. 16. bow down *e.*, Ps. 31. 2.

Neh. 1. 6. let thy *e.* be attentive, 11.
Job 12. 11. *e.* try words, 34. 3.

36. 10. openeth *e.* to discipline
Ps. 10. 17. cause thine *e.* to hear

Ps. 94. 9. planted the *e.* shall he not
Ps. 18. 15. *e.* of wise seek know.

Eccl. 1. 8. nor *e.* filled with hearing
Isa. 50. 4. awaketh my *e.* to hear

59. 1. neither is *e.* heavy
Jer. 6. 10. their *e.* is uncircumcised

Matt. 10. 27. what *e.* hear in the *e.*
1 Cor. 2. 9. eye seen nor *e.* heard

Rev. 2. 7. he that hath an *e.* let him
hear, 11. 17. 29. & 3. 6, 13, 22. & 13.

9. Matt. 11. 15. & 13. 9, 43.

Ex. 15. 26. *give ear*, Deut. 32. 1.
Judg. 5. 3. Ps. 5. 1. & 17. 1. & 39.

12. & 49. 1. & 54. 2. & 73. 1. & 80. 1.
& 84. 8. & 141. 1. Isa. 1. 2. 10. & 8. 9.

& 28. 23. & 32. 9. & 42. 23. Jer. 13.
15. Hos. 5. 1. Joel 1. 2. Ps. 55. 1. &
86. 6.

Ps. 17. 6. *incline ear*, 45. 10. & 71. 2.
& 88. 2. & 102. 2. & 116. 2. Isa. 37. 17.

Dan. 9. 18.

49. 1. — to a parable
78. 1. — to words of my mouth

Ps. 2. 2. — to wisdom
4. 20. — to my sayings

Isa. 55. 3. — and come unto me
Jer. 11. 8. *nor inclined their ear*, 17.

23. & 25. 4. & 35. 15.

Deut. 29. 4. Lord not given *ears* to
1 Sam. 3. 11. both *e.* shall tingle,

2 Kings 21. 12. Jer. 19. 3.
2 Sam. 22. 7. cry did enter in. his *e.*

Job 33. 16. open the *e.* of men
Ps. 34. 15. his *e.* are open to their

40. 6. my *e.* hast thou opened
44. 1. we have heard with our *e.*

Isa. 6. 10. make their *e.* heavy, lest
35. 5. *e.* of deaf shall be unstopped

Matt. 13. 15. their *e.* dull of hearing
Luke 9. 44. these sayings sink down

into your *e.*

2 Tim. 4. 4. turn away their *e.* from
2 Chron. 6. 40. *thine ears* be open to

Ps. 10. 17. cause *e.* to hear
130. 2. let — be attentive

Prov. 23. 12. apply — to words of
knowledge

Isa. 30. 21. — shall hear a word
Ezek. 3. 10. hear with —, 40. 4. & 44.

5.
Gen. 45. 6. *earing*, Ex. 34. 21.

1 Sam. 8. 12. *ear his ground*, Isa. 30.
24.

Ex. 9. 31. *in the ear*, Mark 4. 28.

Job 42. 11. gave *ear-ring* of gold
Prov. 25. 12. as an *e.* of gold so is

R. V. Gen. 24. 22. 47; 35. 4. & Ex. 32.
2. 3; Job 42. 11. ring, rings; Isa. 3.

20. amulets
EARLY, Gen. 19. 2. John 18. 23. &
20. 1.

Ps. 46. 5. God shall help her, and
that right *e.*

57. 8. will awake right *e.*, 108. 2.
63. 1. my God, *e.* will I seek thee

144. satisfy us *e.* with mercy
Prov. 1. 23. seek me *e.* and not find

8. 17. that seek me *e.* shall find me
Isa. 26. 9. with my spir. I seek thee

Jer. 7. 13. rising up *e.*, 25. & 11. 7.
& 25. 3. 4. & 26. 5. & 29. 19. & 32. 33. &
35. 14. 15. & 44. 4. 2 Chron. 36. 15.

Hos. 5. 15. in affliction will seek
me *e.*

Jas. 5. 7. receive *e.* and latter rain
R. V. Judg. 7. 3; Ps. 57. 8. right
early; 9. 14. in the morning; 101.

8. morning by morning; Ps. 1. 23;
8. 17. diligently; Hos. 5. 15. ear-
nestly; Mark 16. 2. early in the
morning; Acts 5. 21. about day-
break

EARNEST of Spirit given, 2 Cor.
1. 22. & 5. 5.

Eph. 1. 14. *e.* of your inheritance

Rom. 8. 19. *e.* expectation of the
2 Cor. 7. 7. told us of your *e.* desire

Heb. 2. 1. give the more *e.* heed
Job 7. 2. servant *earnestly* desireth
the shadow

Jer. 11. 7. I *e.* protested to your
fathers

31. 20. I do *e.* remember him still
Mic. 7. 3. do evil with both hands *e.*

Luke 22. 44. in an agony, prayed
more *e.*

1 Cor. 12. 31. covet *e.* the best gifts
2 Cor. 5. 2. in this we groan *e.*

Jas. 5. 17. prayed *e.* it might not
Jude 3. *e.* contend for the faith

R. V. Mic. 7. 3. diligently; Luke
22. 56; Acts 23. 1. steadfastly; Acts

3. 12. fasten your eyes; Jas. 5. 17.
fervently

EARNETH wages, Hag. 1. 6.

EARTH was corrupt, Gen. 6. 11,
12.

Gen. 6. 13. *e.* is filled with violence
11. 1. whole *e.* of one language

41. 47. *e.* brought forth by hand-
fuls

Ex. 9. 29. *e.* is the Lord's, Deut. 10.
14. Ps. 24. 1. 1 Cor. 10. 26, 27, 28.

Num. 16. 32. *e.* opened her mouth,
26. 10. Deut. 11. 6. Ps. 106. 17.

Deut. 28. 23. *e.* under thee be iron
32. 1. O *e.* hear the words of my
mouth

Judg. 5. 4. *e.* trembleth and heav-
en

1 Sam. 2. 8. pillars of *e.* are Lord's
2 Sam. 22. 8. *e.* shook and trembled

1 Chron. 16. 31. let *e.* rejoice, Ps.
96. 11.

Job 9. 6. shakes *e.* out of her place
24. *e.* is given into hand of wicked

11. 9. longer than *e.* broader than
16. 18. O *e.* cover not my blood

26. 7. hangeth *e.* upon nothing
28. 5. out of *e.* cometh bread and

38. 4. I laid the foundations of *e.*
Ps. 33. 5. *e.* is full of the goodness of

65. 9. visitest *e.* and waterest it
67. 6. *e.* shall yield her increase,
85. 12.

72. 19. let the whole *e.* be filled
75. 3. *e.* and inhabitants dissolved, Isa.
24. 19.

78. 69. like *e.* established for ever
97. 4. *e.* saw and trembled

104. 24. *e.* is full of thy riches, 13.
104. 7. tremble, O *e.* at presence of

115. 16. *e.* given to children of men
119. 64. *e.* is full of thy mercy

139. 15. in lowest parts of the *e.*
Prov. 25. 3. *e.* for depth is un-
searchable

Isa. 6. 3. whole *e.* is full of his glory
11. 9. *e.* full of the knowledge of

24. 1. Lord maketh the *e.* empty
4. *e.* mourneth and fadeth, 33. 9.

5. *e.* is defiled under inhabitants
19. *e.* utterly broken down and

20. *e.* shall reel and stagger like *e.*
26. 19. *e.* shall cast out her dead

Jer. 22. 29. O *e. e. e.* hear the word
Ezek. 34. 27. the *e.* shall yield her

43. 2. the whole *e.* shined with his
Hos. 2. 22. *e.* shall hear the corn

Hab. 3. 3. *e.* was full of his praise
Matt. 13. 5. stony ground had not
much *e.*

John 3. 31. that is of *e.* earthly
Heb. 6. 7. *e.* which drinketh in rain

Rev. 12. 16. *e.* opened and swal-
lowed

Ps. 67. 2. way known upon *earth*
73. 25. none — I desire besides thee

Eccl. 5. 2. God is in heaven and
thou —

7. 20. there is not a just man —

- Luke 5. 24. the Son of man hath power—
Col. 3. 5. mortify your members—
Lev. 6. 28. *earthen*, Jer. 19. 1. & 32. 14. Lam. 4. 2. 2 Cor. 4. 7.
John 3. 12. *31. earthly*, 2 Cor. 5. 1. Phil. 3. 19. Jas. 3. 15.
1 Cor. 15. 47, 48, 49. *earthly*
1 Kings 19. 11, 12. *earthquake*, Isa. 29. 6. Amos 1. 1. Zech. 14. 5. Matt. 24. 7, 27, 54. & 28. 2. Acts 16. 26.
Rev. 6. 12. a great *e.*, 8. 5. & 11. 19. & 16. 18.
R. V. very frequently in O. T. land; John 3. 31. of the earth
EASE, Job 12. 5. & 16. 12. & 21. 23. Ps. 25. 13. & 123. 4. Deut. 28. 65. Isa. 32. 9. 11. Jer. 46. 27. & 48. 11. Ezek. 23. 42. Amos 6. 1. Zech. 1. 15. Isa. 1. 24. I will *e.* me of mine adversaries
Luke 12. 19. take thine *e.* be merry
Matt. 11. 30. my yoke is *easy*, and burden light
Prov. 14. 6. knowledge is *e.* to him 1 Cor. 14. 9. words *e.* to be understood. Jas. 3. 17. gentile, *e.* to be entertained
Matt. 9. 5. *easier*, 19. 24. Luke 16. 17. 1 Cor. 13. 5. charity is not *easily* provoked
Heb. 1. 1. sin—doth so *e.* beset us R. V. Deut. 23. 13. sitteth down; 2 Chron. 10. 9. make
EAST, Gen. 28. 14. & 28. 1. Matt. 2. 1. 2. Ps. 75. 6. & 103. 12. Isa. 43. 5. bring thy seed from *e.* Matt. 8. 11. many shall come from *e.* Rev. 16. 12. way of kings of the *e.* may
Gen. 41. 6. *east wind*, Ex. 14. 21. Job 27. 21. Ps. 48. 7. Isa. 27. 8. Hos. 12. 1. & 13. 15. Hab. 1. 9.
R. V. Jer. 19. 2. Harsith; Rev. 7. 2. 16. 12. sunrising; Gen. 2. 14. in front; Num. 3. 38. toward the sunrising
EAT, Gen. 3. 5, 6, 12, 13. & 18. 8. & 19. 3.
Gen. 2. 16, 17. of every tree freely *e.* 3. 14. dust shalt thou *e.* all the 17. in sorrow thou shalt *e.* of it Neh. 8. 10. *e.* the fat, drink the sweet Ps. 22. 26. the meek shall *e.* and 53. 4. eat up my people as bread, 14. 4.
78. 25. man did *e.* angels' food 29. they did *e.* and were filled
Prov. 1. 31. *e.* fruit of their own way S. of S. 5. 1. *e.* O friends; drink, yea Isa. 1. 19. if obedient ye shall *e.* 3. 10. shall *e.* fruit of doings 55. 1. buy and *e.* yea, come buy 2. *e.* that which is good, and let 65. 13. my servants shall *e.* but ye Dan. 4. 33. did *e.* grass as an ox Hos. 4. 10. shall *e.* and not have enough, Hag. 1. 6. Mic. 6. 14. Mic. 3. 3. *e.* flesh of my people Matt. 6. 25. what shall we *e.* and 26. take *e.* this is my body, Mark 14. 22. 1 Cor. 11. 24, 26, 28.
Luke 10. 8. *e.* such things as are set 15. 23. let us *e.* and be merry 17. 27. they did *e.* they drank, 28. John 6. 26. because ye did *e.* of 53. except ye *e.* flesh of Son of man Acts 2. 46. did *e.*—with gladness 1 Cor. 5. 11. with such, no, not to *e.* 31. whether ye *e.* or drink, do all 2 Thes. 3. 10. if not work neither *e.* 2 Tim. 2. 17. *e.* as doth a canker Jas. 5. 3. *e.* your flesh as fire Rev. 17. 16. shall *e.* her flesh, and Ps. 69. 9. the zeal of thy house hath eaten me up, John 2. 17. Ps. 119. 139. Prov. 9. 17. bread *e.* in secret is S. of S. 5. 1. *e.* my honeycomb with Hos. 10. 13. having *e.* fruit of lies Luke 13. 26. *e.* and drunk in thy Acts 12. 23. Herod was *e.* of worms Judg. 14. 14. out of *eater* came meat Isa. 56. 10. give bread to *e.* and seed Nah. 3. 12. fall into mouth of *e.*
- Ecc. 4. 5. *eaten* his own flesh
Matt. 9. 11. why *e.* your master with publicans and sinners, Luke 15. 2. John 6. 54. whoso *e.* my flesh 57. he that *e.* me shall live by me 58. he that *e.* this bread shall live Rom. 14. 6. he that *e.* to the Lord 20. evil for that man who *e.* with offence
1 Cor. 11. 29. *e.* and drinketh unworthily, *e.* and drinketh damnation, 27.
Matt. 11. 18. John came neither *eating* nor drinking, Luke 7. 33. 19. Son of man came *e.* 27. 25. were *e.* and drinking, Luke 14. 35.
Matt. 26. 26. as they were *e.* Jesus 1 Cor. 8. 4. concerning *e.* of those **EDIFY**, or build up, Rom. 14. 19. 1 Thes. 5. 11. 1 Cor. 8. 1. & 10. 23. & 14. 17. Acts 9. 31.
Rom. 15. 2. please neighbor to *edification*
1 Cor. 14. 3. speak unto men to *e.* 1 Cor. 14. 12. excel to *edifying* of church
26. let all things be done to *e.*, 5. 17. 2 Cor. 12. 19. we do all for your *e.* Eph. 4. 29. but what is good to the use of *e.*
1 Tim. 4. 1. minister questions rather than *e.*
R. V. 1 Thes. 5. 11. build each . . up; Eph. 4. 12. 4. 16. building up; 1 Tim. 4. 2. a dispensation of God; Rom. 15. 2. unto *edifying*; 2 Cor. 10. 8; 13. 10. building up
EFFECT, 2 Chron. 34. 22. Ezek. 12. 23.
Isa. 32. 17. *e.* of righteousness quietness
Matt. 15. 6. commandment of God of none effect
Mark 7. 13. making work of God—Rom. 3. 3. make faith of God— 9. 6. not as though word hath— 1 Cor. 1. 17. lest cross of Christ— Gal. 5. 4. Christ is become—to you 1 Cor. 16. 9. door and *effectual* is opened
2 Cor. 1. 6. which is *e.* in enduring Phil. 3. 7. *e.* working of his power Eph. 6. 1. faith may become *e.* Jas. 5. 16. *e.* fervent prayer of the righteous
Gal. 2. 8. *effectually*, 1 Thes. 2. 13. R. V. Num. 30. 8; Matt. 15. 6; Mark 7. 13; 1 Cor. 1. 17. void; Rom. 9. 6. come to nought; Gal. 5. 4. severed from Christ; Jer. 48. 30. have wrought nothing; 2 Cor. 1. 6. worketh patient; Eph. 3. 7. according to; 4. 16. working in due measure; Jas. 5. 16. supplication; Gal. 2. 8. for; 1 Thes. 2. 13—
EFFEMINATE, 1 Cor. 6. 9.
EGG, Deut. 22. 6. Job 6. 6. & 39. 14. Isa. 10. 14. & 59. 5. Jer. 17. 11. Luke 11. 12.
ELDER, Gen. 10. 21. 2 John 1. 3 John 1.
Gen. 25. 23. *e.* shall serve younger, Rom. 9. 12.
1 Tim. 5. 1. rebuke not an *e.* but 2. entreat *e.* women as mothers 1 Pet. 5. 1. *elders*, I who am an *e.* 5. younger submit yourselves to *e.* Deut. 32. 7. ask *e.* they will tell thee Ezra 10. 8. according to counsel of *e.* Joel 2. 16. assemble *e.*, Ps. 107. 32. Acts 14. 23. ordain *e.* in every 15. 23. *e.* and brethren send greeting, 6.
1 Tim. 5. 17. *e.* rule well, counted worthy
Tit. 1. 5. ordain *e.* in every church Heb. 11. 2. *e.* obtained good report Rev. 4. 4. four and twenty *e.* sitting, 10. & 5. 6, 8, 11, 14. & 11. 16. & 19. 4. & 7. 11, 13. & 14. 3.
R. V. Joel 1. 14; 2. 16. old men; Matt. 26. 59—
ELECT, chosen, choice one
- Isa. 42. 1. *e.* in whom my soul delighteth
45. 4. for Israel my *e.* I have called 65. 9. my *e.* shall inherit it 22. my *e.* shall long enjoy work Matt. 24. 22. for *e.* sake the days are shortened
24. if possible deceive very *e.* 31. gather together his *e.* from the Luke 18. 7. God avenge his own *e.* Rom. 8. 33. to charge of God's *e.* 1 Tim. 5. 21. charge thee before the *e.* angels
2 Tim. 2. 10. endure all things for *e.* Tit. 1. 1. according to the faith of God's *e.*
1 Pet. 1. 2. *e.* according to the fore. 2. 6. corner stone, *e.* precious 2 John 1. *e.* lady
13. *e.* sister
1 Pet. 5. 13. church *elected* with you Rom. 9. 11. purpose of God according to *election*
11. 5. remnant according to the *e.* of grace
7. *e.* hath obtained it, and rest blinded
28. touching the *e.* they are beloved
1 Thes. 1. 4. knowing your *e.* of God 2 Pet. 1. 10. make calling and *e.* sure R. V. Isa. 42. 1; 45. 4; 65. 9, 22. my chosen
ELEMENTS, Gal. 4. 3, 9. 2 Pet. 3. 10, 12.
R. V. Gal. 4. 3, 9. rudiments
ELOQUENT, Ex. 4. 10. Isa. 3. 3. Acts 18. 24.
R. V. Isa. 3. 3. skilful; Acts 18. 24. learned
EMBALMING, of Jacob, Gen. 50. 2. of Joseph, Gen. 50. 26. of Christ, John 19. 39.
EMPTY, Gen. 31. 42. & 37. 24. & 41. 27. Ex. 23. 15. none shall appear before me *e.*, 34. 20. Deut. 16. 16. Deut. 15. 13. not let him go away *e.* Judg. 7. 16. with *e.* pitchers and lamps
2 Sam. 1. 22. sword of Saul returned not *e.*
Hos. 10. 1. Israel is an *e.* vine Luke 1. 53. rich hath been *e.* away Isa. 34. 11. stones of *emptiness* R. V. Hos. 10. 1. luxuriant
EMULATION, Rom. 11. 14. Gal. 5. 20.
END of all flesh is come, Gen. 6. 13. Deut. 32. 20. see what their *e.* shall Ps. 37. 37. *e.* of that man is peace 39. 4. make me to know my *e.* Prov. 5. 4. her *e.* is bitter as worm. 14. 12. *e.* thereof are ways of death Eccl. 4. 8. no *e.* of all his labor 7. 2. that is the *e.* of all men Isa. 9. 7. of his government shall be no *e.*
Jer. 5. 31. what will ye do in the *e.* thereof
29. 11. to give an expected *e.* Lam. 4. 18. our *e.* is come, our *e.* is near, Ezek. 7. 2, 6. Amos 8. 2. Ezek. 21. 25. when iniquity shall have an *e.*
Dan. 12. 8. what shall be the *e.* of these 13. go thy way till the *e.* be Hab. 2. 3. at the *e.* it shall speak Matt. 13. 39. harvest is *e.* of world 24. 6. but *e.* is not yet, Luke 21. 9. Rom. 6. 21. *e.* of those things is death
10. 4. Christ is *e.* of law for righteousness
Rom. 14. 9. to this *e.* Christ both 1 Tim. 1. 5. *e.* of commandment is Heb. 6. 8. whose *e.* is to be burned 16. oath—make an *e.* of all strife 13. 7. considering *e.* of their Jas. 5. 11. see the *e.* of the Lord 1 Pet. 1. 9. receiving the *e.* of your 4. 7. *e.* of all things is at hand Rev. 21. 6. beginning and *e.*, 22. 13. & 1. 8. 1 Sam. 3. 12.

Jer. 4. 27. *make a full end*, 5. 10. 18. & 30. 11. Ezek. 11. 13.
 Num. 23. 10. *last end*, Jer. 12. 4. Lam. 1. 9. & 4. 18. Dan. 8. 19. & 9. 24.
 Deut. 8. 16. *latter end*, 32. 29. Job 42. 12. Prov. 19. 20. 2 Pet. 2. 20.
 Ps. 119. 33. *unto the end*, Dan. 6. 26. Matt. 24. 13. & 28. 20. John 13. 1. 1 Cor. 1. 8. Heb. 3. 6. 14. & 6. 11. Rev. 2. 26.
 1 Tim. 1. 4. *endless*, Heb. 7. 16.
 Ps. 22. 27. all the *ends* of the world 65. 5. confidence of all *e.* of earth 67. 7. all *e.* of earth shall fear him Prov. 17. 24. eyes of fool in *e.* of Isa. 45. 22. be ye saved, all *e.* of the 52. 10. all *e.* of the earth shall see Zech. 9. 10. his dominion to *e.* of Acts 13. 47. for salvation to *e.* of 1 Cor. 10. 11. on whom *e.* of world R. V. Josh. 15. 8. 18. 15. Isa. 13. 5. Acts 13. 47. uttermost part; Dan. 12. 8. Heb. 13. 7. issue; Luke 22. 37. hath fulfilment; Matt. 28. 1. now late on; 1 Pet. 1. 13. perfectly on; 2 Pet. 2. 20. last state, *e.* become; Gen. 2. 2; Deut. 31. 30; 1 Kings 7. 51. finisheth; Ezek. 4. 8. accomplished; Luke 4. 2. 13. Acts 21. 2. completed; John 13. 2.
ENDOWED, Gen. 30. 20. 2 Chron. 2. 12. 13. Luke 24. 49. Jas. 3. 13.
ENDURE, Job 8. 15. & 31. 23.
 Gen. 33. 14. as children are able to *e.*
 Ps. 30. 5. weeping may *e.* for a night 132. 26. they perish, but thou shalt *e.*
 Prov. 27. 24. doth crown *e.* to Ezek. 22. 14. can thy heart *e.* or Mark 4. 17. no root, and *e.* but for 13. 13. that shall *e.* unto end shall 2 Tim. 2. 3. *e.* hardness as a soldier 10. *e.* all things for elect's sakes 4. 5. watch thou, *e.* afflictions, do Heb. 12. 7. if ye *e.* chastening Jas. 5. 11. we count happy who *e.* Ps. 81. 15. should have *endured* for ever Rom. 9. 22. *e.* with much long suffering 2 Tim. 3. 11. what persecutions I *e.* Heb. 6. 15. had patiently *e.* he obtained 10. 32. ye *e.* a great fight of affliction 12. 2. *e.* cross 3. *e.* contradiction Ps. 30. 5. his anger *endureth* but a 52. 1. the goodness of God *e.* continually 100. 5. his truth *e.* to all generations Matt. 10. 22. that *e.* to end, shall be saved, 24. 13. Mark 13. 13. John 6. 27. meat which *e.* unto life 1 Cor. 13. 7. charity *e.* all things Jas. 1. 12. blessed that *e.* temptation Ps. 9. 7. *endure* for ever, the Lord, 102. 12. 26. & 104. 31. his name, Ps. 72. 17. his seed, 89. 29. 1 Chron. 16. 34. 41. *endureth* for ever, his mercy, 2 Chron. 5. 13. A. 7. 3. 6. & 20. 21. Ezra 3. 11. Ps. 106. 1. & 107. 1. & 118. 1. 2. 3. 4. 29. & 136. 1. 26. & 138. 8. Jer. 33. 11.
 Ps. 111. 3. his righteousness—, 112. 39. 10. his praise— 117. 2. truth of the Lord— 119. 160. every one of thy judgments— 115. 13. thy name— 1 Pet. 1. 25. word of Lord— Ps. 19. 9. fear of Lord *enduring* for ever Heb. 10. 34. In heaven *e.* substance R. V. Gen. 33. 14. according to the pace; Job 31. 23. do nothing; Ps. 9. 7. sitheth; 30. 5. tarry; John 6. 27; 1 Pet. 1. 25. abideth; Heb. 10. 34. abiding
ENEMY, Ex. 15. 6, 9. Ps. 7. 5.

Ex. 23. 22. I will be an *e.* unto thine enemies Deut. 32. 27. I feared wrath of the *e.* 1 Sam. 24. 19. find his *e.* will he let Job 33. 10. counteth me for his *e.* Ps. 7. 5. let *e.* persecute my soul & 2. mightest still the *e.* and Prov. 27. 6. kisses of *e.* are deceitful Isa. 63. 10. he turned to be their *e.* 1 Cor. 15. 26. the last *e.* destroyed Gal. 4. 16. am I become your *e.* 2 Thes. 3. 15. count him not as *e.* Jas. 4. 4. friend of world, *e.* of God 1 Kings 21. 20. *mine enemy*, Ps. 7. 4. Mic. 7. 8. 10. Job 16. 9. Lam. 2. 22. Ex. 23. 4. *thy enemy*, Prov. 25. 21. Rom. 12. 20. Matt. 5. 43.
 Mic. 7. 6. man's *enemies* are men of Rom. 5. 10. If when *e.* we were reconciled 1 Cor. 15. 25. put all *e.* under his feet Phil. 3. 18. *e.* to the cross of Christ Col. 1. 21. *e.* in your minds by wicked Gen. 22. 17. *his enemies*, Ps. 68. 1. 21. & 112. 8. & 132. 16. Prov. 16. 7. Isa. 59. 18. & 66. 6. Heb. 10. 13. Deut. 32. 41. *my enemies*, Ps. 18. 17. 48. & 23. 5. & 119. 98. & 139. 22. & 144. 12. Isa. 1. 24. Luke 19. 27. Deut. 32. 31. *our enemies*, Luke 1. 71. 74. Ex. 23. 22. *thy enemies*, Num. 10. 35. Deut. 28. 48. 53. 55. 57. & 33. 29. Judg. 5. 31. Ps. 21. 8. & 92. 9. & 110. Matt. 22. 44. Heb. 1. 13. Gen. 3. 15. I will put *enmity* between Rom. 8. 7. carnal mind is *e.* against God Eph. 2. 15. abolished *e.* 16. slain *e.* R. V. Very frequently in O. T., especially in Ps., adversary
ENGAGETH his heart, Jer. 30. 21.
ENJOIN, Phil. 8. Esth. 9. 31. Job 36. 23. Heb. 9. 20. R. V. Heb. 9. 20. commanded to you ward
ENJOY, Num. 36. 8. Deut. 28. 41. Lev. 26. 34. land *e.* her sabbaths, 43. Acts 24. 2. we *e.* great quietness 1 Tim. 6. 17. giveth richly all things to *e.* Heb. 11. 25. *e.* pleasures of sin for R. V. Num. 36. 8; Josh. 1. 15. possess
ENLARGE, Ex. 34. 24. Mic. 1. 16. Gen. 9. 27. God shall *e.* Japheth Deut. 33. 20. blessed be he that *enlargeth* Gad 2 Sam. 22. 37. *enlarged* steps, Ps. 18. 36. Ps. 4. 1. *e.* me when in distress 25. 17. troubles of my heart are *e.* 119. 32. when thou shalt *e.* my Isa. 54. 1. hell hath *e.* herself 54. 2. *e.* the place of thy tent Hab. 2. 5. *e.* his desires as hell 2 Cor. 4. 11. our heart is *e.* 13. Esth. 4. 14. *enlargement* R. V. Ps. 4. 1. set me at large; 2 Cor. 10. 15. magnified in
ENLIGHTEN darkness, Ps. 18. 28. Eph. 1. 18. understanding being *enlightened* Ps. 19. 8. commandment is pure, *enlightening* the eyes Heb. 6. 4. impossible for those once *e.* R. V. Ps. 18. 28. lighten
ENMITY between God and man. Rom. 8. 7. Jas. 4. 4. how abolished, Eph. 2. 15. Col. 1. 20.
ENOUGH, I have, Gen. 33. 9. 11. Gen. 45. 28. it is *e.* Joseph is alive Ex. 36. 5. bring more than *e.* 1 Kings 19. 4. it is *e.* take away Prov. 30. 15. 16. say not, it is *e.*

Hos. 4. 10. eat, and not *e.*, Hag. 1. 6. Matt. 10. 25. it is *e.* for disciple Mark 14. 41. it is *e.*, the hour is Luke 15. 17. bread *e.* and to spare R. V. Ex. 2. 19—
ENQUIRE after iniquity, Job 10. 6. Ps. 27. 4. to *e.* in his temple 78. 34. returned and *e.* early after Gen. 4. 9. Eccl. 7. 10. thou dost not *e.* wisely Isa. 21. 12. if ye will *e.* *e.* ye Ezek. 36. 37. this I will be *enquired* of by the house of Israel Zeph. 1. 6. have not *e.* for him Matt. 2. 7. Herod *e.* of them diligently Judg. 20. 27. *enquired* of the Lord, 1 Sam. 23. 2. 4. & 30. 8. 2 Sam. 2. 1. & 5. 19. 23. & 21. 1. Jer. 21. 2. Prov. 20. 25. after vows make *enquiry* R. V. Almost always changed to inquire; Matt. 27. 16. learned; 1 Pet. 1. 16. sought
ENRICHED, 1 Cor. 1. 5. 2 Cor. 9. 11. Ps. 65. 9. thou greatly *e.* it with
ENSAMPLE, 1 Cor. 10. 11. Phil. 3. 17. 1 Thes. 1. 7. 2 Thes. 3. 9. 1 Pet. 5. 3. 2 Pet. 2. 6.
 R. V. 1 Cor. 10. 11. by way of example; 2 Pet. 2. 6. example
ENSIGN, Isa. 5. 26. Zech. 9. 16. Isa. 11. 10. stand for *e.* to people, 12. Ps. 74. 4. set up their *e.* for signs R. V. Zech. 9. 16. on high
ENTER, Gen. 12. 11. Num. 4. 23. Judg. 18. 9. Dan. 11. 17. 40. 41. Job 22. 4. will he *e.* into judg. Ps. 100. 4. *e.* into his gates with Isa. 2. 10. *e.* into rock and hide 28. 2. open, righteous nation may *e.* 20. *e.* into thy chambers, and shut 57. 2. he shall *e.* into peace Matt. 5. 20. in no case *e.* into the 6. 6. when thou prayest, *e.* closet 7. 13. *e.* at strait gate, Luke 13. 24. 21. shall *e.* into kingdom of heaven 18. 8. better to *e.* into life, halt 19. 23. rich man hardly *e.* into 24. than for rich man to *e.* into the kingdom of heaven, Mark 10. 25. Luke 18. 25. 25. 21. *e.* thou into joy of Lord Mark 14. 38. watch and pray, lest ye *e.* into temptation, Luke 22. 46. Luke 13. 24. seek to *e.* but not able 24. 26. suffered and *e.* into his glory John 3. 4. can he *e.* the second time 5. he cannot *e.* into the kingdom Acts 14. 22. through much tribulation *e.* kingdom of God. Heb. 3. 8. believed, do *e.* into rest Rev. 15. 3. no man able to *e.* into temple 21. 27. *e.* into it, any thing defileth Rev. 22. 14. *e.* through gates into Ps. 143. 2. *enter* not into judgment Prov. 4. 14. *e.* not into path of 23. 10. *e.* not into the fields of the Matt. 26. 41. that ye *e.* not into temptation Ps. 119. 130. *entrance*, 2 Pet. 1. 11. Luke 11. 52. ye *entered* not yourself John 4. 38. *e.* into their labors 10. 1. that *e.* not by door, but Rom. 5. 12. sin *e.* into the world Heb. 4. 6. *e.* not in because of unbelief 10. that is *e.* into his rest, he ceased Matt. 23. 13. *entering*, Luke 11. 52. Mark 4. 19. & 7. 15. 1 Thes. 1. 9. Heb. 4. 1. R. V. Mark 5. 40; 7. 18. goeth. The same change is frequent in O. T. Ex. 35. 15. door; 2 Chron. 18. 9; 23. 13. entrance; Mark 7. 15. going; Acts 27. 2. embarking; Num. 24. 8; 1 Chron. 4. 39; 1 Thes. 2. 1. entering; 2 Chron. 12. 10. door; Ps. 119. 130. opening

ENTERTAIN strangers, Heb. 13. 2.

R. V. Show love unto

ENVICE, Ex. 20. 16. Deut. 13. 6. 2 Chron. 13. 19, 20, 21. Prov. 1. 10. Job 31. 27. *envied*, Jas. 1. 14.

1 Cor. 2. 4. *envying words*, Col. 2. 4. R. V. 1 Cor. 2. 4. *persuasive*; Col. 2. 4. *persuasiveness of*

ENVY slayeth silly one, Job 5. 2. Prov. 3. 31. *e. not the oppressor*

14. 30. *e. is the rottenness of bones* 23. 17. let not thy heart *e. sluners*

Ecc. 9. 6. their *e. is perished* Isa. 11. 13. *e. of Ephraim shall depart*, not *e. Judah*

Ezek. 36. 11. do according to thine *e.* Matt. 27. 18. for *e. they delivered*

Acts 7. 9. moved with *e.* 17. 5. 13. 45. Jews filled with *e. spake*

Phil. 1. 15. preach Christ of *e.* 1 Tim. 6. 4. whereof cometh *e.*

Jas. 4. 5. spirit in us lusteth to *e.* 1 Pet. 2. 1. laying aside all *e.*

Gen. 26. 14. Philistines *envied* him 30. 1. Rachel *e. her sister*

Ps. 106. 16. they *e. Moses in camp* Ecc. 4. 4. man is *e. of his neigh.*

Num. 11. 29. *enviest* thou for my sake 1 Cor. 13. 4. *charity envieth* not

Rom. 13. 13. not in strife and *envying* 1 Cor. 3. 3. there is among you *e.*

2 Cor. 12. 20. debates, *e. wraths* Gal. 5. 26. *e. one another*

Jas. 1. 4. ye have bitter *e. and* Gal. 5. 21. *envyings*, murders

Ps. 37. 1. *envious*, 73. 3. Prov. 24. 1, 19.

R. V. Isa. 26. 11. see thy zeal for the people; Job 5. 2; Prov. 27. 4; Acts 7. 9; 13. 45; 17. 5. jealousy; Rom. 13. 13; 1 Cor. 3. 3; 2 Cor. 12. 20; Jas. 3. 14, 16. jealousy

EPHOD, Ex. 39. 2. Judg. 8. 27. & 17. 5. 1 Sam. 2. 18. & 21. 9. & 23. 9. & 30. 7. 2 Sam. 6. 14. Hos. 3. 4.

EPistle, Acts 15. 30. & 23. 33. Rom. 16. 22. 1 Cor. 5. 9. 2 Cor. 7. 8. Col. 4. 16. 1 Thes. 5. 27. 2 Thes. 2. 15. & 3. 14, 17. 2 Pet. 3. 1.

2 Cor. 3. 2. *e. written in our hearts* 3. ye are declared the *e. of Christ*

1. *epistles*, 2 Pet. 3. 16. R. V. Acts 23. 33. letter

EQUAL, Job 28. 17, 19. Ps. 17. 2. & 55. 13. Prov. 26. 7. Lam. 2. 13.

Isa. 40. 25. to whom shall I be *e.* 46. 5. to whom will ye make me *e.*

Ezek. 18. 25. way of Lord is not *e.* 29. & 33. 17. their way is not *e.*

Matt. 20. 12. made them *e. to us* Luke 20. 36. *e. to the angels*

John 5. 18. making himself *e. with* Rev. 21. 16. length, breadth, and height *e.*

Gal. 3. 14. *equals*, Ps. 55. 13. 2 Cor. 8. 14. *equality*

Ps. 99. 4. dost establish *equality* Prov. 1. 3. receive instruction of *e.*

17. 26. to strike princes for *e.* Ecc. 2. 21. whose labor is in *e.*

Isa. 11. 4. reprove with *e. for* 59. 14. truth is fallen, and *e. can.*

Mic. 3. 9. that pervert all *e.* Mal. 2. 6. walked with me in *e.*

R. V. Ps. 17. 2. *equality*; Prov. 26. 7. hang loose; Gal. 1. 14. of mine own age

ERR, 2 Chron. 33. 9. Isa. 19. 14. Ps. 95. 10. *e. heart*, Heb. 3. 10.

Jas. 1. 16. do not *e. my brethren* 5. 19. if any of you *e. from truth*

Num. 15. 22. if ye have *erred* 1 Sam. 28. 21. I have *e. exceedingly*

Job 6. 24. understand wherein I have *e.*

13. 4. *e. be it that I have e., my error* Ps. 119. 110. yet I *e. not from*

Isa. 28. 7. have *e. through wine* 29. 24. they that *e. in spirit*

1 Tim. 6. 10. have *e. from the faith* 21. *e. concerning faith*, 2 Tim. 2. 18.

Prov. 10. 17. *ereth*, Ezek. 45. 20. 2 Sam. 6. 7. *error*, Job 19. 4. Ecc. 5. 6. & 10. 5. Dan. 6. 4.

Isa. 32. 6. will utter *e. against* Lord Jer. 10. 15. vanity work of *e.*, 51. 18.

Dan. 6. 4. neither was there any *e. or fault* found

Matt. 27. 64. last *e. be worse than* the first

Rom. 1. 27. recompense of their *e.* Jas. 5. 20. sinner from *e. of* his

2 Pet. 2. 18. them who live in *e.* 1 John 4. 6. know we the spirit of *e.*

Jude 11. after the *e. of* Balaam Ps. 19. 12. who can under. his *errors*

Heb. 9. 7. for the *e. of* the people R. V. 1 Tim. 6. 10. been led astray;

Jer. 1. 16. be not deceived; Jer. 10. 15; 51. 18. delusion

ERRAND, Judg. 3. 19. 2 Kings 9. 5. **ESCAPE**, Gen. 19. 17, 22. & 32. 8.

Ezra 9. 8. leave a remnant to *e.* Eccl. 4. 13. think not that thou shalt *e.*

Job 11. 20. but the wicked shall not *e.*

Ps. 56. 7. shall they *e. by* Iniquity 71. 2. deliver me and cause me to *e.*

141. 10. let wicked fall whilst I *e.* Prov. 19. 5. he that speaks lies shall not *e.*

Ecc. 7. 26. pleaseth God, shall *e. her*

Isa. 20. 6. we flee — how shall we *e.* Jer. 11. 11. evil — not be able to *e.*

Ezek. 17. 15. shall *e. that* doeth Matt. 27. 33. how can ye *e. damna.*

Luke 17. 36. accounted worthy to *e.* Rom. 2. 3. *e. the judgment of* God

1 Cor. 10. 13. with temptation make a way to *e.*

1 Thes. 5. 3. destruction they shall not *e.*

Heb. 2. 3. how shall we *e. if* neglect 12. 25. much more shall not we *e.*

Ezra 9. 15. we remain yet *escaped* Job 1. 15, 16, 17, 19. I only am *e. to* Ps. 124. 7. soul is *e. we are e.*

Isa. 45. 20. ye are *e. of* the nations John 10. 39. he *e. out of* their hands

Heb. 12. 25. if they *e. not* who refused

2 Pet. 4. 2. *e. corruption of* the world 2. 18. those that were clean *e.*

20. have *e. pollutions of* the world **ESCHREW** evil, Job 1. 8. & 2. 3.

1 Pet. 3. 11. R. V. 1 Pet. 3. 11. turn away from *e.*

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Ps. 7. 9. but *e. the* just, 48. 8. 89. 2. faithfulness shalt *e. in* heav.

4. thy seed will I *e. for* ever 99. 4. dost *e. equity*, execute

119. 35. *e. thy word* to servant Prov. 15. 25. he will *e. border of*

Isa. 9. 7. to *e. with* judgment and 49. 8. give thee for a covenant to *e.*

62. 7. no rest till he *e. Jerusalem* Ezek. 16. 60. I will *e. an* everlasting

Rom. 3. 31. yea, we *e. the* law 10. 3. going about to *e. their* own

1 Thes. 3. 13. may *e. your* hearts 2 Thes. 2. 17. *e. you* in every good

3. 3. Lord shall *e. and* keep you Jas. 5. 8. patient; *e. your* hearts

1 Pet. 5. 10. God of all grace *e. you* Gen. 41. 32. thing is *established*

Ex. 6. 4. have *e. my* covenant with 15. 17. which thy hands have *e.*

Ps. 40. 2. on rock he *e. my* goings 78. 5. he *e. a* testimony in Jacob

93. 2. thy throne is *e. of* old 112. 8. his heart is *e. trusting*

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Prov. 3. 19. Lord hath *e. the* heav. 4. 26. let all thy ways be *e.*

12. 3. man shall not be *e. by* wickedness 16. 12. throne is *e. by* righteous.

30. 4. *e. all* the ends of the earth Isa. 7. 9. if believe not, shall *e.*

18. 5. in mercy shall throne be *e.* Jer. 10. 12. *e. world* by wisdom, 51. 15.

Hab. 1. 12. *e. them* for correction Matt. 18. 16. two or three witness *e.*

2 Cor. 13. 1. word may be *e.* Acts 16. 5. so were the churches *e.*

Rom. 1. 11. to the end you may be *e.* Col. 2. 7. built up — *e. in* the faith

Heb. 8. 6. *e. upon* better promises 2 Pet. 1. 12. *e. in* the present truth

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Ps. 102. 28. their seed — before thee Prov. 12. 19. lip of truth —

25. 5. his throne — in righteousness, 29. 14.

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Jer. 30. 20. their congregation — Prov. 29. 4. king by judgment *establisheth* the land

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 Heb. 11. 26. esteeming the reproach
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 2 Cor. 4. 7. *e.* of power may be of
 God
 Phil. 3. 8. count all loss for the *e.*
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 Esth. 1. 4. *excellent* majesty, Job
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 Ps. 8. 1. how *e.* is thy name in the
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 16. 3. saints, *e.* in whom all my
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Ps. 36. 7. how *e.* is thy lovingkind.
 Prov. 12. 26. righteous is more *e.*
 Isa. 12. 5. the Lord hath done *e.*
 things
 25. 25. wonderful in counsel, *e.* in
 Dan. 5. 12. an *e.* spirit in Daniel, 6.
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 Rom. 2. 18. approvest things more
e.
 1 Cor. 12. 31. shew you a more *e.*
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 Phil. 1. 10. approve things that are
e.
 Heb. 1. 4. obtained a more *e.* name
 8. 6. obtained a more *e.* ministry
 11. 4. offered a more *e.* sacrifice
 2 Pet. 1. 17. came a voice from *e.*
 R. V. 1 Chron. 15. 21. lead; Ps. 103. 20.
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 14. & 12. 11. 2 Pet. 2. 19.
 Jer. 9. 24. Lord *e.* lovingkindness
 R. V. Matt. 20. 25; Mark 10. 42. lord
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 2 Thes. 3. 12. we command and *e.*
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 5. 15. the e. of the lofty shall be
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 42. 7. to open blind e. and give
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 18. 9. having two e. to be cast into
 Mark 8. 18. having e. see ye not
 Luke 4. 20. e. were fastened on him
 10. 23. blessed are the e. which see
 John 9. 6. anointed e. of blind man
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 11. 22. Jesus saith have *f.* in God
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 17. 5. Lord increase our *f.*
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 14. 9. he had *f.* to be healed
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 20. 21. *f.* towards our Lord Jesus
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 12. 3. God dealt the measure of *f.*
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 14. 23. eateth not of *f.* is not of *f.* is
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 2 Thes. 1. 11. fulfil work of *f*, with power
 3. 2. for all men have not *f*.
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 5. 8. hath denied the *f*.
 12. cast off their first *f*.
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 21. concerning the *f*.
 12. fight the good fight of *f*.
 2 Tim. 1. 5. unfeigned *f*, that is in
 2. 18. overthrow *f*, of some
 22. follow righteous *f*, charity
 3. 10. fully known my doctrine, life, *f*.
 4. 7. fought a good fight, I have kept the *f*.
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 10. 22. draw near in full assur. of *f*.
 23. hold fast the profess. of our *f*.
 11. 6. without *f*, it is impossible to
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 20. build up yourselves on holy *f*.
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 10. here is the *f*, of the saints
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 11.—Sarah received strength to
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 101. I, my eyes be upon *f*, in land
 119. 86. thy commandments are *f*.
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 13. 17. a *f*, ambassador is health
 14. 5. a *f*, witness will not lie
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 15. this is a *f*, saying and worthy,
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 24. my *f*, shall be with him
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 119. 75. in *f*, thou hast afflicted me
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 143. 1. in thy *f*, answer me, and
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 Luke 9. 41.
 John 20. 27. be not *f*, but believing
 R. V. 1 Tim. 6. 2. believing; Tit. 1. 6. that believe who are
FALL, Num. 11. 31. & 14. 29, 32.
 Gen. 45. 24. see that ye *f*, not out
 2 Sam. 24. 14. let us *f*, into the
 Ps. 37. 24. though he *f*, he shall not
 45. 5. whereby they *f*, under thee
 82. 7. *f*, like one of the princes
 141. 10. let the wicked *f*, into their
 145. 14. Lord upholdeth all that *f*.
 Prov. 11. 5. wicked *f*, by his own
 24. 16. wicked shall *f*, into mischief
 26. 27. digs a pit shall *f*, into it, Eccl. 10. 8.
 28. 14. hardeneth his heart shall *f*.
 Eccl. 4. 10. if they *f*, one will lift
 Isa. 8. 15. many shall stumble and *f*.
 Dan. 11. 35. some shall *f*, to try them
 Hos. 10. 8. mountains and hills *f*, on us, Luke 23. 30. Rev. 5. 16.
 Mic. 7. 8. rejoice not when *f*, of
 Matt. 7. 27. great was the *f*, of it
 10. 29. sparrow not *f*, on ground

Matt. 15. 14. blind both *f.* into the ditch
 21. 44. upon whomsoever it *f.*, Luke 20. 18.
 Luke 2. 34. set for the *f.* and rising
 Rom. 11. 1. stumbled that they should *f.* through their *f.* salvation is come to the Gentiles
 1 Cor. 10. 12. stands, take heed lest he *f.*
 1 Tim. 3. 6. *f.* into condemnation
 6. 9. rich *f.* into temptation
 Heb. 4. 11. *f.* after the same exam.
 10. 31. fearful thing to *f.* into the hands of God
 2 Pet. 1. 10. if these ye shall never *f.*
 3. 17. lest ye *f.* from your steadfastness
 Luke 8. 13. in time of temptation *f.* away
 Heb. 6. 6. impossible if they - to renew them
 Gal. 5. 4. ye are fallen from grace
 Ps. 16. 6. *f.* to me in pleasant places
 Hos. 14. 1. hast *f.* by thine iniquity
 Prov. 24. 16. just *f.* seven times
 Rom. 14. 4. to his own master he *f.*
 Ps. 56. 13. thou hast delivered my feet from *f.*, 116. 8.
 2 Thes. 2. 3. there come a *f.* away
 Jude 24. able to keep you from *f.*
 R. V. Lev. 26. 37. Ps. 64. 8. Isa. 31. 8. Jer. 6. 27. 46. Ezek. 36. 15; Hos. 4. 5; 5. 5; 2 Pet. 1. 10. stumble; Acts 27. 17. cast; 27. 34. perish; Isa. 34. 4. fading; Acts 27. 41. lighting upon; Jude 24. stumbling
FALLOW, Jer. 4. 3. Hos. 10. 12. R. V. Deut. 14. 5; 1 Kings 4. 23. roebuck
FALSE, Jer. 14. 14. & 37. 14.
 Ex. 23. 1. not false a *f.* report
 7. keep thee far from a *f.* matter
 Ps. 119. 104. hate every *f.* way, 128. Prov. 11. 1. *f.* balance is abominable.
 Zech. 8. 17. love no *f.* oath
 Matt. 24. 24. *f.* Christs, *f.* prophets
 2 Cor. 11. 13. 26. *f.* apostles, *f.* brethren, Gal. 2. 4.
 2 Tim. 3. 3. *f.* accusers, Tit. 2. 3.
 2 Pet. 2. 1. *f.* prophets, *f.* teachers
 Ps. 119. 118. their deceit is *falsehood*
 144. 8. whose right hand - of *f.*
 Isa. 59. 13. from heart words of *f.*
 Lev. 6. 3. sweareth *falsely*, 19. 12. Ps. 44. 17. neither dealt *f.* in covenant.
 Zech. 5. 4. thief and that swears *f.*
 Matt. 5. 11. evil against you *f.* for
 Luke 3. 14. neither accuse any *f.*
 1 Pet. 3. 16. *f.* accuse your good
 Acts 13. 6. *false prophet*, Rev. 16. 13. & 19. 20. & 20. 10.
 Matt. 7. 15. *false prophets*, 24. 11. Luke 6. 26. 2 Pet. 2. 1. 1 John 4. 1.
 Ex. 20. 16. *false witness*, Deut. 5. 20. & 19. 16. Prov. 6. 19. & 12. 17. & 14. 5. & 19. 5. 9. & 21. 28. & 25. 18. Matt. 15. 19. & 19. 18. Rom. 13. 9. 1 Cor. 15. 15.
 R. V. Ps. 35. 11. unrighteous; 120. 3. deceitful; Prov. 17. 4. wicked; Jer. 14. 14. 23. 32. lying; Lam. 2. 14. vanity; Matt. 26. 69. —; Luke 19. 8. wrongfully; Rom. 13. 9. covet; Tit. 2. 3. slanderers; Luke 3. 14. wrongfully; 1 Pet. 3. 16. —
FAMILIAR, Job. 19. 14. Ps. 41. 9. Rev. 19. 31. & 20. 6. 27. Isa. 8. 19. R. V. Jer. 20. 10. familiar friends
FAMILY, Gen. 10. 5. Lev. 20. 5. Zech. 12. 12. mourn every *f.* apart
 Eph. 3. 15. whole *f.* in heaven and Ps. 68. 6. setteth solitary in *families*
 107. 41. maketh him *f.* like a flock
 Amos 3. 2. know of all the *f.* of
 R. V. 2 Chron. 35. 5. fathers' houses
FAMINE, Gen. 12. 10. & 41. 27. Job 5. 20. in *f.* he shall redeem thee
 Ps. 33. 19. keep them alive in *f.*

Ps. 37. 19. in the days of *f.* shall be Ezek. 4. 16. evil arrows of *f.* 8. 11. Amos 8. 11. 22. a *f.* of bread, but R. V. Job 5. 20. dearth
FAMISH, Gen. 41. 55. Prov. 10. 3. Isa. 5. 13. Zeph. 2. 11.
FAN, Isa. 41. 16. Jer. 4. 11. & 51. 2. Matt. 3. 12. Luke 3. 17.
FAR, Ex. 8. 28. Neh. 4. 19.
 Ex. 23. 7. keep *f.* from false matter
 Ps. 63. 7. from thee shall perish
 Amos 6. 3. put *f.* away the evil day
 Mark 12. 34. not *f.* from the kingdom
 Phil. 1. 23. with Christ, which is *f.*
 Eph. 2. 13. sometimes *f.* off, now R. V. Job 30. 10. aloof; Judg. 9. 17; Ps. 27. 9; Isa. 19. 6; 26. 15; Ezek. 7. 20; Mark 13. 34. —; Matt. 21. 33; 25. 14; Mark 12. 1. another; 2 Cor. 4. 17. more and more
FARTHING, Matt. 5. 26. & 10. 29. Fashion, 1 Cor. 7. 31. Phil. 2. 8. Job 10. 5. thy hands have *fashioned* me, Ps. 119. 73.
 Ps. 139. 16. in continuance were *f.*
 Ezek. 16. 7. thy breasts are *f.*
 Phil. 3. 21. be *f.* like his glorious
 Ps. 33. 15. he *fashions* their hearts
 Isa. 45. 9. the clay say to him that *fashioneth* it
 1 Pet. 1. 14. not *fashioning* yourselves
 R. V. Acts 7. 44. figure; Phil. 3. 21. conformed to
FAST, 2 Sam. 12. 21. Esth. 4. 16. Isa. 58. 4. ye *f.* for strife; not *f.* as Jer. 14. 12. when they *f.* I will not
 Zech. 7. 5. did ye at all *f.* unto me
 Matt. 6. 16. when ye *f.* be not as
 18. appear not to men to *f.*
 9. 14. why do we *f.* and thy disc.
 Luke 18. 12. 1. *f.* twice a week
 1 Kings 21. 9. proclaim a *fast*, 12. 2 Chron. 20. 3. Ezra 8. 21. Isa. 58. 3. 16. 5. Jer. 36. 9. Joel 1. 14. & 2. 15. Jonah 3. 5. Zech. 8. 19. Acts 27. 9. Judg. 20. 26. *fasted* that day
 1 Sam. 7. 6. *f.* on that day
 31. 13. seven days, 1 Chron. 10. 12. 2 Sam. 1. 12. they wept and *f.* till even
 1 Kings 21. 27. Ahab *f.* and lay in
 Ezra 8. 23. we *f.* and besought the Lord
 Isa. 58. 3. why have we *f.* and thou
 Zech. 7. 5. when ye *f.* in filth and
 Matt. 4. 2. when he had *f.* forty days
 Acts 13. 2. ministered and *f.*
 Neh. 9. 1. and prayed
 Neh. 9. 1. assembled with *fasting*
 Esth. 4. 3. were *f.* and weeping, 9. 31.
 Ps. 35. 13. humbled soul with *f.*, 69. 10.
 108. 24. my knees weak through *f.*
 Job. 36. 6. read the roll on a day
 Dan. 6. 18. king passed the night *f.*
 9. 3. to seek by prayer with *f.*
 Joel 2. 12. turn ye to me with *f.*
 Matt. 15. 32. not send them away *f.*
 Luke 2. 37. with *f.* and prayers
 Acts 10. 30. was *f.* till this hour
 14. 23. ordained elders, prayed with *f.*
 2 Cor. 7. 5. give yourselves to *f.*
 15. 30. shall be *f.* often, 11. 27.
FASTENED, Job 38. 6. Eccl. 12. 11. Isa. 22. 25. Luke 4. 20.
 R. V. Ex. 28. 14. shalt put; 28. 25. put on; 40. 18. laid; Judg. 4. 21. pierced through; 1 Kings 6. 6. have hold; Matt. 17. 21; Mark 9. 29. —
FAT is the Lord's, Lev. 3. 16. & 4. 8. Prov. 11. 25. liberal shall be made *f.*
 13. 4. soul of the diligent shall be made *f.*
 15. 30. good report maketh bones *f.*
 Isa. 25. 6. *f.* things full of marrow
 11. 6. *fatting*, Matt. 22. 4.
 Gen. 27. 28. God give thee of *fatness* of the earth
 Job 36. 16. table should be full of *f.*

Ps. 36. 8. satisfied with *f.* of house
 63. 5. shall be satisfied as with *f.*
 Isa. 53. 2. let your soul delight in *f.*
 Jer. 31. 14. satiate the soul with *f.*
 Rom. 11. 17. root and *f.* of olive tree
 R. V. Ps. 92. 14. full of sap; Isa. 58. 11. strong. Jer. 50. 11. wanton as an; Deut. 32. 15. become sleek
FATHER, Gen. 2. 24. & 4. 20. 21. Gen. 17. 4. be a *f.* of many nations
 Job 29. 16. I was a *f.* to the poor
 Ps. 68. 5. a *f.* of fatherless is God
 103. 13. as a *f.* piteth his children
 Isa. 9. 6. the everlasting *F.* prince
 Jer. 31. 9. I am a *F.* to Israel and
 Mal. 1. 6. if I be a *F.* where is my honor
 2. 10. have we not all one *F.*
 John 5. 19. what he seeth the *F.* do.
 20. *F.* loveth the Son, 3. 35.
 22. *F.* judgeth no man but
 26. *F.* hath life in himself
 8. 18. *F.* beareth witness of me
 44. *F.* is a *f.* and all *f.* of it
 16. 22. I am not alone *F.* is with
 Acts 1. 4. promise of the *F.*
 Rom. 4. 11. be *f.* of all them
 12. *f.* of circumcision
 16. *f.* of us all
 17. made thee a *f.* of many nations
 1 Cor. 8. 6. the *F.* of whom are all
 1 Cor. 1. 3. God and *F.* of our Lord
 Jesus Christ, *F.* of mer. and God of all com.; Eph. 1. 3. 1 Pet. 1. 3. 8. 18. I will be a *F.* you and
 1 Tim. 5. 1. entreat him as a *f.*
 Heb. 1. 5. I will be to him a *F.* and
 12. 9. subjection to the *F.* of spirits
 Jas. 1. 17. gift from *F.* of lights
 John 5. 17. my *Father* worketh and
 I work
 10. 30. I and my *F.* are one
 14. 28. my *F.* is greater than I
 Ezek. 16. 45. your *father* an Amorite
 Matt. 16. 16. glorify your *F.* in heaven
 6. 1. 8. 32. & 11. 45. 48.
 John 8. 41. ye do deeds of your *f.*
 44. ye are of your *f.* the devil
 20. 17. I ascend to my *F.* and your
 Ex. 15. 2. my *f.*'s God I will exalt
 Neh. 9. 9. 16. our *fathers* dealt proudly
 Ps. 22. 4. our *f.* trusted in thee
 44. 1. our *f.* have told us, 78. 3.
 Lam. 5. 7. our *f.* have sinned
 Acts 13. 13. our *f.* not able to bear
 Ex. 22. 22. not afflict *fatherless*
 Deut. 10. 18. execute judgment of *f.*
 Ps. 10. 14. thou helper of the *f.*
 82. 3. defend the poor and *f.*
 146. 9. Lord relieveth the *f.* and widow
 Isa. 1. 17. judge *f.* plead for widow
 Jas. 1. 27. visit *f.* in affliction
FAULT, Gen. 41. 9. Ex. 5. 16.
 Ps. 19. 12. cleanse thou me from secret
 Matt. 18. 15. if trespass, tell him his *f.*
 Luke 23. 4. I find no *f.* in him, 14. John 18. 38. & 19. 4. 6.
 1 Cor. 6. 7. utterly a *f.* among you
 Jas. 5. 16. confess your *f.* one to
 1 Pet. 2. 20. buffered for your *f.*
 Jude 24. able to present you *faultless*
 R. V. Deut. 25. 2. wickedness;
 Mark 7. 2. —; John 18. 38; 19. 4. 6. crime. 1 Cor. 7. 7. defect. 2 Cor. 1. any trespass; Jas. 5. 16. sins; Rev. 14. 5. blemish; Jude 24. blemish in
FAVOR, Gen. 39. 21. Deut. 33. 23. 1 Sam. 2. 26. Samuel in *f.* with
 Job 10. 12. granted me life and *f.*
 Ps. 5. 12. with *f.* wilt thou compass
 106. 4. remember me with *f.* that
 Prov. 31. 30. *f.* is deceitful and
 Luke 2. 52. in *f.* with God and man
 Ps. 41. 1. know thou *favorest* me
 R. V. Ps. 112. 5. that dealeth graciously; Prov. 14. 9. good will; 8. of S. 8. 10. peace, Ps. 102. 13. 14. have pity; 41. 11. delighted in

FEAR, Gen. 9. 2. Ex. 15. 16.

Ps. 53. 5. in *f.* where no *f.* was
 119. 32. servant devoted to thy *f.*
 120. flesh trembleth for *f.* of thee
 Prov. 1. 26. mock when your *f.*
 cometh
 Isa. 8. 12. *f.* not their *f.* nor be
 afraid
 13. let him be your *f.*, Gen. 31. 42.
 Jer. 32. 40. put my *f.* in their hearts
 Mal. 1. 6. If master where is my *f.*
 Rom. 13. 7. render *f.* to whom *f.*
 2 Tim. 1. 7. spirit of *f.* but of power
 Heb. 2. 15. who through *f.* of death
 12. 28. with reverence and godly *f.*
 1 Pet. 1. 17. time of sojourning here
 in *f.*
 1 John 4. 18. no *f.* in love
 Gen. 20. 11. *fear of* God not in this
 place
 2 Sam. 23. 3. ruling in —
 Neh. 5. 15. so did not I because
 of —
 Ps. 36. 1. no — before his eyes,
 Rom. 3. 18.
 2 Cor. 7. 1. perfecting boldness in —
 Job 28. 28. *fear of the Lord*, that is
 wisdom
 Ps. 19. 9. — is clean, enduring for
 ever
 34. 11. children I will teach you —
 P. ov. 1. 29. they did not choose —
 8. 13. — is to hate evil
 10. 27. — prolongeth days
 14. 26. in — is strong confidence
 27. — is a fountain of life
 33. — is instruction of wisdom
 22. 4. by — are riches, honor, life
 23. 17. be thou in — all day long
 Isa. 33. 6. — is his treasure
 Acts 9. 31. walking in — and comfort
 1. 1. with *fear*, Phil. 2. 12.
 Heb. 11. 7. Jude 23. save —
 Deut. 4. 10. learn to *fear* me
 5. 29. such a heart that would *f.* me
 28. 58. mayest *f.* this glorious name
 2 Kings 17. 39. Lord your God ye
 shall *f.*
 1 Chron. 16. 30. *f.* before him all
 2 Chron. 6. 31. that they may *f.*
 thee, 33.
 Neh. 1. 11. servants, desire to *f.* thy
 name
 Ps. 23. 4. I will *f.* no evil, for thou
 31. 19. goodness laid up for those
 that *f.*
 61. 5. heritage of those that *f.*
 86. 11. incline my heart to *f.* thy
 name
 Jer. 10. 7. who would not *f.* thee
 32. 39. heart that may *f.* me for
 ever
 Mal. 4. 2. to you that *f.* my name
 Luke 12. 5. *f.* him who can cast,
 Matt. 10. 28.
 Rom. 8. 15. not spirit of bondage
 again to *f.*
 15. 20. be not high-minded but *f.*
 Heb. 4. 1. *f.* lest a promise being
 left
 12. 21. Moses said, I exceedingly *f.*
 and
 Rev. 2. 10. *f.* none of these things
 Gen. 42. 18. this do and live, for I
fear God
 Ex. 18. 21. such as — men of truth
 Ps. 66. 16. come hear all ye that —
 Eccl. 5. 7. dreams, vanities, *f.* thou
 God
 8. 12. shall go well with them
 that —
 12. 13. — and keep his command-
 ments
 Job 37. 24. therefore men do *fear*
 thee
 Ps. 25. 14. secret of Lord with them
 that —
 33. 18. eye of Lord upon them
 that —
 34. 9. there is no want to them
 that —
 85. 9. his salvation is nigh to them
 that —

Ps. 103. 13. as father pities, so Lord
 thyself that —
 111. 5. giveth meat to them that —
 145. 19. fulfil the desire of them
 that —
 Matt. 10. 28. — who is able to destroy
 Luke 1. 50. his mercy on them
 that —
 Deut. 6. 4. mightest *fear* the Lord
 13. thou shalt — thy God, 10. 20.
 24. — our God for our good always
 10. 12. — thy God walk in his ways
 14. 3. learn to — thy God, always,
 17. 19. & 31. 12. 13.
 Josh. 4. 24. that ye might — your
 24. 14. therefore — serve in sincerity
 1 Sam. 12. 14. if ye will — and serve
 24. only — and serve him in truth
 1 Kings 18. 12. thy servant did —,
 2 Kings 4. 1.
 2 Kings 17. 28. how they should —
 Ps. 15. 4. he honoreth them that —
 22. 23. ye that — trust in him, 115.
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 33. 8. let all the earth —
 115. 13. he will bless them that —
 135. 20. ye that — bless the Lord
 Prov. 3. 7. — and depart from evil
 24. 21. my son — and meddle not
 Jer. 5. 24. let us now — that giveth
 rain
 26. 19. did not he — and besought
 Hos. 3. 5. and shall — and his good-
 ness
 Jonah 1. 9. I — the God of heaven
 Gen. 15. 1. *fear not*, I am thy shield
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 them
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 3. 56. 4. I will not *f.* what flesh
 can do, 118. 6. Heb. 13. 6.
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 43. 1. — for I have redeemed thee
 Jer. 5. 22. *f.* ye not me, saith the
 Lord
 30. 10. — O my servant Jacob
 Matt. 10. 28. — them that kill the
 body
 Luke 12. 32. — little flock, for it is
 Ex. 1. 17. midwives *fear*ed God, 21.
 14. 31. people *f.* Lord and be-
 lieved
 1 Sam. 12. 18. all people greatly *f.*
 the Lord
 1 Kings 18. 3. Obadiah *f.* the Lord
 Neh. 7. 2. Hanani *f.* God above
 Job 1. 1. one that *f.* God and
 Ps. 76. 7. thou art to be *f.* who
 89. 7. God is greatly to be *f.* in
 96. 4. Lord is to be *f.* above all
 Mal. 3. 16. they that *f.* the Lord
 Acts 10. 2. one that *f.* the Lord
 Heb. 5. 7. was heard in that he *f.*
 Gen. 22. 12. that thou *fear*est God
 Job 1. 8. that *fear*eth God, 2. 3.
 Ps. 25. 12. what man is he that *f.*
 123. 1. every one that *f.* the Lord
 Prov. 28. 14. happy is the man that
f. always
 Isa. 50. 10. who among you *f.* Lord
 Acts 10. 22. one that *f.* God and of
 35. he that *f.* God and works righ-
 13. 26. whosoever among you *f.*
 God
 Ex. 15. 11. *fearful* in praises
 Matt. 8. 26. why are ye *f.*, Mark
 4. 40.
 Heb. 10. 27. certain *f.* looking for
 31. *f.* thing to fall into hands of
 Rev. 21. 8. *f.* and unbelieving shall
 Ps. 55. 5. *fearfulness* and trembling
 Isa. 33. 14. *f.* bath surprised hypo-
 crites
 Ps. 139. 14. I am *fearfully* and
 Rev. V. very often in O. T., terror;
 Luke 21. 11. terrors; Isa. 21. 4.
 horror bath; 33. 14. trembling
FEAST, Gen. 19. 3. & 21. 8.
 Prov. 15. 15. merry heart has a
 continual *f.*
 Eccl. 10. 9. *a. f.* is made for laughter
 Isa. 25. 6. Lord make to all people
a. f. of

1 Cor. 5. 8. let us keep *f.* but not
 R. V. Lam. 1. 4; 2. 6, 7; Hos. 2. 11.
 assembly; Matt. 26. 17; Luke 23.
 17; Acts 18. 21 —
FEEL, Gen. 30. 42. Job 4. 4.
 Ps. 105. 37. not one *f.* person
 among
 Isa. 35. 3. confirm the *f.* knees
 Zech. 12. 8. he that is *f.* shall be
 1 Thes. 5. 14. comfort the *f.* minded
 Heb. 12. 12. lift up the *f.* knees
 R. V. 1 Sam. 2. 5. languisheth; Ps.
 38. 8. faint, Isa. 16. 14. of no ac-
 count; 1 Thes. 5. 14. fainthearted;
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FEED, *fed*, Gen. 25. 30. & 30. 36.
 Ps. 23. 9. *f.* them and lift them up
 37. 3. verily thou shalt be *f.*
 49. 14. death shall *f.* on them
 Prov. 10. 21. lips of righteous *f.*
 Isa. 58. 14. *f.* thee with heritage of
 Jer. 3. 15. pastors *f.* you with
 knowledge
 Acts 20. 22. *f.* the church of God
 1 Cor. 13. 3. give all my goods to *f.*
 3. 2. I have *f.* you with milk, and
 Rev. 7. 17. Lamb in the throne *f.*
 1 Kings 22. 27. *f.* him with bread
 Prov. 30. 8. *f.* me with food con-
 venient
 S. of S. 1. 8. *f.* thy kids beside
 shepherds' tents
 Mic. 7. 14. *f.* thy people with thy
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 John 21. 15. *f.* my lambs, *f.* my
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 Rom. 12. 20. if enemy hunger, *f.*
 1 Pet. 5. 2. *f.* flock of God among
 Isa. 44. 20. he *feed*eth on ashes
 S. of S. 2. 16. he *f.* among lilies,
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 Hos. 12. 1. Ephraim *f.* on wind —
 Matt. 6. 26. heavenly Father *f.*
 them, Luke 12. 24.
 1 Cor. 9. 7. who *f.* a flock and eat-
 eth not
 R. V. Gen. 46. 32. keepers of; John
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 19. 33. sustain; Ps. 49. 14; Rev.
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FEEL, *feeling*, Gen. 27. 12. Acts
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FEET, Gen. 18. 4. & 19. 2. & 49. 10.
 1 Sam. 2. 9. keep *f.* of his saluts
 Neh. 9. 21. their *f.* swelled not
 Job 12. 5. is ready to slip with his *f.*
 29. 15. eyes to the blind, and *f.*
 Ps. 73. 2. my *f.* were almost gone
 116. 8. delivered my *f.* from falling
 119. 105. thy word is a lamp to my *f.*
 Prov. 4. 26. ponder the path of
 thy *f.*
 Isa. 59. 7. their *f.* run to evil, and
 Luke 1. 79. guide our *f.* into way of
 Eph. 6. 15. *f.* shod with the prep.
 Heb. 12. 13. straight paths for
 your *f.*
 Rev. 11. 1. they stood upon their *f.*
 R. V. Isa. 3. 18; Matt. 18. 29 —
FEIGNED, 1 Sam. 21. 13. Ps. 17. 1.
 2 Pet. 2. 3. *feignedly*, Jer. 3. 10.
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 2 Cor. 8. 23. my *f.* helper, 3 John 8.
 Eph. 2. 19. *f.* citizens
 3. 6. *f.* heirs
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 & 19. 10. & 22. 9.
 Phil. 4. 3. *f.* laborers, 1 Thes. 3. 2.
 Ps. 45. 7. oil of gladness above *f.*,
 Heb. 1. 9.
 94. 20. have *fellowship* with thee
 Acts 2. 42. continued steadfastly
 in apostles' doctrine and *f.*
 1 Cor. 1. 9. God by whom call. to *f.*
 10. 20. should have *f.* with devils
 2 Cor. 6. 14. what *f.* bath righteous
 8. 4. *f.* of ministering to saints

Gal. 2. 9. gave us right hand of *f*.
 Eph. 5. 11. no *f*. with unfruitful
 Phil. 1. 5. for your *f*. in the gospel
 2. 1. if there be any *f*. of the Spi.
 1 John 1. 3. *f*. with us, our *f*. with
 R. V. Judg. 11. 37; Ezek. 37. 19; Dan.
 2. 13. companions; 1 Sam. 29. 4;
 Matt. 12. 24; 26. 61; Luke 22. 59;
 23. 2; John 9. 29; Acts 18. 13. man;
 Lev. 6. 2. bargain; 1 Cor. 10. 20.
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 2 Cor. 7. 7. your *f*. mind toward me
 Jas. 5. 16. *f*. prayer of righteous
 2 Pet. 3. 10. melt with *f*. heat, 12.
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 1 Pet. 1. 22. love one another *f*.
 R. V. 2 Cor. 7. 7. zeal for; Jas. 5.
 16. much in its workings; Col.
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 dience, Deut. 28. 22.
 healed: Peter's wife's mother,
 Matt. 8. 14; nobleman's son, John
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FEW, Gen. 29. 20. Ps. 105. 12.
 Matt. 7. 14. way to life, *f*. find it
 20. 16. many called, but *f*. chosen,
 22. 14.

25. 21. been faithful in a *f*. things
 Rev. 2. 14. I have a *f*. things
FIDELITY, all good, Tit. 2. 10.

FIERCENESS of anger, Deut. 13. 17.
 Josh. 7. 26. 2 Kings 23. 26. Job
 4. 10. & 10. 16. & 39. 24. & 41. 10.
 Ps. 85. 3. Jer. 25. 38. Hos. 11. 3.

FIERY law, Deut. 33. 2.
 Num. 21. 6. *f*. serpents, 8. Deut. 8.
 16.

Ps. 21. 9. make them as a *f*. oven
 Eph. 6. 16. quench *f*. darts of devil
 Heb. 10. 27. *f*. indignation devour
 1 Pet. 4. 12. not strange the *f*. trial
 R. V. Heb. 10. 27. fierceness of fire

FIGHT, 1 Sam. 17. 20. Ex. 14. 14.
 Acts 5. 29. found to *f*. against God
 1 Cor. 9. 26. so *f*. I not as one that
 2 Tim. 4. 7. I have fought a good *f*.
 Heb. 10. 32. a great *f*. of afflictions
 R. V. Heb. 10. 32. conflict of suffer-

FIGS, Gen. 3. 7. Isa. 34. 4. & 38. 21.
 Jer. 24. 2. very good *f*. naughty *f*.
 29. 17.
 Matt. 7. 16. do men gather *f*. of
 thistles

Jas. 3. 12. can *f*. tree bear olive
 Judg. 9. 10. *fig-tree*, 1 Kings 4. 25.
 Mic. 4. 4. Isa. 36. 16. Hos. 9. 10. Nah.
 3. 12. Hab. 3. 17. Zech. 3. 10. Matt.
 21. 19. & 24. 32. Luke 13. 6. 7. John
 1. 48. 50. Rev. 6. 13.

R. V. Isa. 34. 4. fading leaf
FIGURE, Rom. 5. 14. 1 Cor. 4. 6.
 Heb. 9. 24. & 11. 19. 1 Pet. 3. 21.
 R. V. Heb. 9. 24. like in pattern to
 1 Pet. 3. 21. after a true like-

ness
FILL, Job 8. 21. & 23. 4.
 Ps. 81. 10. open mouth wide, I
 will *f*. it

Jer. 23. 24. I *f*. heaven and earth
 Rom. 15. 13. God *f*. you with all
 Eph. 4. 10. ascended, might *f*. all
 Col. 1. 24. I *f*. up that which is be.
 Ps. 72. 19. earth *f*. with his glory
 Luke 1. 53. hath *f*. hungry with
 Acts 9. 17. *f*. with the Holy Ghost,
 2. 4. & 4. 8. 31. & 13. 9. 52. Luke 1.
 15.

Rom. 15. 14. *f*. with all knowledge
 2 Cor. 7. 4. I am *f*. with comfort
 Eph. 3. 19. might be *f*. with all
 5. 18. not with wine but *f*. with
 Phil. 1. 11. *f*. with the fruits of
 Col. 1. 9. *f*. with knowledge of his
 2 Tim. 1. 4. mindful of tears *f*. with
 Eph. 1. 23. fullness of him that
f. all in all

R. V. Job 38. 39; Ezek. 32. 4. sat-
 isfy; Ps. 104. 28; Prov. 18. 20; 30.

18. satisfied; Matt. 9. 16; Mark 2.
 21. should fill; Rev. 15. 1. finished;
 18. 6. mingle unto; Rom. 15. 24. in
 some measure I shall have been
 satisfied

FILTH, Isa. 4. 4. 1 Cor. 4. 13.
 Job 15. 16. more *filthy* is man
 Ps. 14. 3. altogether become *f*. 53. 3.
 Isa. 64. 6. all our righteousness as *f*.
 Col. 3. 8. put off *f*. communication

1 Tim. 3. 3. greedy of *f*. lucre, 8.
 Tit. 1. 7. 11. 1 Pet. 5. 2.

2 Pet. 2. 7. vexed with *f*. conver.
 Jude 8. *f*. dreamers defile the flesh
 Rev. 22. 11. that is *f*. let him be *f*.
 Jas. 1. 21. lay apart all *filthiness*

Ezek. 36. 25. from all your *f*. I
 2 Cor. 7. 1. cleanse ourselves from
 all *f*.

R. V. Ezra 9. 11. through the un-
 cleanness; 2 Cor. 7. 1. defilement
 of; Rev. 17. 4. even the unclean
 things; Job 15. 16. corrupt; Isa.
 64. 6. polluted; Zeph. 3. 11. rebel-
 lious; Col. 3. 8. shameful; 1 Tim.
 3. 3. money; 2 Pet. 2. 7. lascivious;
 Jude 8—

FINALLY, 2 Cor. 13. 11. Eph. 6.
 10. Phil. 3. 1. & 4. 8. 2 Thes. 3. 1.
 1 Pet. 3. 8.

FIND, Gen. 19. 11. & 38. 22.
 Num. 32. 23. your sin shall *f*. you
 Job 11. 7. who by searching can *f*.
 Prov. 1. 23. shall seek me and not *f*.
 S. of S. 5. 6. I sought but could
 not *f*.

Jer. 6. 16. ye shall *f*. rest to your
 29. 13. shall seek me and *f*. me
 Matt. 7. 7. seek and ye shall *f*.
 10. 39. *f*. life: lo, life shall *f*. it,
 16. 25.

11. 29. ye shall *f*. rest to your
 souls

John 7. 34. seek me, and shall not *f*.
 Rom. 7. 18. how to do good, I *f*. not
 2 Tim. 1. 18. may *f*. mercy in that

Heb. 4. 16. may *f*. grace to help
 Rev. 9. 6. seek death and shall
 not *f*.

Prov. 8. 35. whoso *findeth* me *f*. life
 18. 22. whoso *f*. a wife, *f*. a good
 Eccl. 9. 10. whatsoever thy hand
f. to do

Matt. 7. 8. that seeketh *f*., Luke 11.
 10.

Isa. 58. 13. not *finding* thine own pl.
 Rom. 11. 33. his ways past *f*. out

FINE, Job 23. 1. Isa. 3. 23. Lev. 2.
 1. Ps. 81. 16. Prov. 25. 4.

R. V. Isa. 19. 9. combed; Lam. 4.
 1. Dan. 10. 5. pure; Mark 15. 46.
 linen cloth; Rev. 1. 15; 2. 18. burn-

ished.
FINGER of God, Ex. 8. 19. & 31.
 Luke 12. 10. Luke 11. 20.

1 Kings 19. 10. my little *f*. shall
 Ps. 8. 3. heaven is work of thy *f*.
 144. 1. he teacheth my *f*. to fight

Prov. 6. 13. he teacheth with his *f*.
 Luke 11. 46. touch not with one of
 your *f*.

John 20. 27. reach hither thy *f*.
FINISH transgression, Dan. 9. 24.
 John 17. 4. I have *f*. work

19. 30. it is *f*.
 Acts 20. 24. *f*. my course with joy
 2 Cor. 8. 6. would also *f*. in you

2 Tim. 4. 7. I have *f*. my course
 Jas. 1. 15. sin when it is *f*. bringeth
 Heb. 12. 2. author and *finisher* of

R. V. Luke 14. 28; 2 Cor. 8. 6. com-
 plete; John 3. 34; 5. 36; 17. 4.
 accomplish; Acts 20. 24. may ac-
 complish; Jas. 1. 15. full-grown

FIRE, Ex. 3. 2. & 9. 23. 24. & 40. 33.
 Gen. 19. 24. the Lord rained *f*.
 Ps. 11. 6. rain *f*. and brimstone

39. 3. while musing the *f*. burned
 Prov. 6. 27. can a man take *f*.
 25. 22. heap coals of *f*. on his head,
 Rom. 12. 20.

S. of S. 8. 6. as coals of *f*. hath ve-

Isa. 9. 18. wickedness burneth as
 a *f*.
 10. 17. light of Israel for a *f*. for a
 flame

31. 9. Lord of hosts whose *f*. is in
 Zion

43. 2. walkest through *f*. shall not
 Jer. 23. 18. is not my word like *f*.
 20. 9.

Amos 5. 6. lest Lord break out
 like *f*.
 7. 4. Lord God called to contend
 by *f*.

Zech. 2. 5. I will be a wall of *f*.
 3. 2. brand plucked out of *f*., Amos
 4. 11.

Mal. 3. 2. he shall be as a refiner's *f*.
 Matt. 3. 10. cut down and cast into
 the *f*., 7. 19.

12. burn with unquenchable *f*.
 Mark 9. 43, 44, 46, 48. Luke 3. 17.
 Luke 9. 54. command *f*. to come

12. 49. I am come to send *f*. on the
 1 Cor. 3. 13. revealed by *f*., — *f*. try,
 15.

Heb. 12. 29. our God is consuming *f*.
 Jude 23. pulling them out of the *f*.
 Matt. 5. 22. *hell-fire*, 18. 9. Mark 9. 47.
 Lev. 10. 1. *strange fire*, Num. 3. 4.
 & 26. 61.

R. V. Matt. 5. 22; 18. 9. the hell of
 fire; Mark 9. 44, 46, 47 —
FIRST, Matt. 10. 2. Esth. 1. 14.

Isa. 41. 4. the Lord the *f*. and the
 last, 44. 6. & 48. 12. Rev. 1. 11, 17.
 & 2. 8. & 2. 13.

Matt. 6. 33. seek *f*. the kingdom of
 7. 5. *f*. cast out the beam, Luke 6.
 42.

19. 30. many that be *f*. shall be last,
 20. 16. Mark 10. 31.

22. 38. this is the *f*. and great
 Acts 26. 23. *f*. that should rise
 Rom. 11. 35. who hath *f*. given to

1 Cor. 15. 45. *f*. man, Adam
 47. *f*. man of the earth
 2 Cor. 8. 5. *f*. gave their own selves

12. accepted, if there be *f*. willing
 1 Pet. 4. 17. if judgment *f*. begin
 1 John 4. 19. because he *f*. loved us

Rev. 2. 4. left thy *f*. love
 5. do *f*. works
 20. 5. this is the *f*. resurrection, 6.

Matt. 1. 25. *first-born*, Luke 2. 7.
 Rom. 8. 29. *f*. among many brethren.
 Col. 1. 15. *f*. & every creature

18. *f*. from the dead
 Rom. 11. 16. if *first fruit* be holy
 Prov. 3. 9. honor the Lord with *f*.

Rom. 8. 23. having *first fruits*
 1 Cor. 15. 20. Christ *f*. of them
 Jas. 1. 18. we kind of *f*. creatures

Rev. 14. 4. redeemed are *f*. to God
FISH, Ezek. 29. 4. & 4. 5. & 4. 9. 10.
 Jer. 16. 16. *fishers*, Ezek. 47. 10.

Matt. 4. 15, 19. John 21. 7. Isa. 19. 8.
 R. V. Isa. 19. 10. hire; Job 41. 1;
 John 21. 7.

FLAME, Ex. 3. 2. Judg. 13. 20.
 Ps. 104. 4. maketh ministers a *f*.
 106. 18. *f*. burnt up wicked, Num.
 16. 35.

Isa. 10. 17. the Holy One of Israel
 for a *f*.
 2 Thes. 1. 8. in *flaming* fire taking

R. V. Judg. 20. 38. 40. cloud; Dan.
 7. 11. with fire; Isa. 13. 8. faces of
 flame; Nah. 2. 3. flash in the steel

FLATTER, Ps. 73. 36. Prov. 2. 16.
 & 20. 19. Job 32. 21. 2. 1 The. 2. 5.
 R. V. Prov. 20. 19. openeth wide

FLEE, Isa. 10. 3. & 20. 6. Heb. 6. 13.
 Prov. 28. 1. wicked *f*. when no
 Matt. 3. 7. who warned you to *f*.
 1 Cor. 6. 18. *f*. fornication

10. 14. *f*. from idolatry
 1 Tim. 6. 11. man of God *f*. these
 2 Tim. 2. 22. *f*. youthful lusts
 Jas. 4. 7. resist the devil, he will *f*.
 you

R. V. Job 30. 10. stand; 30. 3. gnaw
 the dry ground; Ps. 64. 8. wag the
 head; Jer. 48. 9. fly; Hos. 7. 13.
 wandered; Acts 16. 27. escaped

FLEECE, Gideon's, Judg. 6. 37.
FLEESE, Gen. 2. 21. 1 Cor. 15. 39.
 Gen. 2. 24. they shall be one *f*.
 Matt. 19. 5. 1 Cor. 6. 16. Eph. 5. 31.
 John 10. 11. clothed me with skin
 and *f*.
 Ps. 56. 4. what *f*. can do to me
 78. 39. remember that they were
 but *f*.
 Jer. 17. 5. cursed that maketh *f*.
 his arm
 Matt. 26. 41. spirit is willing, but *f*.
 weak
 John 1. 14. the Word was made *f*.
 6. 53. eat the *f*. of the Son of man,
 52, 55, 56.
 63. *f*. propheth nothing, words are
 Rom. 7. 25. serve with *f*. law of sin
 8. 12. debtors not to the *f*.
 9. 3. kinsmen according to the *f*.
 5. of whom concerning *f*. Christ
 13. 14. make not provision for *f*.
 1 Cor. 1. 29. that no *f*. should glory
 2 Cor. 1. 17. purpose according to *f*.
 10. 2. walked according to the *f*.
 Gal. 5. 17. *f*. lusts against the Spirit
 24. Christ's have crucified *f*. with
 Eph. 6. 5. masters according to *f*.
 Heb. 12. 9. we had fathers of our *f*.
 Jude 7. going after strange *f*.
 23. hating garment spotted by *f*.
 John 8. 15. ye judge *after the flesh*
 Rom. 8. 1. walk not—but after
 5. they that are—mind things of *f*.
 13. if ye live—ye shall die, 12.
 1 Cor. 1. 26. not many wise men—
 10. 18. Israel—, Rom. 9. 8. Gal. 6. 13.
 2 Cor. 5. 16. know no man—know
 Christ
 10. 3. walk in *f*. not war—
 2 Pet. 2. 10. walk—in lust of
 Ps. 65. 2. to thee shall *all flesh* come
 Isa. 40. 6.—is grass, 1 Pet. 1. 24.
 49. 26.—shall know that I am thy
 Jer. 32. 27. I am the Lord, the God
 of—
 Joel 2. 28. I will pour my Spirit
 on—
 Luke 3. 6.—shall see the salvation
 John 17. 2. given him power over—
 Rom. 7. 5. when we were in the *flesh*
 8. 8. that are—cannot please God
 1 Tim. 3. 16. mystery; God manifest—
 1 Pet. 3. 18. he was put to death—,
 4. 1.
 Gen. 2. 23. *my flesh*, 29. 14. Job 19. 26.
 Ps. 63. 1. & 119. 120. John 6. 51, 55,
 56. Rom. 7. 18.
 John 1. 13. born not of will of the
flesh
 3. 6. that which is born—is *f*.
 Rom. 8. 5. after *f*. do mind things—
 Gal. 5. 19. works—are manifest
 6. 8. soweth to *f*. shall—reap cor.
 Eph. 2. 3. lusts—desires—
 1 Pet. 3. 21. not putting away filth—
 1 John 2. 16. lust—of the eyes, pride
 Matt. 16. 17. *flesh and blood* have
 1 Cor. 15. 50.—cannot inherit the
 Gal. 1. 16. I conferred not with—
 Eph. 5. 30. members of his—and—
 6. 12. we wrestle not against—but
 Heb. 2. 14. children are partakers
 of—
 2 Cor. 1. 12. not with *fleshy* wisdom
 1 Pet. 2. 11. abstain from *f*. lusts
 R. V. Acts 2. 30; Rom. 8. 1; Eph.
 5. 30—; 2 Cor. 3. 3. tables that
 are hearts of *flesh*
FLOCK, Gen. 32. 5. Ps. 77. 20. Isa.
 40. 11. & 63. 11. Jer. 13. 17. 20.
 Zech. 11. 4. feed *f*. of slaughter, 7.
 Luke 12. 32. fear not, little *f*. for it
 Acts 20. 28. take heed to *all the f*., 29.
 1 Pet. 5. 2. feed the *f*. of God
 R. V. Ezek. 34. 3, 8, 10, 15, 19, 31.
 sheep
FLOWERISH, Isa. 17. 11. & 66. 14.
 Ps. 72. 7. shall the righteous *f*., 16. &
 12. 13, 14. Prov. 11. 28. & 14. 11.
 92. 7. when workers of iniquity *f*.
 132. 18. on himself shall crown *f*.
 R. V. Isa. 17. 11; Eccl. 12. 5. blos-

som; S. of S. 6. 11; 7. 12. budded;
 Phil. 4. 10. ye have revived
FOLLOW, Gen. 44. 4. Ex. 14. 4.
 Ex. 23. 2. shall not *f*. a multitude
 Deut. 16. 20. that is just shalt thou *f*.
 Ps. 38. 20. *f*. the thing that good is
 Isa. 51. 1. my people that *f*.
 Hos. 6. 3. know if we *f*. on to know
 Rom. 14. 19. *f*. things that make for
 1 Cor. 14. 1. *f*. after charity, desire
 Phil. 3. 12. but *f*. after that I may
 1 Thes. 5. 15. ever *f*. that which is
 1 Tim. 6. 11. *f*. after righteousness
 2 Tim. 2. 22. *f*. righteousness, faith
 Heb. 12. 14. *f*. peace with all men
 13. 7. whose faith *f*. considering
 1 Pet. 2. 21. example should *f*. his
 3 John 1. *f*. not evil, but that whi.
 Rev. 14. 13. their works do *f*. them
 Ps. 23. 6. goodness and mercy shall
follow me, Matt. 4. 19. & 9. 9. & 19.
 21. Luke 5. 27. & 9. 59. John 1. 43.
 & 21. 19.
 Matt. 16. 24. take up cross and—
 Luke 18. 22. sell all that thou hast,
 and—
 John 12. 26. if any man serve me,
 let him—
 Num. 14. 24. hath *followed* me fully
 32. 12. wholly *f*. the Lord, Deut. 1.
 36. Josh. 14. 8, 9, 14.
 Rom. 9. 30. *f*. not after righteous-
 ness
 31. *f*. law of righteousness
 Ps. 63. 8. soul *followeth* hard after
 Matt. 10. 38. taketh not his cross
 and *f*. me
 Mark 9. 38. he *f*. not us, Luke 9. 49.
 R. V. Ex. 14. 17. go in after; Matt.
 4. 19. come ye after; 27. 62. the day
 after; 2 Thes. 3. 7; Heb. 13. 7;
 3 John 11. imitate; Phil. 3. 12.
 press on
FOLLY wrought in Israel, Gen.
 34. 7. Deut. 22. 21. Josh. 7. 15. Judg.
 20. 6.
 Job 4. 18. angels he charged with *f*.
 Ps. 49. 13. their way is their *f*.
 53. 8. let them not turn again to *f*.
 Prov. 26. 4. 5. answer a fool accord-
 ing to his *f*.
 2 Tim. 3. 9. their *f*. shall be mani-
 fest
 R. V. 2 Cor. 11. 1. foolishness
FOOD, Gen. 3. 6. Deut. 10. 18.
 Job 23. 12. words more than ne-
 cessary *f*.
 Ps. 78. 25. men did eat angels' *f*.
 136. 25. who giveth *f*. to all *flesh*
 146. 7. who giveth *f*. to the hungry
 Prov. 30. 8. feed me with *f*. conven.
 Acts 14. 17. filling our hearts with *f*.
 2 Cor. 9. 10. ministered bread for
 your *f*.
 1 Tim. 6. 8. having *f*. and raiment
 R. V. Gen. 42. 33. corn; Lev. 22. 7.
 2 Sam. 9. 10. bread; Ps. 78. 25.
 bread of the mighty
FOOL said in his heart, Ps. 14. 1. &
 53. 1.
 Jer. 17. 11. at end of days shall be *f*.
 Matt. 5. 22. whosoever shall say to
 brother, thou *f*.
 Luke 12. 20. thou *f*. this night thy
 1 Cor. 3. 18. let him become a *f*. that
 2 Cor. 11. 16. think me a *f*.
 Ps. 75. 4. *fools* deal not foolishly
 94. 6. ye *fools*, when will ye be wise
 107. 17. *f*. because of their trans.
 Prov. 17. 1. *f*. despise wisdom
 22. *f*. hate knowledge
 13. 20. companion of *f*. shall be
 14. 8. folly of *f*. is deceitful
 16. 2. instruction of *f*. is folly
 Eccl. 5. 4. he hath no pleasure in *f*.
 Matt. 23. 17. ye *f*. and blind, 19.
 Rom. 1. 22. professing to be wise
 became *f*.
 1 Cor. 4. 10. we are *f*. for Christ's
 sake
 Eph. 5. 15. walk circumspectly, not
 as *f*.
 Ps. 5. 5. *f*. shall not stand in thy
 sight

Ps. 73. 22. so *f*. was I and ignorant
 Matt. 7. 26. on sand like to a *f*. man
 23. 2. virgins, five were wise and
 five *f*.
 Rom. 1. 21. their *f*. heart darkened
 Gal. 3. 1. O *f*. Galatians, who be-
 witched
 Eph. 5. 4. filthiness, nor *f*. talk-
 ing
 Tit. 3. 3. were sometimes *f*. disobe.
 Gen. 31. 28. done *foolishly*, Num. 12.
 11. 1 Sam. 13. 13. 2 Sam. 24. 10.
 1 Chron. 21. 8. 2 Chron. 16. 9. Prov.
 14. 17. 2 Cor. 11. 21.
 Job 1. 22. Job sinned not, nor
 charged God *f*.
 2 Sam. 15. 31. turn counsel into
foolishness
 Prov. 12. 23. heart of fools pro-
 claimeth *f*.
 14. 24. *f*. of fools is folly, 15. 2, 14.
 22. 15. *f*. is bound in heart of child
 27. 22. bray a fool, yet his *f*. will
 1 Cor. 1. 18. preaching of the cross
 is to them that perish, *f*.
 23. Christ crucified, to Greeks *f*.
 25. *f*. of God is wiser than men
 3. 19. wisdom of world is *f*. with
 God
 R. V. 2 Cor. 11. 23. one beside him-
 self, Prov. 11. 29; 12. 15; Luke
 12. 20; 1 Cor. 15. 36; 2 Cor. 11. 16;
 12. 6, 11. foolish; Ps. 75. 4. arrogant;
 Eph. 5. 15. unwise; Ps. 5. 5;
 73. 3. arrogant; 73. 22. brutish;
 Prov. 9. 6. ye simple ones; Rom. 1.
 21. senseless; 10. 19. void of under-
 standing; Ps. 75. 4. arrogantly;
 Prov. 14. 24; 15. 2, 14. folly
FOOT shall not stumble, Prov. 3.
 23.
 Eccl. 5. 1. keep thy *f*. when thou
 Isa. 58. 13. turn away *f*. from sab-
 bath
 Matt. 18. 8. if thy *f*. offend thee, cut
 Heb. 10. 29. trodden under *f*. Son
 of God
 R. V. Ex. 31. 9; 35. 16; 38. 8; 39. 39;
 41. 11; Lev. 8. 11. base; Isa. 18. 7.
 down; Lam. 1. 15. set at nought
FORBEAR, Ex. 23. 5. 1 Cor. 9. 6.
 Rom. 2. 4. goodness and *forbear-*
ance, 3. 25.
 R. V. Neh. 9. 30. bear with; Prov.
 24. 11. hold not back; Ezek. 24. 17.
 sigh but not aloud
FORBID, Mark 10. 14. Luke 18. 16.
 & 6. 29. Acts 24. 23. & 28. 31.
 1 Tim. 4. 3. *forbidding* to marry
 1 Thes. 2. 16. *f*. us to speak to the
 Gentiles
 R. V. Matt. 3. 14. would have hin-
 dered; Luke 6. 29. withhold not;
 Gal. 6. 14. far be it from me;
 2 Pet. 2. 16. and stayed
FORCE, Matt. 11. 12. Heb. 9. 17.
 Isa. 60. 5. *f*. of Gentiles shall come,
 11.
 Job 6. 25. how *forcible* right words
 R. V. Deut. 20. 19. wielding; Isa.
 60. 5, 11. wealth; Ezek. 35. 5. power;
 Dan. 11. 38. fortresses & Obad. 11.
 substance
FOREFATHERS, 2 Tim. 1. 3. Jer.
 11. 10.
FOREHEAD, Ex. 28. 38. Lev. 13. 41.
 Jer. 3. 3. thou hast a whore's *f*.
 Ezek. 3. 8. thy *f*. strong against
 their *f*.
 Rev. 7. 3. sealed in their *f*., 9. 4.
 13. 16. mark their *f*. 14. 9. & 20. 4.
 14. 1. Father's name written in *f*.
 22. 4.
 R. V. Ezek. 16. 12. nose
FOREIGNERS, Ex. 12. 45. Deut.
 15. 3. Obad. 11. Eph. 2. 19.
FOREKNOW, Rom. 8. 29. & 11. 2.
 Acts 2. 23. *foreknowledge* of God,
 1 Pet. 1. 2.
FOREORDAINED, 1 Pet. 1. 20.
FORERUNNER, Heb. 6. 20.
FORESEETH, Prov. 22. 3. & 27. 12.
 R. V. Prov. 22. 3; 27. 12. seeth;
 Acts 2. 25. beheld

FOREWARN, Luke 12. 5.

R. V. Luke 12. 5. warn

FORGAT Lord, Judg. 3. 7. 1 Sam.

12. 9.

Ps. 78. 11. *f.* his works and wonders

106. 21. *f.* God their Saviour

Lam. 3. 17. 1. *f.* prosperity

Hos. 2. 13. *f.* me, saith the Lord

Deut. 9. 7. remember and *forget* not

Job 8. 13. paths of all that *f.* God

Ps. 45. 10. *f.* thy own people, and

103. 2. *f.* not all his benefits

119. 16. I will not *f.* thy words, 83,

93, 109, 141, 153, 176.

Prov. 3. 1. my son, *f.* not my law

Isa. 49. 15. can woman *f.* her suck-

ling child

Jer. 2. 32. can a maid *f.* her orna-

ment

Heb. 6. 10. God is not unrighteous

to *f.* your

13. 16. to do good and to communi-

cate *f.* not

Jas. 1. 25. be not a *f.* hearer

Ps. 44. 24. thou *forgettest* our afflict-

ion

9. 12. he *f.* not the cry of humble

Prov. 2. 1. *f.* covenant of her God

Jas. 1. 24. what manner of man

Phil. 3. 13. *forgetting* those things

Ps. 10. 11. God hath *forgotten*

42. 9. why hast thou *f.* me

77. 9. hath God *f.* to be gracious

119. 61. I have not *f.* thy law

Isa. 17. 10. hast *f.* the God of thy

Jer. 2. 32. my people have *f.* me

3. 21. have *f.* their God, Deut. 32.

15.

50. 5. covenant that shall not be *f.*

Heb. 12. 5. *f.* the exhortation

FORGAVE their iniquity, Ps. 78.

38.

Matt. 18. 27. *f.* him the debt, 32

Luke 7. 42. frankly *f.* them both

43. love most, to whom *f.* most

2 Cor. 2. 10. *f.* anything, 1. *f.* it

Col. 3. 13. as Christ *f.* you, also do

Ps. 32. 5. *forgot* the iniquity of

99. 8. thou wast a God that *f.* them

Ex. 32. 32. now *forget* their sin

Ps. 86. 5. thou art good and ready

to *f.*

Isa. 2. 9. therefore *f.* them not

Matt. 6. 12. *f.* us our debts as we

14. if ye *f.* men, 15. if you *f.* not

9. 6. Son of man hath power on

earth to *f.*

Luke 6. 37. *f.* and ye shall be for

17. 3. if he repent, *f.* him, 4.

23. 94. Father *f.* them, they know

1 John 1. 9. faithful to *f.* us

Ps. 32. 1. whose transgression is

forgiven

85. 2. *f.* the iniquity of thy people

Isa. 33. 24. people shall be *f.* their

Matt. 9. 2. good cheer, thy sins be *f.*

12. 31. all manner of sin *f.* 32. not

be *f.*

Luke 7. 47. to whom little is *f.*

loveth

Rom. 4. 7. blessed whose iniqui-

ties are *f.*

Eph. 4. 32. as God hath *f.* you, Col.

3. 13.

Jas. 5. 15. if he have committed

sins, they shall be *f.*

1 John 2. 12. your sins are *f.* you

Ps. 103. 3. who *forgetteth* all thy inl.

130. 4. is there *forgiveness* with

thee

Dan. 9. 9. to the Lord belong

mercy and *f.*

Acts 5. 31. to give repent. and *f.*

26. 18. may receive *f.* of sins by

faith

Eph. 1. 7. *f.* of sins according to

the riches

Col. 1. 14. redempt., even *f.* of sin

Ex. 34. 7. *forgiving* iniquity, trans-

gression and sin, Num. 14. 18.

Mic. 7. 18.

Rom. 4. 32. *f.* one another, Col. 3. 13.

R. V. Luke 6. 37. release; Mark 11.

26 —; Acts 5. 31; 13. 38; 26. 18.

remission

FORM, Gen. 1. 2. 1 Sam. 28. 14.

Isa. 53. 2. hath no *f.* nor comeliness

Rom. 2. 20. hast the *f.* of knowl.

6. 17. obeyed from heart that *f.*

Phil. 2. 6. who being in *f.* of God

7. took upon him the *f.* of a ser.

2 Tim. 1. 13. hold *f.* of sound words

3. 5. having the *f.* of godliness

Isa. 45. 7. 1. *f.* the light and create

Deut. 32. 18. hast forgotten God

that *formed* thee

Prov. 26. 10. God that *f.* all things

Isa. 27. 11. *f.* them will show no

43. 21. this people have *f.* for

myself

Rom. 9. 20. thing *f.* say to him

Gal. 4. 19. till Christ be *f.* in you

Zech. 12. 9. that *formeth* the eye

Jer. 10. 16. he is the *former* of all

things, 51. 19.

R. V. Gen. 1. 2. Jer. 4. 23. waste;

Job 4. 16. appearance, Dan. 2. 31:

3. 25. aspect; 2 Tim. 1. 13. pattern:

Deut. 32. 18. gave birth, Job 26. 5.

tremble; 26. 13. pierced; Prov.

26. 10. wounded; Isa. 44. 10. fash-

ioned, Zech. 14. 8. eastern, Mal.

3. 4. ancient; Job 30. 3. gloom of;

Hos. 6. 3. rain that watereth; Rev.

21. 4. the first

FORNICATION, 2 Chron. 21. 11.

Isa. 23. 17. Ezek. 16. 15, 26, 29.

Matt. 5. 32. put away wife for

cause of *f.*

19. 9. except it be for *f.*

John 8. 41. we be not born of *f.*

Acts 15. 20. abstain from *f.*, 29. &

21. 23.

Rom. 1. 29. filled with all *f.* wick-

edness

1 Cor. 5. 1. there is *f.* among you

6. 13. body not for *f.*

18. flee *f.*

7. 2. to avoid *f.* every man have

his wife

2 Cor. 12. 21. not repent. of their *f.*

Gal. 5. 19. works of flesh, adul. *f.*

Eph. 5. 3. but *f.* and all unclean-

ness

Col. 3. 5. mortify *f.* uncleanness

1 Thes. 4. 3. should abstain from *f.*

Jude 7. giving themselves to *f.*

Rev. 2. 14. taught to commit *f.*, 20.

21. I gave her space to repent of

her *f.*

9. 21. neither repented of their *f.*

17. 4. abomination and filthiness

of her *f.*

19. 2. did corrupt earth with her *f.*

Ezek. 16. 15. *fornications*. Matt. 15.

19.

1 Cor. 5. 9. *fornicators*. 10. 11. & 9.

Heb. 12. 16.

R. V. 2 Chron. 21. 11. go a whor-

ing; Isa. 23. 17. play the harlot;

Ezek. 16. 15, 29. whoredom, Rom.

1. 29 —

FORSAKE, Deut. 12. 19. & 31. 16.

Deut. 4. 31. Lord thy God will not

f. thee, 31. 6. 8. 1 Chron. 28. 20.

Heb. 12. 15.

Josh. 1. 5. I will not fail thee nor

f. thee, Isa. 41. 17. & 42. 16.

1 Sam. 12. 22. Lord will not *f.* his

people

1 Kings 6. 13. I will not *f.* my peo.

2 Chron. 15. 2. if ye *f.* him he will

f. Ps. 27. 10. father and mother *f.* me

94. 14. neither will he *f.* his inhe-

ritance

Isa. 55. 7. let the wicked *f.* his way

Jer. 17. 13. they that *f.* thee shall

for thee *f.* 8. *f.* their own mercy

Ps. 71. 11. God hath *forsoaken* him

22. 1. my God, why *f.* me, Matt.

27. 46.

37. 25. I have not seen the right-

eous *f.*

Isa. 49. 14. Lord hath *f.* my Lord

54. 7. small moment have I *f.* thee

Jer. 2. 13. *f.* me the fountain of liv-

ing waters

Matt. 19. 27. we have *f.* all

28. *f.* houses or brethren or

29. *f.* 4. 9. persecuted but not *f.*

Prov. 2. 17. *forsaketh* the guide of

Prov. 28. 13. confesseth and *f.* shall

find

Heb. 10. 25. not *f.* the assembling

Deut. 32. 15. he *forsook* God which

Ps. 119. 87. I. not thy precepts

2 Tim. 4. 16. all men *f.* me

R. V. Deut. 4. 31. fail; Judg. 9. 11.

leave; 6. 13; 2 Kings 21. 14; Jer.

23. 35, 39. cast off; Job 20. 13. will

not let it go; Jer. 15. 6. rejected;

18. 14. dried up; Amos 5. 2. cast

down; Matt. 19. 27. 26. 56; Mark

14. 50; Luke 5. 11. left; Luke

14. 33. renounceth

FORSAKING God, danger of,

Deut. 28. 20. Judg. 10. 13. 2 Chron.

15. 2. 24. 20. Ezra 8. 22. & 9. 10.

Isa. 1. 28. Jer. 1. 16. & 5. 19. & 17.

19. Ezek. 6. 9.

FORTRESS and rock, Lord is my,

2 Sam. 22. 2. Ps. 15. 2. & 31. 3. &

71. 3. & 91. 2. & 144. 2. Jer. 16. 19.

R. V. Jer. 10. 17. siege; 1. 19.

stronghold, Mic. 7. 12. Egypt

FORTY DAYS, as the flood, Gen.

7. 17.

giving of the law, Ex. 24. 18.

spying Canaan, Num. 13. 25.

Goliath's defiance, 1 Sam. 17. 16.

Elijah's journey to Horeb,

1 Kings 19. 8.

Jonah's warning to Nineveh,

Jonah 3. 4.

fasting of our Lord, Matt. 4. 2.

Mark 1. 13. Luke 4. 2.

Christ's appearances during, Acts

1. 3.

FORTY STRIPES, Deut. 25. 3.

save one, 2 Cor. 11. 24.

FORTY YEARS, manna sent, Ex.

16. 35. Num. 14. 33. Ps. 95. 10.

of peace, Judg. 3. 11. & 5. 31. & 8.

FOUR living creatures, vision of, Ezek. 1. 5. & 10. 10. Rev. 4. 6. & 5. 14. & 6. 6.
kingdoms, Nebuchadnezzar's vision of, Dan. 2. 36; Daniel's vision of, Dan. 7. 3, 16.
FOURFOLD compensation, Ex. 22. 1. 2 Sam. 12. 6. Luke 19. 8.
FOXES, Judg. 15. 4. Ps. 63. 10. S. of S. 2. 15. Lam. 5. 18. Ezek. 13. 4. Matt. 8. 20. Luke 13. 32.
FRAGMENTS, Matt. 14. 20. Mark 6. 43. & 8. 19. 20. John 6. 12. 13.
FRAIL I am, Ps. 39. 4.
FRAME, Ps. 50. 19. & 94. 20. & 103. 14. Isa. 29. 16. Jer. 18. 11. Eph. 2. 21. Heb. 11. 3.
R. V. Hos. 5. 4. their doings will not suffer them
FRAUD condemned, Lev. 19. 13. Mal. 3. 5. Mark 10. 1. 1 Cor. 6. 8. 1 Thes. 4. 6. See **DECEIT**.
FREE, Ex. 21. 2. Lev. 19. 20.
2 Chron. 29. 31. as many as were of a *f*. heart
Ps. 51. 12. uphold with thy *f*. Spirit
John 8. 32. truth shall make you *f*.
36. If Son make *f*. shall be *f*.
Rom. 5. 15. so also is *f*. gift
6. 7. *f*. from sin, 18.
20. *f*. from righteousness
7. 3. *f*. from law
8. 2. *f*. from the law of sin
1 Cor. 7. 22. the Lord's *f*. man
Gal. 3. 28. neither bond nor *f*., Col. 3. 11.
5. 1. Christ hath made us *f*. not
1 Pet. 2. 16. as *f*. and not using lib.
Hos. 14. 4. I will love them *freely*
Matt. 10. 8. *f*. ye have received, *f*.
Rom. 3. 24. justified by his grace
8. 32. with him *f*. give us all
1 Cor. 2. 12. things *f*. given us of
Rev. 21. 6. of fount of life *f*., 22. 17.
R. V. Ex. 21. 11. for nothing; 36. 3.
free will; 2 Chron. 29. 31; Amos
4. 5. willing; Ps. 88. 5. cast off;
Acts 22. 28. am a Roman; Col. 3.
11. freeman; 2 Thes. 3. 1. run;
Matt. 15. 6. Mark 7. 11 —; Rom. 6. 7. justified
FREEWILL offerings, Lev. 22. 18.
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FREEWOMAN and bondwoman,
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FRET, Ps. 37. 1. 7. 8. Prov. 24. 19.
Prov. 19. 3. his heart *f*. against the
Ezek. 16. 43. hast *fretted* me in all
FRIEND, Jer. 6. 21. Hos. 3. 1.
Ex. 33. 11. as a man to his *f*.
Deut. 13. 6. *f*. which is as his own
2 Sam. 16. 17. is this kind, to thy *f*.
Job 6. 14. pity should be showed
from his *f*.
Prov. 17. 17. *f*. loveth at all times
18. 24. af that sticketh closer than
a brother
27. 10. own *f*. and father's *f*.
S. of S. 5. 16. my beloved and *f*.
Mic. 7. 5. trust ye not in a *f*. put
John 15. 13. lay down life for his *f*.
15. 14. ye are my *f*. if
15. called you *f*.
John 4. 4. *f*. of the world is enemy
of God, *friendship* of the world
is enmity with God
Prov. 22. 24. make no *f*. with an
18. 24. hath *f*. must show himself
friendly
R. V. 2 Sam. 19. 6. them that love
thee; Prov. 6. 1. 17. 18. neighbor;
Judg. 19. 3; Ruth 2. 13. kindly;
Prov. 18. 24. doeth it to his own
destruction
FROWARD, Job 5. 13. 1 Pet. 2. 18.
Deut. 32. 20. a very *f*. generation
Ps. 18. 26. will show thyself *f*.
Prov. 4. 24. *f*. month, 6. 12. & 8. 13.
10. 31. *f*. tongue, 11. 20. *f*. heart, 17.
20.
32. 32. the *f*. is abomination to the
Isa. 57. 17. went on *frowardly*
Prov. 6. 14. *frowardness* is in him
R. V. 2 Sam. 22. 27; Ps. 18. 26; Prov.

3. 32; 11. 20. perverse; 21. 8. him
that is laden with guilt is ex-
ceeding crooked
FRUIT, Gen. 4. 3. Lev. 19. 24.
2 Kings 19. 30. bear *f*. upward, Isa.
37. 31.
Ps. 32. 14. shall bring forth *f*. in old
127. 3. *f*. of womb is his reward
Prov. 11. 30. *f*. of righteous is
S. of S. 2. 3. his *f*. was sweet
4. 13. with pleasant *f*.
6. 11. to see the *f*. of the valley
Isa. 3. 10. eat the *f*. of their doings
27. 9. all the *f*. to take away sin
57. 19. create *f*. of the lips, peace
Hos. 10. 1. empty vine brings *f*.
Mic. 6. 7. *f*. of my body for sin of
Matt. 7. 17. good tree brings forth
good *f*., 21. 19.
12. 33. *f*. good; tree known by his *f*.
26. 29. not drink of *f*. of vine till
Luke 1. 42. blessed is the *f*. of thy
womb
John 4. 36. gathers *f*. to eternal life
15. 2. branch beareth not *f*. he tak.
Rom. 6. 21. what *f*. had
22. *f*. to holiness
Gal. 5. 22. *f*. of Spirit is love, joy
Eph. 5. 9. *f*. of Spirit is in all good.
Phil. 4. 17. desire *f*. that may
abound
Heb. 12. 11. peaceable *f*. of right-
eousness
Jas. 3. 18. *f*. of righteousness is
Rev. 22. 2. yielded *f*. every month
Matt. 3. 8. bring forth *fruits* meet
7. 16. shall know them by their *f*.
2 Cor. 9. 10. increase the *f*. of right.
Phil. 4. 11. filled with the *f*. of
righteousness
Jas. 3. 17. full of good *f*. without
R. V. Ex. 23. 10; Deut. 22. 9. in-
crease; Lev. 25. 15. crops; Isa.
28. 4; S. of S. 6. 11. green plant;
Mic. 7. 1. fig; Amos 7. 14. trees;
Luke 12. 18. corn; Jude 12. au-
tumn trees
FRUIT TREES saved in time of
war, Deut. 20. 19.
FRUSTRATE, Isa. 44. 25. Gal. 2. 21.
R. V. Gal. 2. 21. make void
FUGITIVE servant, law of, Deut.
23. 15.
FULL, Gen. 15. 16. Ex. 16. 3. 8.
Deut. 34. 9. Joshua *f*. of the spirit
Ruth 1. 21. I went out *f*. and
1 Sam. 2. 5. that were *f*. have hired
Job 5. 26. come to grave in *f*. age
14. 1. of few days and *f*. of trouble
Ps. 17. 14. they are *f*. of children
Prov. 27. 7. *f*. soul loath the honey.
Luke 4. 1. Jesus being *f*. of the
Holy Ghost
John 1. 14. of God *f*. of grace and
1 Cor. 4. 8. now ye are *f*. now ye
Col. 2. 2. riches of *f*. assurance
2 Tim. 4. 5. *f*. proof of thy ministry
10. 22. draw near in *f*. assurance
Gen. 29. 27. *full*, Ex. 23. 26.
Matt. 3. 15. it becometh us to *f*. all
righteousness
5. 17. not to destroy the law, but *f*.
Acts 13. 22. who shall *f*. all my will
Luke 21. 24. till times of Gentiles
be *f*.
Gal. 5. 14. law is *f*. in one word
16. shall not *f*. lust of the flesh
6. 2. bear burden and so *f*. law
Eph. 2. 3. *f*. the desires of flesh and
Phil. 2. 2. *f*. ye my joy, that ye be
Col. 4. 17. ministry, in the Lord,
that thou *f*. it
2 Thes. 1. 11. *f*. all the good pleas.
Jas. 2. 8. if ye *f*. the royal law
Rev. 17. 17. put in their hearts
to *f*.
Job 20. 22. in *fulness* of sufficiency
Ps. 16. 11. in thy presence is *f*. of
John 1. 16. of his *f*. have we receiv.
Rom. 11. 25. till *f*. of the Gent.
15. 20. *f*. of blessing of the Gospel
Gal. 4. 4. when *f*. of time was come
3. 19. ye may be filled with the *f*.
of God

Col. 1. 19. in him should all *f*.
dwell
2. 9. in him dwells all the *f*. of
R. V. Lev. 2. 14; 2 Kings 4. 42.
fresh; 1 Cor. 10. 28 —
FURNACE, Deut. 4. 20. Jer. 11. 4.
Ps. 12. 6. Isa. 31. 9. & 48. 10. Dan.
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FURNISHED, Deut. 15. 14. Prov.
9. 2.
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R. V. Ps. 78. 19. prepare; Isa. 65.
11. fill up; Matt. 22. 10. filled
FURY is not in me, Isa. 27. 4.
59. 18. repay *f*. to his adversaries
Jer. 6. 11. I am full of *f*. of the
10. 25. pour out thy *f*. on heathen
Prov. 22. 24. with *furious* man not
R. V. Job 20. 23. fierceness

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GABRIEL, Dan. 8. 16. & 9. 21. Luke
1. 19, 26.
GAIN, Prov. 3. 14. Job 22. 3.
Isa. 33. 15. despoil the *g*. of oppre.
Phil. 1. 21. to live is Christ, to die
is *g*.
3. 7. what were *g*. to me I counted
1 Tim. 6. 5. supposing *g*. is godli-
ness
Matt. 16. 26. if he should *g*. whole
1 Cor. 9. 19. servant to all, that I
might *g*.
18. 15. thou hast gained thy bro.
Luke 19. 16. thy pound hath *g*. ten
Tit. 1. 9. convince *gainsayers*
Rom. 10. 29. *gainsaying*, Rom. 10.
21. *g*. people
Jude 11. perished in the *g*. of Core
R. V. Prov. 28. 8; Dan. 11. 39. price;
Acts 19. 24. little business; 2 Cor.
12. 17. 18. take advantage; Luke
19. 16. 18. made; Acts 27. 21. gotten
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GALL, Job 16. 13. & 20. 14. 25.
Deut. 29. 18. the root bears *g*.
32. 32. their grapes are grapes of *g*.
Ps. 69. 21. gave me *g*. for drink,
Matt. 27. 34.
Jer. 8. 14. given us water of *g*.,
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Lam. 3. 19. remembering the
wormwood and *g*. 5.
Acts 8. 23. thou art in the *g*. of bit.
GAP, to stand in, Ezek. 22. 30.
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S. of S. 4. 12. a *g*. enclosed is my
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16. blow on my *g*., 5. 1. & 6. 2. 11.
Jer. 31. 12. soul as a watered *g*.,
Isa. 58. 11.
GARMENT, Josh. 7. 21. Ezra 9. 3.
Job 37. 17. how thy *garments* are
warm
Ps. 22. 18. parted my *g*. among
Isa. 9. 5. battle with *g*. rolled in
61. 3. *g*. of praise for the spirit
Joel 2. 13. rend your hearts and
not *g*.
Matt. 2. 8. spread their *g*. in way
Acts 9. 39. showing *g*. Dorcas made
Jas. 5. 2. your *g*. are moth-eaten
Rev. 3. 4. have not defiled their *g*.
16. 15. watcheth and keepeth his *g*.
R. V. Deut. 22. 11. mingled stuff;
Judg. 14. 12. 13. 19; 1 Kings 19. 25;
2 Kings 5. 22, 23; Ps. 109. 15; Dan.
11. 9. raiment; Josh. 7. 21; Zech.
13. 4. mantle; Esth. 8. 15; Mark
16. 5. robe; 1 Sam. 18. 4; 2 Sam.
20. 8; Luke 24. 4. apparel; Mark
13. 16; Luke 22. 26. cloak; Ps. 69.
11. clothing; 104. 6. vesture; Matt.
27. 31 —
GATE, Gen. 19. 1. & 34. 20. 24.
Gen. 22. 17. possess *g*. of his ene.
28. 17. this is the house of God.
and the *g*. of heaven
Job 29. 7. I went to *g*. prepared
Ps. 118. 20. this *g*. of the Lord into

- Matt. 7. 13.** enter strait *g.*, Luke 13. 2.
Heb. 13. 12. suffered without the *g.*
Ps. 9. 13. up from *gates* of death
24. 7. lift up thy heads, *O g.*, 9.
87. 2. Lord loveth *g.* of Zion
100. 4. enter his *g.* with thanks
118. 19. open for me *g.* of right
Isa. 38. 10. to go to *g.* of the grave
Matt. 16. 18. *g.* of hell shall not prevail
R. V. Esth. 5. 1. entrance; Ezek. 40. 6—; Neh. 13. 19; Isa. 45. 1, 2; S. 8. 7. 13; Luke 13. 24; Acts 4. 2. door, doors
GATHER thee from all nations, Deut. 30. 3. Neh. 1. 9. Jer. 29. 14. Ps. 26. 9. *g.* not my soul with sinners
Zeph. 3. 18. *g.* them that are sor.
Matt. 3. 12. *g.* his wheat into *g.*
7. 16. do men *g.* grapes of thorns
Eph. 1. 10. to *g.* in one all things
Ex. 16. 18, 21. he that *gathered* much
Matt. 23. 37. *g.* thy children as hen *g.*
John 4. 36. *g.* fruit unto eternal
R. V. Gen. 49. 2; Ex. 35. 1; Lev. 8. 3; Num. 8. 49; 16. 3; 19. 42; 20. 8; Deut. 4. 10; 31. 12; Judg. 9. 6; 20. 1; 1 Chron. 13. 5; Ezek. 35. 13; Mic. 4. 11. assembled; *Ex. 9. 12.* hasten in; Job 11. 10. call unto judgment; Isa. 62. 9. garnered; Jer. 6. 1. flee for safety; 51. 11. hold firm; Joel 2. 6; Nah. 2. 10. waxed pale; Eph. 1. 10. sum up
GAVE, Gen. 14. 20. Ex. 11. 3.
Job 1. 21. Lord *g.* and Lord taketh
Ps. 81. 12. *g.* them up unto
Ecc. 12. 7. spirit return to God that *g.* it
Isa. 42. 24. who *g.* Jacob for a spoil
John 1. 12. he *g.* power to become
3. 16. God *g.* his only begotten Son
1 Cor. 3. 6. God *g.* the increase, 7.
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Gal. 1. 4. who *g.* himself for our
2. 20. *g.* himself for me, Tit. 2. 14.
Eph. 4. 8. *g.* gifts unto men
11. *g.* some apostles
1 Tim. 2. 6. *g.* himself a ransom
Ps. 21. 4. asked life, *thou gavest* it
John 17. 4. work *thou g.*
22. glory *thou g.* me
6. the men *thou g.* me, 12. & 13. 9.
which *thou g.* me, lost none
GENEALOGIES, 1 Tim. 1. 4. Tit. 3. 9.
GENERATION, Gen. 2. 4. & 6. 9.
Deut. 32. 5. they are a perverse and crooked *g.*
Ps. 14. 5. God is in the *g.* of the righteous
22. 30. accounted to Lord for a *g.*
24. 6. this is *g.* of them that seek
112. 2. *g.* of upright shall be
145. 4. one *g.* shall praise thy
Isa. 53. 8. who declare his *g.*, Acts 8. 33.
Matt. 3. 7. ye *g.* of vipers, 12. 34. & 23. 33.
Luke 16. 8. *g.* wiser than the child
Acts 13. 36. had served his *g.* according
1 Pet. 2. 9. chosen *g.* to show praises
Ps. 33. 11. thoughts to all *generations*
45. 17. to be remembered in all *g.*
79. 13. show forth thy praise in all *g.*
89. 4. build thy throne to all *g.*
90. 1. our dwelling place in all *g.*
96. 5. his truth endureth to all *g.*
119. 90. thy faithfulness to all *g.*
Col. 1. 26. the mystery hid from ages and *g.*
R. V. Matt. 3. 7; 23. 33; 12. 34; Luke 3. 7. ye offspring; 1 Pet. 2. 9. an elect race
GENTILES, Gen. 10. 5. Jer. 4. 7. **Isa. 11. 10.** to it shall the *g.* seek
Isa. 42. 6. a light of the *g.*, 49. 6. Luke 2. 32. Acts 13. 47.
60. 3. *g.* shall come to thy light
62. 2. *g.* shall see thy righteous
Matt. 6. 32. after these things do the *g.* seek
John 7. 35. to the dispersed among the *g.*
Acts 13. 46. 10. we turn to the *g.*
14. 27. opened door of faith unto *g.*
Ecc. 2. 14. *g.* which have not law
3. 29. is he not also God of *g.* yea
15. 10. rejoice ye *g.* with his people
12. in his name shall the *g.* trust
Eph. 3. 6. *g.* be fellow heirs and
8. reach among *g.* unsearchable
1 Tim. 2. 7. a teacher of *g.*, 2 Tim. 1. 11.
3. 16. God manifest in flesh, preached to *g.*
GENTLE among you, 1 Thes. 2. 7.
Tit. 3. 2. be *g.* showing all meek.
Jas. 1. 17. wisdom from above is
1 Pet. 2. 18. not only to the *g.* but
Ps. 18. 35. thy gentleness made me
2 Cor. 10. 1. beseech by the *g.* of
Gal. 5. 22. fruit of the Spirit is love, joy, *g.*
Isa. 40. 11. gently lead those with
R. V. Gal. 5. 22. kindness
GIFT, 1 Cor. 1. 7. & 7. 7.
Ex. 23. 8. take no *g.* for a *g.* blind-st.
Prov. 17. 8. *g.* is a precious stone, 23. 18. 6. a man's *g.* maketh room for
21. 14. a *g.* in secret pacifieth anger
Ecc. 7. 7. a *g.* destroyeth the heart
Matt. 5. 24. leave there thy *g.* and
John 4. 10. if thou knewest *g.* of
Rom. 6. 23. *g.* of God is eternal
Eph. 2. 3. through faith it is the *g.* of
Phil. 4. 17. not because I desire a *g.*
1 Tim. 4. 14. neglect not the *g.* that
2 Tim. 1. 6. stir up *g.* of God that
Heb. 6. 4. tasted of heavenly *g.*
Jas. 1. 17. every good and perfect
g. of
Ps. 68. 18. received gifts for men
Matt. 7. 11. give good *g.* to your children
Rom. 11. 29. for *g.* and calling of God
Eph. 4. 8. led captivity and gave *g.*
Ex. V. 2. Sam. 8. 2. 6; 1 Chron. 18. 2. 6. presents; Ezek. 22. 12. ribbes;
Luke 21. 5. offerings; 2 Cor. 8. 4. this grace
GIRD with strength, Ps. 18. 32.
Ps. 30. 11. *g.* me with gladness
Luke 12. 35. let your loins be girded, 1 Pet. 1. 13.
Eph. 6. 14. having your loins *g.* with
Isa. 11. 5. girdle, Matt. 3. 4. Rev. 1. 13.
R. V. Job 12. 18. bindeth; Ex. 28. 7, 27, 28. 39. 5, 20, 21; Lev. 8. 7. band
GIRL, they have sold a *g.* for wine, Joel 3. 3.
Zechar. 8. 5. streets full of *g.*
GIVE, Gen. 12. 7. & 30. 31.
1 Kings 3. 5. ask what I shall *g.*
Ps. 2. 8. I shall *g.* thee the heathen
23. 11. Lord will *g.* strength to his
24. 4. *g.* the desires of thy heart
109. 4. I *g.* myself to prayer
104. 27. mayest *g.* them their meat
Jer. 17. 10. to *g.* every man accord.
Hos. 11. 8. how shall I *g.* thee up
Luke 6. 38. *g.* and it shall be given
John 10. 28. I *g.* to them eternal
Acts 3. 6. such as I have *g.* I unto
20. 35. more blessed to *g.* than to receive
Eph. 4. 28. that he may have to *g.*
1 Tim. 4. 15. *g.* thyself wholly to
2 Sam. 22. 50. *gave thanks*, 1 Chron. 16. 8. 34, 35. 41. Neh. 12. 24. Ps. 35. 18. & 79. 13. & 92. 1. & 105. 1. & 107. 1. & 118. 1. & 136. 1.
Ps. 6. 5. in grave who shall—to thee
Ps. 30. 4.—at the remembrance of
119. 62. at midnight I will rise to
Eph. 1. 16. cease not to—1 Thes. 1. 2. 2 Thes. 2. 13. Col. 1. 8.
1 Thes. 5. 18. in every thing—, Phil. 4. 6.
Matt. 13. 12. to him shall be given
11. it is *g.* to you to know the mys.
Luke 12. 48. to whom much is *g.*
John 6. 39. of all which he hath *g.*
65. can come to me except it be *g.*
19. 11. except it were *g.* thee from
Rom. 11. 35. hath first *g.* to him
2 Cor. 9. 7. God loves the cheerful *giver*
Ps. 37. 21. shows mercy and *giveth*
Prov. 28. 27. he that *g.* to poor shall
Isa. 40. 29. *g.* power to the faint
42. 5. *g.* breath to people on earth
1 Tim. 6. 17. *g.* us richly all things
Jas. 1. 5. *g.* to all men liberally
1 Pet. 4. 11. of the ability that God *g.*
GLAD, my heart is, Ps. 16. 9.
Ps. 31. 7. I will be *g.* and rejoice in
64. 16. righteousness shall be *g.* in Lord
104. 34. I will be in the Lord
122. 1. I was *g.* when they said
Luke 1. 19. glad tidings, & 8. 1.
Mark 6. 20. heard him gladly, 12. 37.
Luke 8. 40. people *g.* received him
Acts 2. 41. that *g.* received his word
2 Cor. 12. 15. I will very *g.* spend
34. 7. put gladness in my heart
30. 11. hast girded me with *g.*
5. 1. make me to hear joy and *g.*
97. 11. *g.* sown for the upright
100. 2. serve the Lord with *g.*
Isa. 35. 10. shall obtain joy and *g.*
51. 3. joy and *g.* shall be found
Acts 2. 46. eat their meat with *g.*
R. V. Ps. 48. 11; 104. 34; Acts 2. 26; 1 Cor. 16. 17; 2 Cor. 13. 9; 1 Pet. 4. 13; Rev. 19. 7. rejoice; Luke 1. 19. & 8. 1; Acts 13. 32. good; Luke 8. 40; Acts 2. 41—; Ps. 105. 43. singing;
2 Sam. 6. 12; Mark 4. 16; Acts 12. 14; Phil. 2. 29. joy
GLASS, we see through, 1 Cor. 13. 12.
2 Cor. 3. 18. beholding as in a *g.*
Rev. 4. 6. a sea of *g.*, 15. 2.
21. 18. the city was pure gold like clear *g.*
R. V. Job 37. 18. mirror; Isa. 3. 23. hand mirrors; Jas. 1. 23. mirror; Rev. 4. 6; 15. 2. glassy sea.
GLOOMINESS, Joel 2. 2. Zeph. 1. 15.
GLOOMY, Gen. 31. 1. Ps. 49. 16.
1 Sam. 2. 21. *g.* is departed from
1 Chron. 29. 11. thine the power and the *g.*, Matt. 6. 13.
Ps. 8. 5. crowned with *g.* and honor.
73. 24. afterward receive me to *g.*
145. 11. speak of the *g.* of thy king.
Prov. 3. 35. the wise shall inherit *g.*
16. 31. hoary head is a crown of *g.*
20. 29. *g.* of young men is their str.
25. 27. to search their own *g.* is not *g.*
Isa. 4. 5. upon all the *g.* shall be
24. 16. heard songs, even *g.* to the
25. 5. Lord shall bear a crown of *g.*
Jer. 2. 11. change their *g.*, Ps. 106. 20.
Ezek. 20. 6. the *g.* of all lands, 15.
Hos. 4. 7. change their *g.* into shame
Hag. 2. 7. I will fill this hou. with *g.*
9. of this latter house shall be
Zechar. 2. 5. be the *g.* in the midst
Matt. 6. 2. may have *g.* of men
16. 27. come in *g.* of his Father
Luke 2. 14. *g.* in God in the highest
32. light of the Gentiles, *g.* of thy
John 1. 14. his *g.* the *g.* of the only
17. 5. *glorify* me with the *g.* I had
22. *g.* which thou gavest I have
Rom. 2. 7. seek for *g.* and honor
11. 36. to whom be *g.* for ever,
2 Tim. 4. 18. Heb. 13. 21.
16. 27. in God be *g.* through Christ
1 Cor. 11. 7. man is *g.* of God, woman
g. of man
15. 43. in dishonor, it is raised in *g.*
2 Cor. 3. 18. changed from *g.* to *g.*

2 Cor. 4. 17. an exceeding and eternal weight of *g.*
 Eph. 1. 6. praise of *g.* of his grace
 3. 21. to him be *g.* in the church
 Phil. 3. 19. whose *g.* is in their shame
 Col. 1. 27. Christ in you hope of *g.*
 3. 4. appear with him in *g.*
 1 Thes. 2. 12. hath called you to *g.*
 1 Tim. 3. 16. received up into *g.*
 1 Pet. 1. 8. joy unspeak., full of *g.*
 4. 13. his *g.* be revealed
 14. spirit of *g.*
 5. 1. partaker of *g.* to be revealed
 4. ye shall receive a crown of *g.*
 10. called us to eternal *g.*
 2 Pet. 1. 3. called us to *g.* and virtue
 17. came a voice from the excellent *g.*
 Rev. 4. 11. worthy to receive *g.*, 5.
 12. Rom. 16. 27. 1 Tim. 1. 17. 1 Pet. 5. 11. Jude 25.
 Josh. 7. 19. give glory to the God of Israel, 1 Sam. 6. 5. 1 Chron. 16. 29. Ps. 29. 2. & 96. 8. & 115. 1. Luke 17. 18. Rev. 14. 7.
 Ps. 19. 1. *glory of God*, Prov. 25. 2. Acts 7. 55. Rom. 3. 23. & 5. 2. 1 Cor. 10. 31. & 11. 7. 2 Cor. 4. 6. Rev. 21. 11. Ex. 16. 7. *glory of the Lord*, Num. 14. 21.
 1 Kings 8. 11. Ps. 104. 31. & 138. 5. Isa. 35. 2. & 40. 5. & 60. 1. Ezek. 1. 28. & 3. 12. 23. & 43. 5. & 44. 4. Luke 2. 9. 2 Cor. 3. 18.
 Ps. 29. 9. *his glory*, 49. 17. & 72. 19. & 113. 4. & 148. 13. Prov. 19. 11. Isa. 6. 3. Hab. 3. 3. Matt. 6. 29. & 19. 28. & 25. 31. John 2. 11. Rom. 9. 23. Eph. 1. 12. & 3. 16. Heb. 1. 3.
 Job. 29. 20. *my glory*, Ps. 16. 9. & 30. 12. & 57. 8. & 108. 1. Isa. 42. 8. & 43. 7. & 48. 11. & 60. 7. & 66. 18. John 8. 50. & 17. 24.
 Ex. 35. 18. *thy glory*, Ps. 8. 1. & 63. 2. Isa. 60. 19. & 63. 15. Jer. 14. 21. 1 Chron. 16. 10. *glory ye* in his holy Ps. 64. 10. upright in heart shall *g.* 186. 5. I may *g.* with thy inherit. Isa. 41. 16. *seed of g.* in Holy One of 45. 25. *seed of Israel* be justified, and *g.*
 Jer. 9. 24. him that glorieth *g.* in this
 Rom. 4. 2. hath *g.* but not bef. God. 5. 3. we *g.* in tribulation
 1 Cor. 1. 31. that glorieth *g.* in the 3. 21. let no man *g.* in men
 2 Cor. 5. 12. to *g.* on our behalf—
 11. 18. many *g.* after the flesh—
 12. 1. it is not exped. for me to *g.*
 Gal. 6. 14. God forbid I should *g.*
 Isa. 25. 5. strong people shall *glorify* thee
 Matt. 5. 16. *g.* your Father in heav. John 12. 23. Father *g.* thy name
 17. *g.* thy Son
 19. by what death he should *g.* God
 1 Cor. 6. 20. *g.* God in your body
 1 Pet. 2. 12. *g.* God in day of visita. Rev. 15. 4. who shall not fear thee, and *g.* thy name
 Lev. 10. 3. before all I will be glorified
 Matt. 9. 8. they *g.* God, 15. 31. John 7. 39. Jesus was not yet *g.*
 15. 8. herein is my Father *g.*
 Acts 3. 13. God of our fathers hath *g.* his
 4. 21. all men *g.* God for that was Rom. 1. 21. they *g.* him not as God 8. 30. whom he justified, them he *g.*
 Gal. 1. 24. they *g.* God in me
 2 Thes. 1. 10. shall come to be *g.* in Heb. 5. 5. even Christ *g.* not him. 1 Pet. 4. 11. God in all things may be *g.*
 14. on your part he is *g.*
 1 Cor. 5. 6. *glorifying*, 9. 15. 2 Cor. 7. 4. & 12. 11.
 Ex. 15. 6. *glorious* in power
 11. who is like thee, *g.* in holiness Deut. 28. 58. fear this *g.* and fearful

1 Chron. 29. 13. praise thy *g.* name Ps. 45. 13. king's daughter all *g.*
 66. 2. make his praise *g.*
 72. 19. blessed be his *g.* name
 87. 3. *g.* things are spoken of
 111. 3. his work is honorable and *g.*
 145. 5. speak of *g.* honor of thy
 12. make known his *g.* majesty
 Isa. 4. 2. branch of Lord shall be *g.*
 22. 23. be for a *g.* throne to his
 30. 30. cause his *g.* voice to be heard
 33. 21. *g.* Lord will be to us a place
 49. 5. yet shall I be *g.* in eyes
 60. 13. make the place of my feet *g.*
 63. 1. who is this *g.* in his apparel
 Jer. 17. 12. a *g.* high throne from Rom. 8. 21. *g.* liberty of children
 2 Cor. 3. 7. ministration was *g.*
 4. 4. light of *g.* gospel should
 Col. 1. 11. according to his *g.* power
 Tit. 2. 13. looking for *g.* appearance
 Ex. 15. 1. *gloriously*, Isa. 24. 23.
 R. V. 1 Pet. 4. 14—; Ps. 111. 3. majesty; Isa. 49. 5. honorable; 1 Chron. 16. 27; Job 40. 10. honor; 1 Chron. 16. 35. triumph; Ps. 89. 44. brightness; Prov. 4. 9; Isa. 62. 3. beauty; Matt. 6. 13—; 2 Cor. 12. 11—
GLUTTON. Deut. 21. 20. Prov. 23. 21.
 Matt. 11. 19. *gluttonous*, Luke 7. 34. R. V. Deut. 21. 20. riotous liver
GNASH. Job 16. 9. Ps. 35. 16. & 37. 12. & 112. 10. Lam. 2. 16. Mark 9. 18. Matt. 8. 12. *gnashing of teeth*, 13. 42. 50. & 22. 13. & 24. 51. & 25. 30. Luke 13. 28.
 R. V. Mark 9. 18. grindeth
GNAT. and swallow a camel, Matt. 23. 24.
GNAW. Zeph. 3. 3. Rev. 16. 10. R. V. Zeph. 3. 3. leave nothing
 GO, Judg. 6. 14. 1 Sam. 12. 21. Matt. 8. 9. Luke 10. 37. John 6. 68.
 Job 20. 21. *go*, Ps. 39. 13. & 139. 7. Matt. 21. 30. John 7. 33. & 8. 14, 21, 22. & 13. 33. & 16. 5.
 Act. 23. *let my people go*, 1. Gen. 32. 26. *not let go*, Ex. 3. 19. Job 27. 6. S. of S. 3. 4.
 Ex. 23. 23. *shall go*, 32. 34. & 33. 14. Acts 25. 12.
 1 Sam. 12. 21. *should go*, Prov. 22. 6. Judg. 11. 35. *go back*, Ps. 80. 18. Num. 22. 18. *go beyond*, 1 Thes. 4. 6. Gen. 45. 1. *go out*, Ps. 60. 10. Isa. 52. 1. & 55. 12. Jer. 51. 45. Ezek. 46. 9. Matt. 25. 6. John 10. 9. 1 Cor. 5. 10. Deut. 4. 40. *go well* with thee, 5. 16. & 19. 13. Prov. 11. 10. & 30. 29.
 Job 34. 21. seeth all his *goings*
 Ps. 17. 5. hold up my *g.* in thy way
 40. 2. set my feet and established my *g.*
 68. 24. seen thy *g.* O God in
 121. 8. Lord preserve thy *g.* out
 Prov. 5. 21. he pondereth all his *g.*
 Mic. 5. 2. whose *g.* are of old, from the R. V. changes are frequent, but chiefly those relating to words before and after *go*
GOAT. Lev. 3. 12. & 16. 8, 21, 22. Isa. 1. 11. I delight not in the blood of goats
 Ezek. 34. 17. judge between rams and *g.*
 Dan. 8. 5. he *g.*
 8. rough *g.* 21.
 Matt. 25. 32. 33. set the *g.* on his
 Heb. 9. 12. blood of *g.*, 13. 19. & 10. 4. **GOD.** and *gods* for men representing God, Ex. 4. 16. & 7. 1. & 22. 28. Ps. 82. 1. 6. John 10. 34. for *idols* which are put in God's place, Deut. 32. 21. Judg. 6. 31. and 140 other places. for devil, god of this world, 2 Cor. 4. 4. and for the true God about 3120 times
 Gen. 17. 1. I am Almighty *g.*, Job 36. 5. Isa. 9. 6. & 10. 21. Jer. 32. 18. Gen. 17. 7. to be a *g.* to thee and thy seed, Ex. 6. 7, 21, 33. everlasting

ing *g.* Ps. 90. 2. Isa. 40. 28. Rom. 16. 26.
 Ex. 8. 10. none like Lord our *g.*, 1 Kings 8. 23. Ps. 35. 10. & 86. 8. & 89. 6.
 18. 11. Lord is greater than all *gods*
 Deut. 10. 17. *g.* of gods, Josh. 22. 22. Dan. 2. 47. Ps. 136. 2.
 Deut. 32. 39. there is no *g.* with me, 1 Kings 8. 23. 2 Kings 5. 15. 2 Chron. 6. 14. & 32. 15. Isa. 43. 10. & 44. 6. 8. & 45. 5. 14, 21, 22.
 Job 33. 12. *g.* is greater than man, 36. 26.
 Ps. 18. 31. who is *G.* save the Lord, 86. 10.
 Mic. 7. 18. who is a *G.* like to thee Matt. 6. 24. ye cannot serve *G.* and 19. 17. none good but one, that is *G.*
 Mark 12. 27. not the *G.* of dead, but of the living
 32. there is one *G.* and none other John 17. 3. the only true *G.*, 1 John 5. 20.
 Acts 7. 2. *G.* of glory appeared to Rom. 8. 31. if *G.* be for us, who can 9. 5. overall *G.* blessed for ever 15. 5. *G.* of patience
 15. *G.* of hope
 2 Cor. 1. 3. *G.* of all comfort
 1 Tim. 3. 16. *G.* manifest in flesh 1 Pet. 5. 10. *G.* of all grace, when 1 John 4. 12. no man seen *G.*, John 1. 18.
 Deut. 10. 17. *great God*, 2 Sam. 7. 22. 2 Chron. 2. 5. Job 36. 26. Neh. 1. 5. Prov. 26. 10. Jer. 32. 18, 19. Dan. 9. 4. Tit. 2. 13. Rev. 19. 17.
 Deut. 5. 26. *living God*, Josh. 3. 10. 1 Sam. 17. 26. 36. 2 Kings 19. 4. 16. and twenty-two other places
 Ex. 34. 6. *God merciful*, Deut. 4. 31. 2 Chron. 30. 9. Neh. 9. 31. Ps. 116. 5. Jonah 4. 2.
 Gen. 49. 24. *mighty God*, Deut. 7. 21. & 10. 17. Neh. 9. 32. Job 36. 5. Ps. 50. 1. & 132. 2. 5. Isa. 9. 6. & 10. 21. Jer. 32. 18. Hab. 1. 12.
 2 Chron. 15. 3. *true God*, Jer. 10. 10. John 17. 3. 1 Thes. 1. 9. 1 John 5. 20.
 Gen. 39. 9. do this wickedness and sin against *God*, Num. 21. 5. Ps. 78. 19. Hos. 13. 16. Acts 5. 39. & 23. 9. Rom. 8. 7. & 9. 20. Rev. 13. 6. Dan. 11. 36.
 Ps. 42. 2. *before God*, 56. 13. & 61. 7. & 68. 3. Eccl. 2. 26. Luke 1. 6. Rom. 2. 13. & 3. 19. 1 Tim. 5. 21. Jas. 1. 27. Rev. 3. 2.
 John 9. 16. of *God*, Acts 5. 39. Rom. 9. 16. 1 Cor. 1. 30. & 11. 12. 2 Cor. 3. 5. & 18. Phil. 1. 28. 1 John 3. 10. & 4. 1. 3. 6. & 5. 19. 3 John 11.
 Ex. 2. 23. to *God*, Ps. 43. 4. Eccl. 12. 7. Isa. 58. 2. Lam. 3. 41. John 13. 3. Heb. 7. 25. & 11. 6. & 12. 23. 1 Pet. 3. 18. & 4. 6. Rev. 5. 9. & 12. 5.
 Gen. 5. 22. with *God*, 24. & 6. 9. & 32. 28. Ex. 19. 17. 1 Sam. 14. 45. 2 Sam. 23. 5. Job 9. 2. & 25. 4. Ps. 78. 8. Hos. 11. 12. John 5. 18. Phil. 2. 6.
 Gen. 28. 21. *my God*, Ex. 15. 2. Ps. 22. 1. & 31. 14. & 91. 2. & 118. 23. Hos. 2. 23. Zech. 13. 9. John 20. 17. 28. and about 1200 other places
 Ex. 5. 8. *our God*, Deut. 81. 17. & 32. 3. Josh. 24. 18. 2 Sam. 22. 32. Ps. 67. 6. and 180 other places
 Ex. 20. 2. *thy God*, 5. 7, 10, 12. Ps. 50. 7. & 81. 10. and about 340 other places
 Ex. 6. 7. *your God*, Lev. 11. 44. & 19. 2. 3. 4. and 140 other places
 Ex. 32. 11. *his God*, Lev. 4. 22. and about sixty other places
 Gen. 17. 8. *their God*, Ex. 29. 45. Jer. 24. 7. & 31. 33. & 32. 38. Ezek. 11. 20. & 34. 24. & 37. 27. Zech. 8. 8. 2 Cor. 6. 16. Rev. 21. 3. and fifty other places

2 Chron. 36. 23. *God of heaven*, Ezra 5. 11. & 6. 10. & 7. 12. 23. Neh. 1. 4. & 2. 4. Ps. 136. 26. Dan. 2. 18. 19. 44. Jonah 1. 9. Rev. 1. 13. & 16. 11. Ex. 24. 10. *God of Israel*, Num. 16. 9. Josh. 7. 19. & 13. 33. & 22. 16. 24. & 24. 23. Judg. 11. 23. Ruth 2. 12. Isa. 41. 17. Jer. 31. 1. Ezek. 8. 4. Matt. 15. 31. Rom. 15. 33. *God of peace*, 16. 20. 2 Cor. 13. 11. 1 Thes. 5. 23. Heb. 13. 20. Ps. 24. 5. *God of his salvation*, of our salvation, 65. 5. & 68. 19. 20. & 79. 9. & 85. 4. & 95. 1. Acts 17. 29. *Godhead*, Rom. 1. 20. Col. 2. 9. R. V. Rom. 1. 20. *divinity*. **GODLY**, Ps. 4. 3. & 12. 1. & 32. 6. Mal. 2. 15. 2 Pet. 2. 9. 3 John 6. 2 Cor. 1. 12. in *g.* sincerity, had our conversation Tit. 2. 12. live soberly, righteously, and *g.* 1 Tim. 2. 2. quiet life in all *godliness*, 10. & 3. 16. & 6. 3, 5, 11. 2 Tim. 3. 5. 4. *g.* is profitable to all things 6. 3. doctrine according to *g.*, Tit. 1. 1. 2 Tim. 3. 5. having a form of *g.*, but 2 Pet. 1. 3. all that pertain to life and *g.* 6. add to patience *g.* 7. to *g.* brotherly kindness R. V. 2 Cor. 1. 12. sincerity; 1 Tim. 1. 4. dispensation of God; Heb. 12. 28. awe; 3 John 6. worthy of God **GOLD**, Gen. 2. 11. & 13. 2. Isa. 2. 7. Job 23. 10. I shall come forth like *g.* 31. 24. if I made *g.* my hope or fine *g.* Ps. 19. 10. more desired than *g.* 119. 127. love thy commandments above *g.*, yea, fine *g.*, 72. Prov. 8. 19. my fruit is better than *g.*, or fine *g.* Isa. 13. 12. man more precious than fine *g.* Zech. 13. 9. I will try them as *g.* is 1 Tim. 2. 9. women adorn themselves in modest apparel, not with *g.*, 1 Pet. 3. 3. 1 Pet. 1. 7. trial of faith more precious than *g.* Rev. 3. 18. buy of me *g.*, tried in fire **GOLDEN CANDLESTICK**, Ex. 25. 31. **GOOD**, Dent. 6. 24. & 10. 13. Gen. 1. 31. every thing he had made was very *g.* 2. 18. it is not *g.* for man to be alone 2 Kings 20. 19. *g.* is the word of the Lord, Isa. 39. 4. Ps. 34. 8. taste and see that Lord is *g.* 1. truly God is *g.* to Israel 106. 5. I may see *g.* of the chosen 119. 68. thou art *g.* and doest *g.* 145. 9. Lord is *g.* to all, 136. 1. Lam. 3. 25. Lord is *g.* to them that Mic. 6. 8. he hath showed thee what is *g.* Matt. 19. 17. why call me *g.* none Rom. 3. 8. do evil that *g.* may come 1 Thes. 5. 15. follow that which is *g.* 3 John 11. Neh. 2. 18. lend for this *good work* Matt. 26. 10. wrought a — on me John 10. 33. for a — we stone thee not 2 Cor. 9. 8. abound to every — Phil. 1. 6. begun a — will finish Col. 1. 10. fruitful in every — 2 Thes. 2. 17. establish you in every — 1 Tim. 5. 10. followed every — 2 Tim. 2. 21. prepared to —, Tit. 3. 1. Tit. 1. 15. to every — reprobate Heb. 13. 21. perfect in every — Matt. 5. 16. may see your *good works*

John 10. 32. many — have I showed you Acts 9. 36. Dorcas was full of — 1 Tim. 2. 25. the — of some are manifest Tit. 3. 5. be careful to maint. —, 14. Heb. 10. 24. provoke to love and 1 Pet. 2. 12. may by your — which Ex. 33. 19. make my *goodness* pass 2 Chron. 6. 41. saints rejoice in *g.* Neh. 9. 25. delight themselves in *g.* 35. not served thee in thy great *g.* Ps. 16. 2. my *g.* extendeth not to 23. 6. *g.* and mercy shall follow 27. 13. believed to see *g.* of Lord 31. 19. how great is thy *g.*, Zech. 9. 17. 52. 1. the *g.* of God endureth 11. crownest the year with thy *g.* Isa. 63. 7. great *g.* bestowed on Israel Hos. 3. 5. fear the Lord and his *g.* Rom. 2. 4. *g.* of God leadeth to repentance 11. 22. behold the *g.* and severity of God Eph. 5. 9. fruit of Spirit in all *g.*, Gal. 5. 22. R. V. changes are frequent, but nearly all based on words before or after the word *good* : 2 Sam. 7. 28; 1 Chron. 17. 26. good things; 2 Chron. 32. 32; 35. 26. good deeds; Ps. 33. 5; 144. 2. lovingkindness; Prov. 20. 6. kindness **GOSPEL**, Mark 1. 1. 15. & 8. 35. Matt. 4. 23. preaching *g.* of kingdom. Mark 16. 15. preach the *g.* to all Acts 20. 24. *g.* of the grace of God Rom. 1. 1. *g.* of God, 15. 16. 1 Tim. 1. 11. 1 Cor. 1. 17. but to preach the *g.* 4. 15. I have begotten you through the *g.* 2 Cor. 4. 3. if our *g.* be hid 4. glorious *g.* 11. 4. another *g.* which ye, Gal. 1. 6. Gal. 1. 8. preach any other *g.*, 9. Eph. 1. 13. *g.* of salvation 6. 15. *g.* of peace Col. 1. 5. truth of *g.*, Gal. 2. 5. 23. hope of *g.* Phil. 1. 5. fellowship in *g.* 1 Thes. 1. 5. our *g.* came in power Heb. 4. 2. unto us was *g.* preached 1 Pet. 4. 6. *g.* was preached to dead Rev. 14. 6. having everlasting *g.* to preach R. V. Luke 4. 18; 7. 29; 1 Pet. 1. 25. good tidings; Rom. 10. 16. glad tidings; Rom. 10. 15 — **GOVERNMENT**, Isa. 9. 6. 7. & 22. 21. 1 Cor. 12. 28. 2 Pet. 2. 10 R. V. 2 Pet. 2. 10. dominion **GRACE**, Ezra 9. 8. Esth. 2. 17. Ps. 84. 11. Lord will give *g.* and glory Prov. 3. 34. gives *g.* to the lowly Zech. 4. 7. with shoutings, crying out. 12. 10. spirit of *g.* and supplications John 1. 14. of Father full of *g.* and 16. of fullness we receive *g.* for *g.* 17. *g.* and truth came by Jesus Christ Acts 18. 27. helped them believe through *g.* Rom. 3. 24. justified freely by his *g.* 5. 20. *g.* did much more abound 14. not under law, but under *g.* 11. 5. according to the election of *g.* 2 Cor. 12. 9. my *g.* is sufficient for Eph. 2. 5. by *g.* ye are saved, 8. 7. show exceed riches of his *g.*, 1. 7. 4. 29. minister *g.* to hearers Tit. 3. 7. justified by his *g.* Heb. 4. 16. come boldly to the throne of *g.* 13. 9. heart be established with *g.* 1 Pet. 3. 7. heirs of the *g.* of life 5. 5. and giveth *g.* to the humble

2 Pet. 3. 18. grow in *g.* and in knowledge Rom. 1. 7. *grace and peace* to you, 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thes. 1. 1. 2 Thes. 1. 2. Phil. 3. 1. 1 Pet. 1. 2. 2 Pet. 1. 2. Jude 2. Rev. 2. 4. Luke 2. 40. *grace of God*, Acts 11. 23. & 13. 43. & 14. 3. 26. & 15. 40. & 20. 24. 32. Rom. 5. 15. 1 Cor. 1. 4. & 3. 10. & 15. 10. Eph. 3. 2, 7. Heb. 2. 9. & 12. 15. 2 Cor. 1. 12. by — we have had our conversation 6. 1. receive not — in vain 8. 1. of — bestowed on churches 9. 14. for the exceeding — in you Gal. 2. 21. I do not frustrate — Col. 1. 6. knew — in truth 1 Pet. 4. 10. stewards of manifold — Jude 4. turning — into lascivious. Acts 15. 11. *grace of our Lord Jesus Christ*, Rom. 16. 20. 24. 1 Cor. 16. 23. 2 Cor. 8. 9. & 13. 14. Gal. 6. 18. Phil. 4. 23. 1 Thes. 5. 28. 2 Thes. 3. 18. Phil. 25. Rev. 22. 21. — be with you all Gen. 43. 29. God be *gracious* to thee Ex. 22. 27. I will hear for I am *g.* 33. 19. I will be *g.* to whom I will be *g.* 34. 6. Lord God merciful and *g.* 2 Chron. 30. 9. Neh. 9. 17. 31. Ps. 103. 8. & 116. 5. & 145. 8. Joel 2. 13. Num. 6. 25. the Lord be *g.* to thee Job 33. 24. then he is *g.* to him Ps. 77. 9. hath God forgotten to be *g.* 86. 15. full of compassion and *g.* Isa. 30. 18. the Lord wait that he may be *g.* Amos 5. 15. may be, the Lord will be *g.* Jonah 4. 2. knew that thou art a *g.* God Mal. 1. 9. beseech God to be *g.*, Isa. 33. 2. Gen. 33. 5. *graciously*, 11. Ps. 119. 29. Hos. 14. 2. receive us *g.* R. V. 2 Sam. 16. 4. favor; Rom. 11. 6; 16. 24 — Jer. 22. 23. to be pitied; Hos. 14. 2. accept — good **GRAFTED**, Rom. 11. 17. 19. 23. 24. **GRANT**, Job 10. 12. Ps. 140. 8. Prov. 10. 24. Rom. 15. 5. Eph. 3. 16. 2 Tim. 1. 18. Rev. 3. 21. R. V. 1 Chron. 21. 22; Rev. 3. 21. give; Matt. 20. 21. command; Rev. 19. 8. given unto **GRAPES**, of gall, Dent. 32. 32. S. of S. 2. 13. the tender *g.*, 15. 7. clusters of *g.* Isa. 5. 4. wild *g.* Ezek. 18. 2. sour *g.* Mic. 7. 1. soul desireth firstripe *g.* R. V. Lev. 19. 10. fallen fruit; S. of S. 2. 13; 7. 12. in blossom **GRASS**, Ps. 37. 2. & 90. 5. & 92. 7. & 102. 4. 11. Isa. 44. 4. & 51. 12. Ps. 163. 15. man's days are like *g.* Isa. 40. 6. all flesh is *g.*, 7. 3. 1 Pet. 1. 24. Jas. 1. 10, 11. Matt. 6. 30. if God so clothe the *g.* Rev. 8. 7. green *g.* 9. 4. not hurt *g.* R. V. Isa. 15. 6. hay; Jer. 14. 6. herbage; Jer. 50. 11. treadeth out the corn **GRAVE**, 1 Kings 2. 9. & 14. 13. 1 Sam. 2. 6. Lord brings down to *g.* Job 5. 26. come to thy *g.* in full 14. 13. hide me in the *g.*, 17. 1. 13. Ps. 6. 5. in *g.* who shall give thanks Prov. 1. 12. swallow them up alive, as the *g.* Isa. 38. 18. *g.* cannot praise thee Hos. 13. 14. the power of the *g.* O *g.* I will be thy destruction 1 Cor. 15. 55. O *g.* where is thy vic. Zech. 3. 9. I will engrave the *grav-*ing

Job 19. 24. *graven* with an iron pen
Isa. 49. 16. I have *g.* thee upon
Jer. 17. 1. sin *g.* upon table of their
1 Tim. 3. 4, 8. *ill grave*, Tit. 2. 2, 7.
R. V. Job 33. 22. pit; Matt. 27. 52;
Luke 11. 44; John 5. 28; 11. 17, 31;
Rev. 11. 9. tombs; 1 Cor. 15. 55.
death; Isa. 14. 19. sepulchre; Job
30. 24. ruinous heap; Job 7. 9; 17.
13; Ps. 6. 5; 30. 3; 31. 17; 49. 14, 15;
88. 3; 89. 48; Prov. 1. 12; Hos.
13. 14. Sheol

GRAY, Ps. 71. 18. Prov. 20. 29. Hos.
7. 9.

R. V. Prov. 20. 29. hoary

GREAT, Gen. 12. 2. & 30. 8.

Deut. 29. 24. *g.* anger, 2 Chron. 34.
21.

1 Sam. 2. 9. *great evil*, Neh. 13. 27.

Ecc. 6. 2. 1. Jer. 44. 7. Dan. 9. 12.

Ps. 47. 2. *great king*, 45. 2. & 95. 3.

Mal. 1. 14. Matt. 5. 35.

Job 32. 9. *great men*, Jer. 5. 5.

Ex. 32. 11. *great power*, Neh. 1. 10.

Job 23. 6. Ps. 147. 5. Nah. 1. 3. Acts

4. 33. & 8. 10. Rev. 11. 17.

Ex. 32. 21. so *great*, Deut. 4. 7, 8.

1 Kings 3. 9. Ps. 77. 13. & 103. 11.

Matt. 8. 10. & 15. 33. 2 Cor. 1. 10.

Heb. 2. 3. & 12. 1. Rev. 16. 18. &

18. 17.

Job 5. 9. *great things*, 9. 10. & 37. 5.

Jer. 45. 5. Hos. 8. 12. Luke 1. 49.

Gen. 6. 5. *great wickedness*, 39. 9.

Job 22. 5. Joel 3. 12. 2 Chron. 28.

13.

Job 33. 12. God is *greater* than man

Matt. 12. 42. *g.* than Solomon is

here

John 1. 50. see *g.* things than these

4. 12. art thou *g.* than, 8. 53.

14. 28. my Father is *g.* than I

1 Cor. 14. 5. *g.* is he that prophesie

1 John 4. 4. *g.* is he that is in you,

3. 20.

5. 9. witness of God is *g.*

1 Sam. 30. 6. David was *greatly*

distrressed

2 Sam. 24. 10. I have sinned *g.* in

1 Kings 8. 3. Obadiah feared the

Lord *g.*

1 Chron. 16. 25. *great* is the Lord

and *g.* to be praised, Ps. 45. i. &

96. 4. & 145. 3.

2 Chron. 33. 12. humbled himself

g. before God

Job 3. 25. thing I *g.* feared is come

Ps. 28. 7. my heart *g.* rejoiceth

47. 9. God is *g.* exalted

Dan. 9. 23. O man *g.* beloved, 10.

11. 19.

Mark 12. 27. ye do *g.* err

Ex. 15. 7. *greatness* of thy excel-

lency

Num. 14. 19. pardon according

to *g.*

Deut. 32. 3. ascribe ye *g.* to our

God

1 Chron. 29. 11. thine is the *g.*

Neh. 13. 22. spare according to the

g. of thy mercy

Ps. 66. 3. *g.* of thy power, 79. 11.

Eph. 1. 19.

145. 3. his *g.* is unsearchable, 6.

Isa. 63. 1. travelling in the *g.* of

his strength

The R. V. changes, which are

frequent, mostly turn on anteceden-

ent and consequent words

GREEDY of gain, Prov. 1. 19. &

15. 27.

Isa. 56. 11. they are *g.* dogs, never

Eph. 4. 19. work uncleanness with

greediness

GRIEF, Isa. 53. 3, 4, 10. Heb. 13.

Gen. 6. 6. *grieved* him at his heart

Judg. 10. 16. his soul was *g.* for

Ps. 95. 10. forty years long was

1 *g.*

Isa. 54. 6. woman forsaken and *g.*

Jer. 5. 3. hast stricken them, they

have not *g.*

Lam. 3. 33. nor *g.* children of men

Amos 6. 6. not *g.* for the affliction

of Joseph

Mark 3. 5. being *g.* for hardness

of heart

10. 22. went away *g.* for he had

Rom. 14. 15. if brother be *g.* at thy

meat

Ps. 10. 5. his ways are always

grievous

Matt. 23. 4. burdens *g.* to be borne

Acts 20. 29. shall *g.* wolves enter

Matt. 8. 6. *grievously* tormented,

15. 22.

R. V. 1 Sam. 1. 16. provocation;

2 Chron. 6. 29; Ps. 31. 10; 69. 29; Jer.

45. 3; 2 Cor. 2. 5. sorrow; Job 6. 2.

vexation; Jer. 6. 7. sickness;

Jonah 4. 6. evil case; 1 Sam. 15. 11.

was wroth; 1 Chron. 4. 10. not to

my sorrow; Prov. 26. 15. weariness;

Isa. 57. 10. faint; Mark 10. 22. sor-

rowful; Acts 4. 2; 16. 18. sore

troubled; 2 Cor. 2. 4. made sorry;

2. 5. caused sorrow; Heb. 3. 10.

17. displeased; Gen. 12. 10. sore;

Ps. 10. 5. firm; 31. 18. insolently;

Isa. 15. 4. trembleth within; Jer.

23. 19. whirling; Phil. 3. 1. peril-

ous; Isa. 9. 1. hath made it glori-

ous; Jer. 23. 19. burst; Ezek. 14.

13. committing a trespass

GRIND the faces of the poor, Isa.

3. 15.

Matt. 21. 44. it will *g.* him to powder

Ecc. 12. 3. *grinders* cease because

few, 4.

R. V. Lam. 5. 13. young men bare

the mill; Matt. 21. 44; Luke 20.

18. scatter

GROAN earnestly, 2 Cor. 5. 2, 4.

John 11. 33. Jesus *groaned* in spirit

Rom. 8. 22. whole creation *groan-*

eth

Ps. 6. 6. weary with my *groaning*

Rom. 8. 26. *g.* that cannot be ut-

tered

GROUNDED, or correcting staff,

Isa. 39. 32.

Eph. 3. 17. rooted and *g.* in love

Col. 1. 23. if continue in the faith *g.*

R. V. Isa. 30. 32. appointed

GROW, Gen. 48. 16. 2 Sam. 23. 3.

Ps. 92. 12. *g.* like cedar in Lebanon

Hos. 14. 5. shall *g.* as a lily

7. *g.* as the vine

Mal. 4. 2. shall *g.* up as calves of

Eph. 2. 21. *g.* unto a holy temple

1 Pet. 2. 2. sincere milk that ye

may *g.*

2 Pet. 3. 18. *g.* in grace and knowl.

R. V. Lev. 13. 39. hath broken out;

Job 14. 19. overflows; 18. 18.

spring; 38. 38. runneth; Isa. 11. 1.

bear fruit; Hos. 14. 5, 7. blossom;

Mal. 4. 2. gambol; Matt. 21. 19. no

fruit from

GRUDGE, Lev. 19. 18. Jas. 5. 9.

1 Pet. 4. 9. *grudging*, 2 Cor. 9. 7.

R. V. Ps. 59. 15. tarry all night;

Jas. 5. 9; 1 Pet. 4. 9. murmur

GUIDE unto death, Ps. 48. 14.

Ps. 73. 24. shall *g.* me with thy

counsel

Prov. 2. 17. forsaketh the *g.* of her

youth

Isa. 58. 11. Lord shall *g.* thee con.

Jer. 3. 4. my Father thou art *g.* of

Luke 1. 79. *g.* our feet into way

John 16. 13. *g.* you into all truth

1 Tim. 5. 14. bear children, *g.*

house

R. V. Ps. 55. 13. companion; Prov.

2. 17. friend; 6. 7. chief; Ps. 32.

8. counsel; 112. 5. shall maintain;

1 Tim. 5. 14. rule

GUILE, Ex. 21. 14. Ps. 55. 11. 2 Cor.

12. 16. 1 Thes. 2. 3.

Ps. 32. 2. In whose spirit is no *g.*

34. 13. keep thy lips from *g.*, 1 Pet.

3. 10.

John 1. 47. Israelite in whom there

is no *g.*

22. neither was *g.* found in mouth

R. V. Rev. 14. 5. lie

GUILTY, Lev. 4. 13. & 22. 27.

Ex. 34. 7. by no means clear the *g.*

Num. 14. 18. Gen. 42. 21.

Rom. 3. 19. all world *g.* before

1 Cor. 11. 27. *g.* of body and blood

of Lord

Jas. 2. 10. offend in one point, 1

g. of all

Ex. 20. 7. not hold him *guiltless*

R. V. Num. 5. 31. free; Matt. 23.

18. debtor; 26. 66; Mark 14. 64.

worthy; Rom. 3. 19. brought un-

der judgment of

GULF, fixed, Luke 16. 26.

H

HABITABLE part, Prov. 8. 31.

HABITATION, 2 Chron. 6. 2. &

29. 6.

Deut. 26. 15. look down from thy

habitation, Ps. 68. 5. Jer. 25. 30. Zech

2. 13.

Ps. 26. 8. have loved the *h.* of thy

74. 20. earth full of *h.* of cruelty

89. 14. are *h.* of thy throne, 97. 2.

91. 9. hast made Most High thy *h.*

Prov. 3. 33. he blesteth *h.* of the

just

Isa. 33. 20. see Jerusalem a quiet *h.*

Jer. 31. 23. the Lord blest thee, O

h. of justice

Luke 16. 9. receive you into ever

lasting *h.*

Jude 6. angels which left their

own *h.*

Rev. 18. 2. Babylon is become *h.* of

R. V. Gen. 4. 5. their words; Ex.

15. 2. praise him; Lev. 13. 46

dwelling; 1 Chron. 4. 41. Meunim

(Meunim); Job 5. 24; Jer. 25.

30. 37. fold; 41. 17. Geruth; Ps.

89. 14; 97. 2. foundation, Jer. 9.

10; 50. 19; Amos 1. 2. pasture; Luke

16. 9. eternal tabernacles

HAIL, Isa. 28. 2, 17. Rev. 8. 7. &

16. 21.

HAIR, Job 4. 15. S. of S. 4. 1.

Ps. 40. 12. more than the *h.* of my

head, 69. 4.

Hos. 7. 9. gray *h.* are here and

there

Matt. 5. 36. make one *h.* white or

10. 30. *h.* of your head are num-

bered, Luke 12. 7.

- Ps. 73. 23. hast holden me by my—
137. 5. let my—forget her cunning
139. 10. thy *h.* lead and thy—hold
Prov. 3. 16. length of days is in
her—
Eccl. 10. 2. wise man's heart is at
his—
9. 1. wise and their works are in
the *h.* of God
S. of S. 2. 6. his—doth embrace
me, 8. 3.
Matt. 5. 30. if thy—offend thee,
cut it off
6. 3. left *h.* know what thy—doeth
20. 21. one on the—and the other
on the left
25. 33. sheep on his—goats on the
left, 34. 41.
Mark 14. 62. sitting on—of power
16. 19. sat on—of God, Rom. 8. 34.
Col. 3. 1. Heb. 1. 3. & 8. 1. & 10. 12.
1 Pet. 3. 22. Acts 2. 33. & 7. 55, 56.
Ps. 31. 5. into thy *hand* I commit
Prov. 30. 32. lay—upon thy mouth
Eccl. 9. 10. whatsoever—findeth to
Isa. 26. 11. when—is lifted up, they
Matt. 18. 8. if—or thy foot offend
Gen. 27. 22. *hands* are the *h.* of Esau
Ex. 17. 12. Moses' *h.* were heavy
Job 17. 9. hath clean *h.* shall be
stronger
Ps. 24. 4. hath clean *h.* and a pure
76. 5. men of might found their *h.*
Prov. 31. 20. reacheth forth *h.* to
the needy
31. give her of the fruit of her *h.*
Isa. 1. 15. spread forth your *h.* I
will hide
Mic. 7. 3. do evil with both *h.* earn.
Matt. 18. 8. having two *h.* or feet
Luke 1. 74. delivered out of the *h.*
9. 44. delivered into *h.* of men
John 13. 9. but also my *h.* and head
2 Cor. 5. 1. house not made with *h.*
Eph. 4. 28. working with his *h.*
1 Tim. 2. 8. every where lifting up
holy *h.*
Heb. 9. 11. tabernacle, not made
with *h.*
10. 31. fearful thing to fall into the
h. of the living God
Jas. 4. 8. cleanse your *h.* ye sinners
Col. 2. 14. *handwriting* of ordi-
nances
HANDLE me and see, Luke 24. 39.
Col. 2. 21. touch not, taste not, *h.*
2 Cor. 4. 2. not *h.* the word of God
HANDMAID, Ps. 56. 16. & 116. 18.
Prov. 30. 23. Luke 1. 35. 48.
R. V. 1 Sam. 1. 18; 25. 27; 2 Sam.
14. 15. servant
HANG, Ps. 137. 2. Josh. 8. 29.
Deut. 21. 33. *h.* is accused of God,
Gal. 3. 13.
Job 26. 7. *h.* the earth on nothing
Matt. 18. 6. millstone *h.* about neck
22. 40. on these *h.* all the law and
Heb. 12. 12. hands which *h.* down
HAPPEN, Jer. 44. 23. Rom. 11. 25.
Prov. 12. 21. no evil shall *h.* to just,
1 Pet. 4. 12.
Eccl. 2. 14. one event *h.* to them all
8. 14. *h.* according to work of
1 Cor. 10. 11. these *h.* for ensam-
ples
R. V. Rom. 11. 25. hath befallen
HAPPY am I, for the daughters,
Gen. 30. 13.
Deut. 33. 29. *h.* art thou, O Israel
1 Kings 10. 8. *h.* are thy men, *h.*
these
Job 5. 17. *h.* is the man whom God
correcteth
Ps. 127. 5. *h.* is the man who hath
his quiver full
137. 8. *h.* that rewards thee, 9.
144. 15. *h.* that people whose God
is the Lord
Jer. 12. 1. why are they *h.* that deal
treacherously
Prov. 3. 13. *h.* is the man that find-
eth wisdom
14. 21. he that hath mercy on poor,
h. is
Prov. 16. 20. whose trusteth in the
Lord *h.* is he
29. 18. he that keepeth the law, *h.*
is he
Mal. 3. 15. we call the proud *h.* that
John 13. 17. *h.* are ye, if ye do them
Rom. 14. 22. *h.* he that conde. not
Jas. 5. 11. count them *h.* which
endure
1 Pet. 3. 14. suffer for righteous-
ness' sake, *h.* are ye
1 Cor. 7. 40. *happier* if she so abide
R. V. Jer. 12. 1. at ease; John 13.
17; Jas. 5. 11; 1 Pet. 3. 14; 4. 14.
blessed
HARD, Gen. 35. 16, 17. Ex. 1. 14. &
15. 26. 2 Sam. 13. 2. Ps. 88. 7.
Gen. 18. 14. is any thing too *h.* for
the Lord
2 Sam. 3. 39. sons of Zeruah be too
h. for me
2 Kings 2. 10. thou askest a *h.* thing
Ps. 60. 3. hast showed thy people *h.*
things
Prov. 13. 15. the way of transgres-
sors is *h.*
Mark 25. 24. that thou art a *h.* man
Mark 10. 24. how *h.* is it for them
John 6. 60. this is a *h.* saying; who
Acts 9. 5. *h.* for thee to kick, 26. 14.
Jude 15. of all their *h.* speeches
R. V. Job 41. 24. firm; Ps. 94. 4.
arrogantly; Prov. 13. 15. rugged;
Acts 9. 5—
HARDEN, Ex. 4. 21. Deut. 10. 17.
Josh. 11. 20. Job 6. 10. & 39. 16.
Heb. 3. 8. not your hearts as in
the provocation, 15. & 4. 7. Ps. 95. 8.
Prov. 21. 24. *h.* his face
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Job 9. 4. hath *hardened* himself
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Isa. 63. 17. *h.* our heart from thy
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Jer. 3. 3. made faces *h.* than a rock
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your hearts
Mark 3. 5. grieved for the *h.* of their
2 Tim. 2. 3. endure *h.* as a good
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9. 7. stubborn; Jer. 7. 26; 19. 15.
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1 Cor. 6. 18. joined to *h.* is one body
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1 Pet. 3. 13. who is he that will *h.*
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R. V. Acts 27. 21. injury; 28. 6. no-
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36. all they that *h.* me love death
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Amos 5. 10. they *h.* him that rebuk-
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John 7. 7. world cannot *h.* you, but
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 1 Cor. 12. 9. to another the gifts of *h.*
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 16. 23. in *h.* he lifted up his eyes
 Acts 2. 31. his soul not left in *h.*, 27.
 Jas. 3. 6. tongue set on fire of *h.*
 2 Pet. 2. 4. cast them down to *h.*
 Rev. 1. 18. having keys of *h.* and
 20. 13. death and *h.* delivered up
 14. death and *h.* were cast into
 R. V. 2 Sam. 22. 6; Job 11. 8. 26.
 6; Ps. 16. 10; 15. 5; 116. 3; 139. 8;

Prov. 5. 5; 7. 27; 9. 18; 15. 11, 24;
 23. 14; 27. 30. Sheol; Matt. 11. 23;
 16. 18; Luke 10. 15; 16. 23; Acts 2.
 27, 31; Rev. 1. 18; 6. 8; 20. 13, 14.
 Hades; Matt. 5. 22; 18. 9. hell of
 fire
HELMET, 1 Sam. 17. 5. 2 Chron.
 26. 14.
 Isa. 59. 17. *h.* of salvation on head
 Eph. 6. 17. take the *h.* of salvation
 1 Thes. 5. 8. for *h.* the hope of sal.
HELP meet for him, Gen. 2. 18.
 Deut. 33. 29. Lord shield of thy *h.*
 Judg. 5. 23. came not to the *h.* of
 Ps. 27. 9. thou hast been my *h.*
 33. 20. he is our *h.* and shield
 40. 17. my *h.* and deliverer, 70. 5.
 46. 1. God is a very present *h.* in
 trouble
 60. 11. valn is *h.* of man, 108. 12.
 71. 12. O my God, make haste for
 my *h.*
 89. 19. laid *h.* upon one that is
 115. 9. Lord is their *h.* and shield,
 10. 11.
 124. 8. our *h.* is in name of Lord
 Hos. 13. 9. but in me is thy *h.*
 Acts 26. 22. having obtained *h.* of
 God
 1 Cor. 12. 28. *helps*, governments
 2 Chron. 14. 11. nothing with thee
 to *h.*
 Ps. 40. 13. make haste to *h.* me,
 70. 1.
 Isa. 41. 10. I will *h.* thee
 63. 5. there was none to *h.*
 Acts 16. 9. come unto Macedonia,
 and *h.* us
 Heb. 4. 15. find grace to *h.* in time
 1 Sam. 7. 12. hitherto hath the
 Lord *helped* us
 Ps. 118. 13. I might fall; but Lord
h. me
 Isa. 49. 8. In day of salvation I *h.*
 Zech. 1. 15. they *h.* forward af-
 flicted
 Acts 18. 27. *h.* them much who had
 Rev. 12. 16. the earth *h.* the wo-
 man
 Rom. 8. 26. Spirit *helpeth* our in-
 firmities
 Ps. 10. 14. thou art the *helper*
 54. 4. God is my *h.*, Heb. 13. 6.
 Job 9. 13. proud *helpers* do stoop
 2 Cor. 1. 24. we are *h.* of your joy
 3 John 8. fellow *h.* to the truth
 R. V. 1 Sam. 11. 9. deliverance;
 1 Chron. 18. 5. succor; 2 Chron.
 20. 9. saved; Job 8. 20. uphold; Ps.
 116. 6. save; Eccles. 4. 10. lift
HEN, Matt. 9. 20. & 14. 36.
 R. V. Ex. 28. 33, 34; 39. 24, 25, 26.
 skirts; Matt. 9. 20; 14. 36. border
HEN, Matt. 23. 37. Luke 13. 34.
HERESY, Acts 24. 14. 1 Cor. 11.
 19. Gal. 5. 20. 2 Pet. 2. 1.
 Tit. 3. 10. a man that is a *heretic*
 R. V. Acts 24. 14. a *sect*
HERITAGE appointed by God,
 Job 20. 29.
 Ps. 16. 5. I have a goodly *h.*
 61. 5. given me the *h.* of those
 127. 3. my children are *h.* of Lord
 Isa. 54. 17. this is *h.* of servants
 Jer. 3. 19. goodly *h.* of the host
 Joel 2. 17. give not thy *h.* to rep.
 1 Pet. 5. 3. not as lords over
 God's *h.*
 R. V. 1 Pet. 5. 3. charge allotted
HEW tables of stone, Ex. 34. 1.
 Deut. 12. 3.
 Jer. 2. 13. *hewed* them out clisterns
 Hos. 6. 5. therefore have I *h.* them
 Matt. 3. 10. *hewen* down, 7. 19.
 R. V. 1 Kings 5. 18. fashion; 1 Sam.
 11. 7. cut
HID themselves, Adam and wife,
 Gen. 3. 8.
 Ps. 119. 11. word have I *h.* in heart
 Zeph. 2. 3. it may be, ye shall not *h.*
 Matt. 10. 26. nor *h.* that shall not
 be
 11. 25. *h.* these things from wise
 2 Cor. 4. 3. if Gospel be *h.* it is *h.*

Col. 2. *a*. in whom are *h.* all treas.
 Ps. 3. *3*. your life is *h.* with Christ
 Ps. 83. 3. and consulted against
 thy *hidden* ones
 1 Cor. 4. 5. bring to light *h.* things of
 1 Pet. 3. 4. the *h.* man of heart
 Rev. 2. 17. give to eat the *h.* manna
 Gen. 18. 17. shall I *hide* from Abra.
 Job 33. 17. may *h.* pride from man
 Ps. 17. 8. *h.* me under the shadow
 27. in time of trouble *h.* shall *h.*
 30. 7. didst *h.* thy face and I
 31. 20. shalt *h.* them in secret
 Ps. 51. 9. *h.* thy face from my sin
 143. 9. I flee to thee to *h.* me, 7.
 Isa. 26. 20. *h.* thyself for a moment
 Jas. 5. 20. *h.* a multitude of sins
 Rev. 6. 16. *h.* us from the face of
 Job 13. 24. why *hidest* thou thy face,
 Ps. 30. 7. & 44. 24. & 88. 14. & 143. 7.
 Isa. 45. 15. thou art a God that *h.*
 Job 34. 29. when he *hideth* his face
 42. 3. who is he that *h.* counsel
 Ps. 139. 12. darkness *h.* not from
 Isa. 8. 17. I will wait on Lord that *h.*
 Hab. 3. 4. *hiding* of his power
 Ps. 32. 7. *h.* place, 119. 114.
 Eccl. 7. Deut. 30. 11. too hard for:
 Job 15. 20. 26. 24. 1. Prov. 2. 1.
 1. Jald up; Prov. 19. 24. 26. 15. buri-
 eth; 27. 16. restraineth; Jer. 16. 17.
 Luke 9. 45. concealed; Luke 8. 17.
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HID TREASURE, parable, Matt.
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HIGH, Deut. 3. 5, 12. & 28. 43.
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 1 Kings 9. 8. house which is *h.*
 1 Chron. 17. 17. man of *h.* degree
 Job 11. 8. as *h.* as heaven, what
 Ps. 49. 2. both low and *h.* rich and
 89. 13. strong arm, and *h.* is right
 97. 9. thou Lord art *h.* above all
 103. 11. as heaven is *h.* above earth
 131. 1. not in things too *h.* for me
 Prov. 21. 4. *h.* look and proud
 Eccl. 12. 5. afraid of that which is *h.*
 Isa. 57. 15. I dwell in the *h.* and
 Ezek. 21. 26. abase him that is *h.*
 Rom. 12. 16. mind not *h.* things
 2 Cor. 10. 5. every *h.* thing that
 Phil. 3. 14. for the prize of the *h.*
 calling of God
 Num. 24. 16. *Most High*, Deut. 32. 8.
 2 Sam. 22. 14. Ps. 7. 17. & 9. 2. & 21.
 7. & 46. 4. & 50. 14. & 56. 2.
 Ps. 47. 2. the Lord — is terrible
 83. 18. Jehovah art — over all earth
 92. 8. thou art — for evermore
 Isa. 14. 14. I will ascend and be
 like thee —
 Acts 7. 48. — dwelleth not in temples
 Job 5. 11. set up on *high* those that
 Ps. 107. 41. setteth the poor — from
 113. 5. like our God who dwell-
 eth —
 Isa. 26. 5. bring down those that
 dwell —
 Luke 24. 49. be endued with power
 from —
 Eccl. 5. 8. there be *higher* than they
 Isa. 55. 9. heaven *h.* than earth
 Heb. 7. 26. made *h.* than the heavens
 Ps. 18. 13. *highest* gave his voice
 87. 5. *h.* himself shall establish
 Eccl. 5. 8. he that is higher than
 Luke 1. 35. power of the *H.* shall
 2. 14. glory to God in the *h.*, 19. 38.
 6. 35. children of the *H.*
 14. 8. sit not down in the *h.* room
 1. 28. thou that art *highly* favored
 16. 15. which is *h.* esteemed
 Rom. 12. 3. not think of himself
 more *h.*
 1 Thes. 5. 13. esteem them very *h.*
 2 Tim. 3. 4. ready, *high-minded* —
 Rom. 11. 20. be not — but fear
 1 Tim. 6. 17. rich that they be
 not —
 Job 22. 12. *height*, Rom. 8. 39. Eph.
 3. 15.
H. V. & Tim. 3. 4. puffed up

HILL, Ex. 24. 4. Ps. 68. 15, 16.
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 Ps. 65. 12. little *h.* rejoice on every
 68. 16. why leap ye, high *h.*
 98. 8. let *h.* be joyful together
 Hos. 10. 8. to the *h.* fall on us, Luke
 23. 30.
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 R. V. Ex. 24. 4. 1 Kings 11. 7. mount;
 Gen. 7. 19. Num. 14. 44. 45. Deut.
 1. 41. 43; Josh. 15. 9. 18. 13. 14. 24.
 30; Judg. 2. 9. 16. 3. 1 Sam. 25. 20.
 26. 13. 2 Sam. 21. 9. 1 Kings 22. 17;
 Ps. 18. 7. 68. 15, 16. 80. 10. 95. 4;
 97. 5. 104. 10, 13, 18, 32. 121. 1. Luke
 9. 37. mountain, or mountains;
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 hill country; 1 Sam. 9. 11. 2 Sam.
 16. 1. ascent. Acts 17. 22. the
 Areopagus
HIND, 2 Sam. 22. 34. Ps. 29. 9. Prov.
 5. 19. S. of S. 2. 7. & 3. 5. Hab. 3. 19.
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 1. 7. & 3. 11. Luke 10. 7. Jas. 5. 4.
 Job 7. 1. *a hireling*, John 10. 12. 13.
 R. V. Gen. 31. 8. wages
HITHERTO, Lord helped us,
 1 Sam. 7. 12.
 Job 38. 11. *h.* shalt thou come, but
 John 16. 24. *h.* ye a-keed nothing
 1 Cor. 3. 2. *h.* ye were not able to
 R. V. 1 Sam. 7. 18. 1 Chron. 17. 16.
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HOLD, Gen. 21. 18. Ex. 9. 2. & 20. 7.
 Judg. 9. 46. *a h.* of the house
 Job 17. 9. righteous shall *h.* on way
 Isa. 41. 13. God will *h.* thy right
 62. 1. for Zion's sake will I not *h.*
 Jer. 2. 13. cisterns that can *h.* no
 Matt. 6. 24. *h.* to one and despise the
 Rom. 1. 18. *h.* truth in unrighteous.
 Phil. 2. 29. *h.* such in reputation
 Heb. 3. 14. if we *h.* beginning of
 1 Thes. 5. 21. *h.* prove all, *hold fast*
 that which is good
 2 Tim. 1. 13. — form of sound words
 Heb. 3. 6. if we — the confidence
 of hope
 Heb. 4. 14. let us — our profession
 Rev. 2. 25. what ye have — till I
 3. 11. — that thou hast that no man
 Ps. 77. 4. *holdest* my eyes waking
 Rev. 2. 13. *h.* fast my name and
 Job 2. 3. still he *holdeth* fast
 Ps. 65. 9. which *h.* our soul in life
 Prov. 17. 28. *a* fool, when he *h.*
 Jer. 6. 11. *h.* am weary with *holding*
 Phil. 2. 16. *h.* forth the word of life
 Col. 2. 19. not *h.* the head, from
 1 Tim. 1. 19. *h.* faith and a good
 3. 9. *h.* mystery of faith in
 Tit. 1. 9. *h.* fast the faithful word
 R. V. Jer. 51. 30. strongholds; Dan.
 11. 39. Nah. 3. 12. 14. fortresses;
 Acts. 4. 3. ward
 The R. V. changes are based on
 words before and after *hold*
HOLY ground, Ex. 3. 5.
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 19. 6. *h.* nation, 1 Pet. 2. 9.
 26. 6. *h.* crown, 30. 25. *h.* ointment
 Lev. 16. 33. *h.* sanctuary
 24. 14. house to be *h.*; 30. *a.* tithes
 Num. 5. 17. *h.* water; 31. 6. *h.* in-
 struments
 Lev. 11. 45. be ye *h.* for I am *h.*, 20. 7.
 1 Sam. 2. 2. there is none *h.* as Lord
 21. 5. vessels of young men are *h.*
 Ps. 22. 3. thou art *h.* that inhabitest
 99. 5. worship at his footstool, for
 he is *h.*
 145. 17. Lord is *h.* in all his works
 Prov. 20. 25. *a* snare to devour that
 which is *h.*
 Isa. 6. 3. *h.* *h.* *h.* Lord God of hosts
 Ezek. 22. 26. difference between *h.*
 Matt. 7. 6. give not that which is *h.*

Luke 1. 35. *h.* thing which shall be
 Acts 4. 27. thy *h.* child Jesus, 30.
 Rom. 7. 12. *h.* law *h.* commandment *h.*
 12. 1. sacrifice *h.* acceptable to God
 1 Cor. 7. 14. children unclean, but
 now *h.*
 Eph. 1. 4. be *h.* and without blame
 2 Tim. 1. 9. called us with *h.* calling
 3. 15. hast known the *h.* Scriptures
 Tit. 1. 8. sober, just, *h.* temperate
 1 Pet. 1. 15. be ye *h.* in all manner
 2. 5. *a h.* priesthood, *a h.* nation
 2 Pet. 1. 21. *h.* men of God spake as
 3. 11. *h.* in all conversation and
 Rev. 3. 7. saith he that is *h.* and
 4. 8. *h.* *h.* Lord God Almighty
 15. 4. fear thee for thou only art *h.*
 20. 6. blessed and *h.* is he that hath
 22. 11. he that is *h.* let him be *h.*
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 Lev. 6. 25. *most holy* offering, 7. 1. &
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 21. 22. bread of his God most *h.*
 27. 28. *most holy* things, Num. 4. 4.
 19. 1 Chron. 6. 49. & 23. 13. 2 Chron.
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 be most *h.*
 Jude 20. building up on your most
h. faith
 Ps. 42. 4. with multitude that kept
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Matt. 4. 13. with child of Holy
Ghost
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 3. 11. baptize you —, Mark 1. 8.
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 12. 31. blasphemy against —, 32.
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 13. 11. not ye that speak, but the —
 Luke 1. 35. — shall come upon thee
 2. 15. — was upon him
 3. 22. — descended in bodily shape
 12. 12. — shall teach you in that
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 John 7. 39. for — was not yet given
 14. 26. Comforter which is — whom
 20. 22. receive ye the —
 Acts 1. 2. though — had given
 8. after that the — is come upon
 2. 33. receive promise of the —
 38. receive gift of —, 10. 45.
 7. 51. ye do always resist the —
 8. 15. receive —, 19.
 18. — given
 9. 31. walking in the fear of Lord
 and in the comfort of the —
 10. 38. anointed Jesus with the —
 44. — fell on all them, 11. 15.
 47. received the —, 8. 17.
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 13. 2. the — said, separate me Saul
 4. they being sent forth by the —
 15. 28. it seemed good to — and us
 16. 6. forbid of — to preach in
 20. 23. save that — witnesseth
 21. 11. thus saith — so shall the Jews
 28. 25. well spake the — by Isaiah
 Rom. 5. 5. love of God shed abroad
 by —
 14. 17. righteousness, peace, and
 joy in —
 15. 13. abound in hope through
 power of —
 16. offering of Gentiles sanctified
 by —
 1 Cor. 2. 13. in words which the —
 teacheth
 6. 19. temple of — which is in you
 12. 3. can say Jesus is Lord but by
 the —
 2 Cor. 6. 6. by — by love unfeigned
 13. 14. communion of — be with you
 1 Thes. 1. 5. in — much assurance
 2 Tim. 1. 14. keep by — which dwell.
 Tit. 3. 5. not by works, but by the
 renewing of
 Heb. 2. 4. miracles and gifts of —

Heb. 3. 7. wherefore, as — saith
6. 4. made partakers of —
9. 8. — this signifying that the way
10. 15. whereof — is a witness to
1 Pet. 1. 12. preach unto you — sent
2 Pet. 1. 12. holy men of God moved
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1 John 5. 7. Father, Word, and —
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Isa. 63. 10. rebell. and vexed his —
Luke 11. 13. give — to them that
Eph. 1. 13. ye were sealed with —
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4. 30. grieve not the — of God
Ps. 87. 1. holy mountain, Isa. 11. 9.
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20. Dan. 9. 16. & 11. 45. Joel 2. 1. &
3. 17. Obad. 16. Zeph. 3. 11. Zech.
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Deut. 33. 3. Holy One, Job 6. 10.
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23. & 40. 25. & 43. 15. & 49. 7. Hab.
1. 12. & 3. 3. Mark 1. 24. Acts 3. 14.
& 4. 27. 30. 1 John 2. 20.
2 Kings 19. 22. Holy One of Israel,
Ps. 71. 22. & 78. 41. & 89. 18. Isa. 1.
4. & 5. 19. & 10. 20. & 12. 6. & 17.
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41. 14. & 45. 11. & 47. 4. & 49. 7. &
55. 5. & 60. 9. 14. Jer. 50. 29. & 51. 5.
Deut. 7. 6. holy people, 14. 2. 21. &
26. 19. & 28. 9. Isa. 62. 12. Dan. 8.
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Ps. 5. 7. holy temple, 11. 4. & 65. 4. &
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2. Hab. 2. 20. Eph. 2. 21.
Isa. 65. 5. I am holier than thou
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1 The. 2. 10. how holily and justly
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1 Chron. 16. 29. in beauty of h. Ps.
29. 2. & 96. 9. & 110. 3. 2 Chron. 20. 21.
2 Chron. 31. 18. sanctified them-
selves in h.
Ps. 30. 4. at remembrance of his h.
47. 8. God sits on throne of his h.
48. 1. in mountain of his h.
89. 35. I have sworn by his h.
93. 5. h. becometh thy house
Isa. 23. 18. her hire shall be h. to
35. 8. it shall be called the way of h.
63. 15. habitation of thy h.
18. people of h.
Jer. 2. 3. Israel was h. to the Lord
Amos 4. 2. Lord hath sworn by
his h.
Obad. 17. on mount Zion there
shall be h.
Zech. 14. 20. on horse bells, h. to
Mal. 2. 11. Judah hath profaned h.
Luke 1. 75. in h. and righteousness
Acts 3. 12. as though by our own h.
Rom. 1. 4. Son of God according
to the Spirit of h.
6. 19. yield members servants to
righteousness unto h.
22. fruit unto h. and end everlasting.
2 Cor. 7. 1. perfecting h. in the fear
Eph. 4. 24. created in righteous-
ness and true h.
1 The. 3. 13. unblameable in h.
7. 2. called not to uncleanness
but to h.
1 Tim. 2. 15. in faith, love, h.
Tit. 2. 3. in behavior, as becometh h.
Heb. 12. 10. partakers of his h.
14. h. without which no man shall

R. V. Ex. 38. 24; Lev. 10. 17, 18; 14.
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Luke 2. 25, 26; John 1. 32; 7. 39;
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Spirit
HOME, Gen. 39. 16. & 43. 16.
Ps. 68. 12. that tarried at h. divided
Eccl. 12. 5. man goeth to his long h.
2 Cor. 5. 6. while we are at h. in
Tit. 2. 5. obedient, keepers at h.
R. V. Gen. 43. 16; Josh. 2. 18;
1 Sam. 10. 26; Matt. 8. 6; Mark 5.
19. house, Luke 9. 61 —; 1 Tim.
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HONEST and good heart, Luke 8.
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Rom. 12. 17. provide things h. in
2 Cor. 8. 21. providing for h. things
Phil. 4. 8. whatsoever things are h.
1 Pet. 2. 12. have your conversa-
tion
Rom. 13. 13. walk honestly as in day
1 The. 4. 12. walk h. towards them
Heb. 13. 18. in all things willing to
live h.
1 Tim. 2. 2. in all godliness and
honesty
R. V. Acts 6. 3. good; Rom. 12. 17;
1 Cor. 8. 21; 2 Cor. 13. 7; Phil. 4.
8. honorable; 1 Pet. 2. 12. be-
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HONEY, Gen. 43. 11. Lev. 2. 11.
Judg. 14. 8. 13. 1 Sam. 14. 26, 29.
Ps. 15. 10. sweeter than h. and
Prov. 25. 27. it is not good to eat
much h.
S. of S. 4. 11. h. and milk are under
Isa. 7. 15. butter and h. shall he eat
Matt. 3. 4. his meat was locusts and
wild h.
Rev. 10. 9. in mouth sweet as h., 10.
1 Rev. 14. 17. dipt in honeycomb,
Prov. 5. 3, 16, 24. & 24. 13. & 27. 7.
S. of S. 4. 11. & 5. 1. 1 Sam. 24. 42.
HONOR, be not thou united
1 Chron. 29. 12. both riches and h.
Ps. 7. 5. lay mine h. in the dust
8. 5. crown him with glory and h.
26. 8. place where thine h. dwell.
49. 12. man being in h. abideth not
20. man that is in h. and under.
Prov. 3. 16. in her left hand riches
and h.
15. 33. before h. is humility
26. 1. h. is not seemly for a fool
29. 23. shall uphold the humble
Mat. 1. 6. if I be a father where is
mine h.
Matt. 13. 57. prophet is not with-
out h.
John 5. 41. I receive not h. from
men
Rom. 2. 7. seek for glory and h.
and immortality
12. 10. in h. preferring one another
13. 7. give h. to whom h. is due
2 Cor. 8. 8. by h. and dishonor
2 Tim. 2. 20. some to h. and some to
Heb. 5. 4. taketh this h. to himself
1 Pet. 1. 7. be found unto praise
and h.
Ex. 20. 12. h. thy father and mother
1 Sam. 2. 30. that h. me I will h.
Prov. 3. 9. h. Lord with substance
Isa. 29. 12. with their lips do h. me
John 5. 23. should h. the Son as h.
12. 26. if any man serve me him
will my Father h.
1 Pet. 2. 17. h. all men, love
Ps. 15. 4. he honoreth them that
Mal. 1. 6. a son h. his father
Matt. 15. 8. h. me with their lips
Heb. 13. 4. marriage is honorable in
R. V. Gen. 49. 6; Ps. 7. 5; 26. 8; 66.
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John 5. 41. 44. 8. 54; 2 Cor. 6. 8.
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36. majesty; Rev. 19. 1; 21. 24 —;
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Isa. 2. 4. pruning hooks, 18. 5. Mic.
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HOPE in Israel concerning this,
Ezra 10. 2.
Job 8. 13. hypocrite's h. shall perish
27. 8. what is the h. of hypocrite
Ps. 78. 7. might set their h. in God
146. 5. whose h. is in Lord his God
Prov. 10. 28. h. of righteous shall
11. 7. the h. of unjust men perish.
14. 32. righteous hath h. in death
19. 18. chasten thy son while there
is h.
Isa. 57. 10. saidst thou there is no h.,
Jer. 2. 25. & 18. 12. Ezek. 37. 11.
Jer. 14. 8. O the h. of Israel, 17. 13.
& 50. 7.
17. 7. blessed is the man that
trusteth in the Lord, and whose
h. the Lord is
Lam. 3. 29. if so be there may be h.
Hos. 2. 15. valley of Achor for
door of h.
Joel 3. 16. Lord will be the h. of
Zech. 12. 12. turn to the strong hold
ye prisoners of h.
Acts 24. 15. have h. towards God
Rom. 5. 4. experience h.
5. h. maketh not ashamed
8. 24. we are saved by h. but h.
that is seen is not h.
15. 4. comfort of Scriptures,
might have h.
1 Cor. 9. 10. husbandman partaker
of his h.
13. 13. now abideth faith, h. and
15. 19. if in this life only, h.
Gal. 5. 5. wait for h. of righteous.
Eph. 1. 12. having no h. and with.
Col. 1. 23. not moved away from h.
1 The. 4. 13. sorrow not as others
that have no h.
5. 8. for a helmet, the h. of salva.
1 Tim. 1. 1. Jesus Christ who is
our h.
Tit. 2. 13. looking for that blessed
h.
3. 7. according to the h. of eternal
Heb. 6. 11. to the full assurance
of h.
19. which h. we have as an anchor
1 Pet. 1. 3. begotten us again to a
lively h.
21. that your faith and h. might be
3. 15. asketh a reason of h. in you
1 John 3. 3. man that has his h. in
Ps. 16. 9. my flesh shall rest in
hope
Rom. 4. 18. against h. believed —
5. 2. rejoice — of glory of God, 12.
12.
Tit. 1. 2. — eternal life of which
Ps. 39. 7. my hope is in thee
71. 5. thou art —, Jer. 17. 17.
22. 9. didst make me hope when I
42. 5. h. thou in God, for, 11.
119. 49. thou hast caused me to h.
81. 1. h. in thy word, 114.
130. 7. let Israel h. in the Lord
147. 11. those that h. in his mercy
Lam. 3. 26. good that man should h.
Rom. 8. 25. if we h. for that we see
1 Pet. 1. 13. be sober and h. to end
Ps. 119. 43. I have hoped in thy
74. I have h. in thy word, 147.
168. I have h. in thy salvation
Heb. 11. 1. faith is the substance
of things h. for
1 Cor. 13. 7. charity hopeth all
Luke 6. 35. lend, hoping for nothing
R. V. Job 8. 14. confidence; Ps. 16.
9. safety; Jer. 17. 17. refuge; Lam.
3. 18. expectation; Jer. 3. 23. look.
HORN of my salvation, Ps. 18. 2.
Ps. 75. 4. lift not up the h., 5. 10.
92. 10. my h. shalt thou exalt as
the h. of the unicorn
148. 14. he exalted the h. of his
Luke 1. 69. raised up h. of salva.
Mic. 4. 13. I will make thy h. iron
Dan. 8. 20. having two horns
Hab. 3. 4. h. coming out of his hand
Rev. 13. 1. beast having ten h.

Rev. 13. 11. had two *h.* like a lamb
5. 6. lamb having seven *h.*
R. V. Ex. 21. 29.—; Hab. 3. 4. rays
HORRIBLE, Ps. 11. 6. & 40. 2. Jer.
5. 30. & 18. 13. & 23. 14. Hos. 6. 10.
Jer. 2. 12. Ezek. 32. 10.
R. V. Ps. 11. 6. burning
HORROR, Gen. 15. 12. Job 18. 20.
Ps. 55. 5. & 119. 53. Ezek. 7. 18.
R. V. Ps. 119. 53. hot indignation
HORSE and rider thrown, Ex.
15. 21.
Ps. 32. 9. be ye not as *h.* or mule
33. 17. *h.* is a vain thing for safety
Prov. 21. 31. *h.* is prepared for the
Eccl. 10. 7. I have seen serv. on *h.*
Jer. 8. 6. as *h.* rusheth into battle
12. 5. canst thou contend with *h.*
Hos. 14. 3. we will not ride upon *h.*
Zech. 1. 8. & 6. 2, 3. 6. *h.* red, white,
black, Rev. 6. 2, 4, 5, 8. & 9. 17.
Rev. 6. 2. and behold a white *h.*
HOSPITALITY, Rom. 12. 13.
1 Tim. 3. 2. Tit. 1. 8. 1 Pet. 4. 9.
HOST, Luke 10. 35. Rom. 16. 23.
Ps. 27. 3. & 33. 16. & 103. 21. & 108.
11. & 148. 2. Isa. 40. 26. Luke 2. 13.
Ps. 103. 21. Jer. 3. 19.
R. V. Ex. 16. 13; Deut. 2. 14, 15;
Josh. 1. 11; 3. 2; 18. 9; Judg. 7.
8. 10, 13, 15; 1 Sam. 11. 11; 14. 15;
19; 1 Chron. 9. 19. camp; 2 Kings
18. 17; 25. 1; 2 Chron. 14. 9; 24.
23; 26. 11. army
HOT, Ps. 38. 1. & 39. 3. Prov. 6. 28.
Hos. 7. 7. 1 Tim. 4. 2. Rev. 3. 15.
R. V. Judg. 2. 14; 3. 8; 6. 39; 10. 7.
kindled
HOURLY, Dan. 3. 6, 15. & 4. 33.
Matt. 10. 19. shall be given you in
the same *h.*
24. 36. of that day and *h.* knoweth
25. 13. ye know neither day nor *h.*
Luke 12. 12. Holy Ghost shall teach
you that same *h.*
22. 53. this is your *h.* and power
of darkness
John 2. 4. my *h.* is not yet come
4. 23. the *h.* cometh and now is
12. 27. save me from this *h.*
Rev. 3. 3. not know what *h.* I come
10. 11. will keep thee from the *h.* of
17. 12. power as kings one *h.* with
18. 10. in one *h.* is thy judgment
R. V. Matt. 24. 42. on what day;
1 Cor. 8. 7. until now
HOUSE, Ex. 20. 17. Lev. 14. 36.
Ex. 12. 30. not a *h.* where not one
Job 21. 28. where is the *h.* of prince
30. 23. *h.* appointed for all living
Prov. 3. 33. curse of the Lord is in
h.
12. 7. *h.* of righteous shall stand
19. 14. *h.* and riches are inherit.
Eccl. 7. 2. go to the *h.* of mourn.
12. 3. when keepers of *h.* trembling
be
S. of S. 2. 4. brought me to the
banqueting *h.*
Isa. 5. 8. woe to them that join *h.*
to *h.*
60. 7. I will glorify the *h.* of my
64. 11. our holy and beautiful *h.*
Matt. 10. 13. *h.* worthy
23. 38. *h.* left desolate, Luke
11. 17.
Luke 12. 3. proclaimed on *h.* tops
John 14. 2. in my father's *h.* are
Rom. 16. 5. church in their *h.*,
1 Cor. 16. 19. Col. 4. 15. Phil. 2.
2 Cor. 5. 1. earthly *h.* . . *h.* of God
not made with hands
2 Tim. 1. 16. give mercy to the *h.*
Heb. 3. 3. built *h.* hath more honor
than the *h.*
2 John 10. receive him not into *h.*
Ps. 105. 21. made him Lord of all
his *house*
112. 3. wealth and riches shall be
in—
Acts 10. 2. feared God with all—
16. 34. believed in God with all—
Heb. 3. 2. faithful in all—, 5. 6.
John 4. 53. his *whole house* believed

1 Tim. 5. 8. especially for those of
his own *h.*
Josh. 24. 15. as for me and my
house
2 Sam. 23. 5. though—be not so
Ps. 101. 2. will walk within—with
Isa. 56. 7. joyful in—of prayer,
Matt. 21. 13. Mark 11. 7. Luke 19.
46.
Matt. 12. 44. will return to—, Luke
11. 24.
Acts 16. 15. judged me faithful,
come into—
Deut. 6. 7. when sittest in thy
house
Ps. 26. 8. I loved habitation of—
Isa. 38. 1. set—in order, for thou
Acts 11. 14. thou and all—saved,
16. 31.
Gen. 28. 17. *house of God* or Lord,
Ps. 42. 4. & 55. 14. & 23. 6. & 27. 4.
Eccl. 5. 1. Isa. 2. 3. Mic. 4. 2.
1 Tim. 3. 15. 1 Pet. 4. 17. Ex. 23.
19. Josh. 6. 24. and about one hundred
other places
Job 4. 19. dwell in *houses of clay*
Ps. 49. 11. *h.* shall continue for
Matt. 11. 8. in soft linen sit in
kings' *h.*
23. 19. forsaken *h.* or lands
13. 14. devour widows' *h.*
Luke 16. 4. may receive me into *h.*
1 Cor. 11. 22. have ye not *h.* to eat
1 Tim. 3. 12. ruling their own *h.*
2 Tim. 3. 6. creep into *h.* and lead
Tit. 1. 11. subvert whole *h.* teach.
Acts 16. 15. baptized and her whole
household
Gal. 6. 10. *h.* of faith
Eph. 2. 19. *h.* of God
Matt. 13. 52. like *householder*, 20. 1.
R. V. Ex. 12. 3; 2 Kings 7. 11; 10.
15; 12. 5; Isa. 36. 3; 1 Cor. 1. 11;
1 Tim. 5. 14. *household*; 2 Cor.
5. 2. habitation; Deut. 6. 22;
1 Sam. 25. 17; 2 Sam. 6. 11; 17. 23;
1 Kings 11. 20; 2 Tim. 4. 19. *house*
HOW long, Ps. 6. 3. & 13. 1. & 74. 9.
& 79. 5. & 80. 4. & 89. 46. Isa. 6. 11.
Jer. 4. 14. Dan. 8. 13. & 12. 6. Matt.
17. 17. Luke 9. 41. Rev. 6. 10.
Job 15. 16. *how much more*, Prov.
21. 27. Matt. 7. 11. Luke 12. 24, 28.
Heb. 9. 14.
Matt. 18. 21. & 23. 37. *how oft*, Luke
13. 34. Job 21. 17. Ps. 73. 40.
HOWL, Isa. 13. 6. & 14. 31. Jer. 4.
8. Joel 1. 5, 11, 13. Jas. 5. 1. Hos.
7. 14. Deut. 32. 10. Amos 8. 3.
HUMBLE person shall save, Job
22. 29.
Ps. 9. 12. forgett. not the cry of *h.*
10. 12. forget not the *h.*
17. desire of the *h.*
34. 2. *h.* shall hear of it, and be
35. 32. *h.* shall see this, and be
Prov. 16. 19. to be of an *h.* spirit
25. 23. honor shall uphold *h.* in
Isa. 57. 15. of contrite and *h.* spirit
Jas. 4. 6. giveth grace to the *h.*
Eph. 10. 3. thou refuse to *h.* thyself
Deut. 8. 2. to *h.* thee, and to prove
2 Chron. 7. 14. shall *h.* themselves
34. 27. because didst *h.* thyself
Prov. 6. 3. . . thyself, and make
Jer. 13. 18. *h.* yourselves, sit down
Matt. 18. 4. whoso *h.* himself shall
2 Cor. 12. 21. my God will *h.* me
Jas. 4. 10. *h.* yourselves in sight
1 Pet. 5. 6. *h.* yourselves therefore
Lev. 26. 41. if uncircumcised
heart be *humbled*
2 Kings 22. 19. hast *h.* thyself
2 Chron. 12. 6. princes and kings
h. themselves
33. 12, 23. *h.* not himself before
the Lord, 36. 12.
Ps. 35. 13. I *h.* my soul with fasting
113. 6. Lord who *h.* himself to
Isa. 2. 11. lofty looks shall be *h.*
10. 33. high and haughty shall be *h.*
Jer. 44. 10. are not *h.* unto this day
Lam. 3. 20. my soul is *h.* in me
Dan. 5. 22. hast not *h.* thy heart

Phil. 2. 8. *h.* himself and became
Deut. 21. 14. *humbled her*, 22. 24, 23.
Ezek. 22. 10, 11.
Col. 3. 12. put on *humbleness of*
Mic. 6. 8. walk *humbly* with thy
God
Prov. 22. 4. by *humility* are riches
Acts 20. 19. serv. Lord with all *h.*
Col. 2. 18. in a voluntary *h.*, 23.
1 Pet. 5. 5. be clothed with *h.*
R. V. Ps. 9. 12; 10. 12. poor; Ps.
10. 17; 34. 2; 69. 32; Prov. 16. 19;
29. 23. lowly; Ps. 35. 13. afflicted;
Isa. 2. 11; 10. 33. brought low;
Lam. 3. 20. brought down; 2 Sam.
16. 4. do; Acts 20. 19. lowliness
HUNGER, Ex. 16. 3. Deut. 28. 48.
Ps. 34. 10. young lions suffer *h.*
Prov. 19. 15. idle soul shall suffer *h.*
Jer. 42. 14. no war nor have *h.* of
Lam. 4. 9. sword better than slay
with *h.*
Deut. 8. 3. suffered thee to *h.*
Isa. 49. 10. shall not *h.* nor thirst
Matt. 5. 6. blessed are they that *h.*
Luke 6. 21. blessed are ye that *h.*
John 6. 35. that cometh to me shall
never *h.*
Rom. 12. 20. if thine enemy *h.* feed
1 Cor. 4. 11. we both *h.* and thirst
11. 34. if any man *h.* let him eat
Ps. 107. 9. fill the *hungry* with
goodness
145. 7. God giveth food to the *h.*
Prov. 25. 21. if enemy be *h.* give
27. 7. to the *h.* every bitter thing
Isa. 58. 7. is it not to deal thy
bread to the *h.*
10. if thou draw out thy soul to *h.*
65. 13. shall eat; but ye shall be *h.*
Ezek. 18. 7. hath given his bread
to the *h.*, 16.
Luke 1. 53. filled the *h.* with good
Phil. 4. 12. how to be full and to
be *h.*
R. V. Jer. 38. 9; Ezek. 34. 29; Rev.
6. 8. famine
HUNT, 1 Sam. 26. 20. Job 38. 39.
Ps. 140. 11. evil doth *h.* the violent
Prov. 6. 26. adulteress will *h.* for
precious
Ezek. 13. 18. ye *h.* the souls of my
people
Job 10. 16. thou *huntest* me as
HURT, Gen. 4. 23. & 26. 29.
Josh. 24. 20. will turn and do you
h.
Ps. 15. 4. sweareth to his *h.* and
Eccl. 5. 13. riches kept for owners
to their *h.*
Jer. 6. 14. healed *h.* of the daugh.
Rev. 2. 11. shall not be *h.* of
6. 6. *h.* not the oil and wine
Ezra 4. 15. *hurtful*, Ps. 144. 10.
1 Tim. 6. 9. fall into foolish and *h.*
R. V. Josh. 24. 20. evil; Acts 27. 10.
injury; Acts 18. 10. harm
HUSBAND, Gen. 3. 6, 16. & 29. 32.
Ex. 4. 25. bloody *h.* art thou to me
Isa. 54. 5. thy Maker is thy *h.* Lord
Jer. 31. 32. though I was a *h.* to
Mark 10. 12. if a woman put away
her *h.*
John 4. 17. I have no *h.*
1 Cor. 7. 14. unbelieving *h.* is sanc.
34. careth how she may please *h.*
14. 35. let them ask *h.* at home
2 Cor. 11. 2. espoused you to one *h.*
Eph. 5. 22. wives submit to your *h.*
23. the *h.* is the head of wife, 24.
25. *h.* love your wives, as Christ
Eph. 5. 33. the wife see that she
reverence her *h.*
Col. 3. 18. wives submit to your *h.*
1 Pet. 3. 1. subject to their own *h.*
7. ye *h.* dwell with them, accord.
R. V. 1 Cor. 7. 14. brother
HUSBANDMAN, my Father is,
John 15. 1.
1 Tim. 2. 6. *h.* that labors must be
Jas. 5. 7. *h.* waiteth for precious
1 Cor. 3. 9. ye are God's *husbandry*
HYMN, Matt. 26. 30. Eph. 5. 13
Col. 3. 16.

HYPOCRISY, Isa. 32. 6. Matt. 23. 28, Mark 12. 15, Luke 12. 1. 1 Tim. 4. 2. Jas. 3. 17. 1 Pet. 2. 1.
 Matt. 7. 5. *hypocrite*, Luke 6. 42. & 13. 15.
 Matt. 24. 51. appoint him portion with *h*.
 Job 20. 5. joy of *h*. is but for a moment.
 27. 8. what is the hope of the *h*.
 36. 13. *h*. in heart heap up wrath.
 Isa. 9. 17. every one is a *h*. and evil.
 33. 14. fearful, hath surprised *h*.
 Matt. 6. 2. *hypocrites*, 6. 16. & 15. 7. & 16. 3. & 23. 13, 14, 15, 23.
 Job 8. 13. the *h*. hope shall perish.
 15. 34. congregation of *h*. shall.
 R. V. Isa. 32. 6. profaneless; Job 8. 13; 13. 16; 17. 8; 20. 5; 27. 8; 34. 30; 36. 13; Prov. 11. 9; Isa. 33. 14. godless; Isa. 9. 17. profane; Matt. 16. 3; 23. 14; Luke 11. 44—

I

IDLE, they be, Ex. 5. 8, 17.
 Prov. 19. 15. an *i*. soul shall suffer.
 Matt. 12. 36. every *i*. word give
 20. 3. standing *i*.
 6. why stand ye *i*.
 Luke 24. 11. words seemed as *i*. tales.
 1 Tim. 5. 13. they learn to be *i*.
 Prov. 31. 27. *idleness*, Eccl. 10. 18.
 Ezek. 16. 49.
 R. V. Matt. 20. 6—; Ezek. 16. 49. ease.
IDOL, 2 Chron. 15. 16. & 33. 7.
 Isa. 56. 3. as if he blessed an *i*.
 Zech. 11. 17. who to the *i*. shepherd.
 1 Cor. 8. 4. an *i*. is nothing in world.
 Ps. 96. 5. gods of nations are *idols*.
 Isa. 2. 8. land is full of *i*. they wor.
 Jer. 50. 38. they are mad upon *i*.
 Hos. 4. 17. Ephraim is joined to *i*.
 Acts 15. 20. abstain from pollu. of *i*.
 Rom. 2. 22. thou that abhorrest *i*.
 1 Cor. 8. 1. touch. things offered to *i*.
 2 Cor. 6. 16. temple of God with *i*.
 1 John 5. 21. keep yourselves from *i*.
 Rev. 2. 14. eat things sacrificed to *i*.
 9. 20. worship devils and *i*. of gold.
 1 Cor. 5. 10. 11. *idolaters*, 6. 9. & 10. 7.
 Eph. 5. 5. Rev. 21. 8. & 22. 15.
 1 Sam. 15. 23. stubbornness as *i*.
 iniquity and *idolatry*.
 Acts 17. 16. city wholly given to *i*.
 1 Cor. 10. 14. dearly beloved, flee *i*.
 Gal. 5. 20. *i*. witchcraft, hatred.
 Col. 3. 5. covetousness, which is *i*.
 1 Pet. 4. 3. walked in abominable *idolatries*.
 R. V. 1 Kings 15. 13; 2 Chron. 15. 16; Jer. 50. 2. image, and images;
 2 Chron. 15. 18. abominations; Isa. 57. 5. among oaks; Jer. 22. 28. vessel; Zech. 2. 10. teraphim; 11. 17. worthless; 1 Cor. 12. 28—; 1 Sam. 15. 23. teraphim; Acts 17. 16. full of idols.
 2 Chron. 34. 7. hewed down all the sun-images throughout all the land of Israel.
IGNORANCE, sin through, Lev. 4. 2. 14, 22, 27. Num. 15. 24, 25, Acts 3. 15.
 Acts 17. 30. the times of this *i*.
 Eph. 4. 18. alienated through *i*. in
 Ps. 73. 22. so foolish was I and *ignorant*.
 Isa. 63. 16. though Abraham be *i*. of
 Rom. 10. 3. being *i*. of God's righteousness.
 1 Cor. 14. 38. if any man be *i*. let
 Heb. 5. 2. who can have compassion on *i*.
 Acts 17. 23. *ignorantly*, 1 Tim. 1. 13. R. V. Lev. 4. 2, 22, 27; 5. 18; Num. 15. 24, 26, 27, 28. unwittingly; Lev. 4. 13. shall err; Num. 15. 25. was an error; Isa. 56. 10. without knowledge; 63. 16. knoweth not;

Num. 15. 28. erreth; Deut. 19. 4. unware.
ILLUMINATED, Heb. 10. 32.
IMAGE, Lev. 26. 1. Dan. 2. 31.
 Gen. 1. 26. let us make man in our own *i*. 27. & 5. 1. & 9. 6. Col. 3. 10.
 Gen. 5. 3. Adam begat a son after his *i*.
 Ps. 73. 20. Lord, thou shalt despise their *i*.
 Matt. 22. 20. whose *i*. is this, Luke 20. 8.
 Rom. 8. 29. conformed to *i*. of Son
 1 Cor. 15. 49. have borne the *i*. of the earthly we shall also bear *i*. of the heavenly.
 4. 4. Christ who is the *i*. of God.
 2 Cor. 3. 18. into same *i*. from glory.
 Heb. 1. 3. express *i*. of his person.
 Rev. 13. 14. make an *i*. to the beast.
 Ex. 23. 24. break down images, 34. 13. R. V. Lev. 26. 1. figured stones; Ex. 23. 24; 34. 13; 1 Lev. 26. 1.
 7. 5; 16. 22; 1 Kings 14. 23; 2 Kings 17. 10; 18. 4; 23. 14; 2 Chron. 14. 3; 31. 1; Jer. 43. 13; Hos. 1. 2; Mic. 5. 13. pillar, and pillars; Job 4. 16. form; Rom. 11. 4—
IMAGINE, Ps. 2. 1. Nah. 1. 9. Zech. 7. 10. & 8. 17. Acts 4. 25.
 Gen. 6. 5. every *i*. of the
 thoughts was evil, 8. 21. Prov. 6. 18. Lam. 3. 60, 61. Rom. 1. 21. 2 Cor. 10. 5.
 R. V. Lam. 3. 60, 61. devices; Rom. 1. 21. reasonings; Gen. 11. 6. purpose.
IMMEDIATELY, Mark 4. 15. Acts 12. 23.
IMMORTAL, invisible, 1 Tim. 1. 17.
 Rom. 2. 7. seek for *immortality*.
 1 Cor. 15. 53. this mortal must put on *i*.
 1 Tim. 6. 16. who only hath *i*. in
 2 Tim. 1. 10. brought *i*. to light.
 R. V. *incorruption*.
 Rom. 2. 7. seek for glory . . . and *i*.
IMMUTABLE, Heb. 6. 17, 18.
IMPART, Luke 3. 11. Rom. 1. 11. 1 Thes. 2. 8.
IMPENITENT heart, Rom. 2. 5.
IMPERIOUS whorish woman, Ezek. 16. 30.
IMPEACHABLE, unmerciful, Rom. 31.
 R. V. Rom. 1. 31—
IMPORTUNITY, Luke 11. 8.
IMPOSSIBLE, Matt. 17. 20. & 19. 26.
 Luke 1. 37. with God nothing is *i*.
 17. 1. it is *i*. but offences will come.
 Heb. 6. 4. it is *i*. for those once
 18. in two things it is *i*. for God to
 11. 6. without faith it is *i*. to please.
 R. V. Luke 1. 37. void of power;
 Heb. 6. 4. as touching.
IMPUDENT, Prov. 7. 13. Ezek. 2. 4.
 R. V. Ezek. 3. 7. of hard forehead.
IMPUTE, 1 Sam. 22. 15. Lev. 7. 18. & 3. 7.
 Ps. 32. 2. to whom Lord *i*. not inq.
 Rom. 4. 6. *i*. righteousness without
 8. blessed to whom Lord will not *i*.
 22. *i*. to him for righteousness.
 2 Cor. 5. 19. not *i*. their trespasses.
 Jas. 2. 23. *i*. to him for righteous.
 R. V. Hab. 1. 11. even; Rom. 4. 6, 8.
 11. 22. 24. reckon; 2 Cor. 5. 19.
 reckoning; Jas. 2. 23. reckon.
IN Christ, Acts 24. 24. Rom. 12. 5.
 1 Cor. 1. 2. 30. & 3. 1. & 15. 18, 22.
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 19. & 12. 2. Gal. 1. 22. Eph. 1. 1. 3.
 10. 12. 20. & 2. 6. 10. Phil. 1. 1. 1. 13.
 & 2. 1. 5. & 3. 14. Col. 1. 2. 4.
 1 Thes. 1. 1. *i*. in God, 4. 16. John 3. 21. Col. 3. 3.
 Gen. 15. 16. *i*. in the Lord, Ps. 4. 5. & 31. 24. & 34. 2. & 35. 9. & 37. 4. 7. Isa. 41. 24. & 45. 25. Jer. 3. 23. Zech. 12. 3.
 1 Cor. 1. 31. & 4. 17. & 7. 22. 29. Eph. 2. 21. & 6. 10. Phil. 4. 2. Col. 3. 18. & 4. 7. 17. 1 Thes. 5. 12. Phil. 16. & 20. Rev. 14. 13.

INCEST condemned, Lev. 18. & 20. 17. Deut. 22. 30. & 27. 20. Ezek. 22. 11. Amos 2. 7. cases of, Gen. 19. 33. & 35. 22. & 38. 18. 2 Sam. 13. & 16. 21. Mark 6. 17. 1 Cor. 5. 1.
INCHMENT, Lev. 19. 26. Num. 23. 23. Eccl. 10. 11. Isa. 47. 9.
INCLINE heart, Josh. 24. 23. Judg. 9. 3. 1 Kings 8. 58. Ps. 119. 36, 112. & 141. 4.
 Ps. 78. 1. *incline*, 40. 1. & 116. 2. Prov. 2. 5. & 5. 13. Jer. 7. 24. 26. & 11. 8. & 17. 23. & 25. 4. & 34. 14. & 35. 15. & 44. 5. Isa. 55. 3.
 R. V. Ps. 71. 2. bow down.
INCLOSED, Ps. 17. 10. & 22. 16. S. of S. 4. 12. & 8. 9. Lam. 3. 9.
 R. V. S. of S. 4. 12. shut up; Lam. 3. 9. fenced up.
INCONTINENT, 1 Cor. 7. 5. 2 Tim. 3. 3.
INCORRUPTIBLE God, Rom. 1. 23.
 1 Cor. 9. 25. to obtain an *i*. crown.
 15. 52. dead shall be raised *i*.
 1 Pet. 1. 4. begotten to inherit-
 ance *i*.
 23. born not of corruptible seed, but of *i*.
 1 Cor. 15. 42, 50, 53, 54. *incorruption*.
INCREASE, Lev. 19. 25. & 25. 7. Lev. 25. 36. take no usury nor *i*. 37. Deut. 16. 15. less thee in all thine *i*.
 Ps. 67. 6. earth yield her *i*. 85. 12. Prov. 3. 9. with the first fruits of all *i*. Isa. 9. 7. of the *i*. of his govern.
 1 Cor. 3. 6. I planted; but God gave the *i*. 7.
 Col. 2. 19. increaseth with *i*. of God.
 Ps. 62. 10. if riches *i*. set not heart.
 Prov. 1. 5. wise man will *i*. learn.
 Isa. 29. 19. meek shall *i*. their joy.
 Luke 17. 5. Lord, *i*. our faith.
 John 3. 30. he must *i*. but I decrease.
 1 Thes. 3. 12. Lord make you *i*. in
 2 Tim. 2. 16. will *i*. to more ungod.
 Ezra 9. 6. iniquities are *i*. increased.
 Isa. 9. 3. multi. nation, not *i*. joy.
 Luke 2. 52. Jesus *i*. in wisdom and
 Acts 6. 7. the word of God *i*. and the
 Rev. 3. 17. am rich and *i*. with goods.
 Eccl. 1. 18. *increaseth* knowledge.
 Isa. 40. 29. have no might, he *i*.
 Col. 2. 19. whole body *i*. with the
 1 Chron. 11. 9. David went on *i*.
 increasing.
 Col. 1. 10. *i*. in knowledge of God.
 R. V. Gen. 47. 34. gathering; Job 10. 16. exalteth; Prov. 28. 8. aug-
 menteth; Ps. 7. 23. ascendeth;
 Isa. 52. 1. made many; Lam. 2. 5.
 Ezek. 16. 26; Hos. 4. 7; 10. 1; 12. 1.
 multiplied; Luke 2. 52. advanced;
 2 Cor. 2. 15. growth; Rev. 3. 17. have gotten.
INCREDIBLE thing, Acts 26. 8.
INCREDIBLE wound, Job 34. 6.
 Jer. 15. 18.
 Mic. 1. 9. *i*. bruise, Jer. 30. 12, 15.
INDEED, 1 Kings 8. 27. 1 Chron. 4. 10. Matt. 3. 11. Luke 4. 24. John 1. 47. & 4. 42. & 6. 55. & 8. 31, 36.
 1 Tim. 5. 3. 5. 1 Pet. 2. 4.
INDIGNATION, Neh. 4. 1. Esth. 5. 9. Ps. 69. 24. & 78. 49. & 102. 10.
 Isa. 10. 5. staff in their hand is my *i*.
 26. 20. hide thee until *i*. be over.
 Mic. 7. 9. I will bear the *i*. of Lord.
 Nah. 1. 6. who can stand before *i*.
 Matt. 20. 24. moved with *i*.
 Rom. 2. 8. *i*. and wrath, tribulation.
 2 Cor. 7. 11. yea, what *i*. yea, what
 Heb. 10. 27. fiery *i*. which shall
 Rev. 14. 10. poured into cup of his *i*.
 R. V. 2 Kings 3. 27; Esth. 5. 9. wrath; Acts 5. 17. jealousy; Heb. 10. 27. fierceness of fury; Rev. 14. 10. anger.
INDUING a good matter, Ps. 45. 1.
INDUSTRY, Gen. 2. 15. & 3. 23. Prov. 6. 6. & 10. 4. & 12. 24. & 13. 4. & 21. 5. & 22. 23. & 27. 23. Eph. 4. 23. 1 Thes.

4. 11. 2 Thes. 3. 12. Tit. 3. 14; rewarded, Prov. 13. 11. & 31. 13.
INEXCUSABLE, O man, Rom. 2.
INFALLIBLE proofs, many, Acts 1. 3.
INFANT, 1 Sam. 15. 3. Job 3. 16. Isa. 65. 20. Hos. 13. 16. Luke 18. 15.
 R. V. Luke 18. 15. their babes
INFIDEL, 2 Cor. 6. 15. 1 Tim. 5. 8.
INFINITE iniquities, Job 22. 5.
 Ps. 147. 5. his understanding is *i*.
 Nah. 3. 9. her strength, and it was *i*.
 R. V. Job 22. 5. end
INFIRMITY, this is my *i*, Ps. 77. 10.
 Prov. 18. 14. the spirit of a man will sustain his *i*.
 Matt. 8. 17. himself took our *infirmities*
 Rom. 8. 26. the Spirit also helpeth our *i*.
 15. 1. strong ought to bear the *i*.
 2 Cor. 12. 9. glory in my *i*.
 10. pleasure in *i*.
 1 Tim. 5. 23. drink wine for thine often *i*.
 Heb. 4. 15. with the feeling of our *i*.
 R. V. Lev. 12. 2. her sickness;
 Luke 7. 21; & 2 Cor. 12. 5, 9, 10. weaknesses
INFLAME them, wine, Isa. 5. 11. & 57. 5.
INFLECTED punishment, 2 Cor. 2. 6.
INFLUENCES of Pleiades, Job 38. 31.
INGATHERING, feast of, Ex. 23. 16. & 34. 22.
INGRAFTED word, receive, Jas. 1. 21.
INGRATITUDE to God, Rom. 1. 21.
INHABIT, Prov. 10. 30. Isa. 65. 21, 22.
 Ps. 22. 3. thou that *inhabitest* the praises of Israel
 Isa. 57. 15. lofty One that *inhabiteth*
 R. V. Prov. 10. 30; Jer. 48. 18. dwell in;
 Lev. 16. 22. solitary land;
 1 Chron. 5. 9; Zech. 12. 6; 14. 10, 11. (well)
INHERIT, Gen. 15. 8. Ps. 82. 8.
 1 Sam. 2. 8. to make them *i*. throne
 Ps. 25. 13. his seed shall *i*. earth
 27. 11. the meek shall *i*. the earth,
 Matt. 5. 5.
 Ps. 37. 29. the righteous shall *i*. the land,
 Isa. 60. 21.
 Prov. 3. 35. wise shall *i*. glory; but
 Matt. 19. 29. hath forsaken, shall *i*. everlasting life
 25. 34. *i*. king. prepared for you
 Mark 10. 17. what shall *i* do that I may *i*. eternal life, Luke 10. 25. & 13. 18.
 1 Cor. 6. 9. unrighteous not *i*. the kingdom of God, 10.
 Gal. 5. 21. do such things not *i*. the kingdom of God
 Heb. 6. 12. through faith *i*. prom.
 1 Pet. 3. 9. that ye should *i*. bless.
 Rev. 21. 7. overcome shall *i*. all
 Num. 18. 20. I the Lord *am* thy *inheritance*, Deut. 10. 9. & 18. 2.
 Ezek. 44. 28.
 Deut. 4. 20. a people of *i*. 9. 20, 29. & 32. 9. 1 Kings 8. 5. Ps. 28. 9. & 33. 12. & 68. 9. & 74. 2. & 78. 62, 71. & 79. 1. & 94. 14. & 106. 5. 40. Isa. 19. 25. Jer. 10. 16. & 51. 19.
 Ps. 16. 5. Lord is portion of mine *i*.
 Prov. 19. 14. riches are *i*. of fathers
 Eccl. 7. 11. wisdom is good with *i*.
 Acts 20. 32. *i*. among the sanctified
 Eph. 4. 11. among whom he obtained an *i*.
 14. earnest of our *i*. and purchased 5. 5. hath an *i*. in the kingdom
 Col. 1. 12. partakers of *i*. of saints
 3. 24. shall receive the reward of *i*.
 Heb. 9. 15. receive the promise of eternal *i*.
 1 Pet. 1. 4. to an *i*. incorruptible

R. V. Isa. 54. 3; Jer. 8. 10; 49. 1. possess. Josh. 13. 15, 24, 32. —; Job 31. 2; Eph. 1. 11. heritage;
 Ezek. 22. 16. be profaned
INQUITY, Gen. 15. 16. & 19. 15.
 Ex. 29. 5. visiting *i*. of the fathers
 34. 7. forgiving *i*. transgression
 Lev. 26. 41. accept the punishment of their *i*. 43.
 Num. 23. 21. hath not beheld *i*.
 Deut. 32. 4. a God of truth, without *i*.
 Job 4. 8. they that plough *i*. reap 11. 6. less than thine *i*. deserveth
 15. 16. man drinketh in *i*. like 22. 23. put away *i*. far from thee
 34. 32. if I have done *i*. I will do
 Ps. 32. 5. mine *i*. have I not hid
 39. 11. with rebukes correct man for *i*.
 51. 5. behold I was shapen in *i*.
 66. 18. if I regard *i*. in my heart 119. 3. they also do not *i*. they walk
 Prov. 22. 8. that soweth *i*. shall
 Eccl. 3. 16. place of righteousness *i*. was there
 Isa. 1. 4. a people laden with *i*.
 5. 18. woe to them that draw *i*.
 27. 9. by this shall *i*. of Jacob
 33. 24. people shall be forgiven their *i*.
 53. 6. Lord laid on him the *i*. of us
 57. 17. for *i*. of his covetousness
 59. 3. defiled your fingers with *i*.
 Jer. 2. 5. what *i*. have you
 3. 13. only acknowledge thine *i*.
 31. 30. every one shall die for *i*.
 50. 20. *i*. of Israel be sought for
 Ezek. 3. 18. he shall die in his *i*.
 14. 30. so *i*. shall not be your ruin
 Dan. 9. 24. makes reconcilia. for *i*.
 Hos. 14. 2. take away all *i*. and
 Mic. 7. 18. a God like thee, that pardoneth *i*.
 Hab. 1. 13. Holy One canst not look on *i*.
 Matt. 7. 23. depart from me ye that work *i*.
 Acts 8. 23. in gall of bitterness and bond of *i*.
 Rom. 6. 19. servants to uncleanness and to *i*. unto *i*.
 1 Cor. 13. 6. charity rejoic. in *i*.
 2 Thes. 2. 7. mystery of *i*. already
 2 Tim. 2. 19. that nameth Christ depart from *i*.
 Tit. 2. 14. he might redeem us from all *i*.
 Jas. 3. 6. tongue is a fire, a world of *i*.
 Ps. 18. 24. *my iniquity*, 25. 11. & 32. 5. & 34. 18. & 51. 2.
 Job 34. 22. *workers of iniquity*, Ps. 5. 5. & 6. 8. & 14. 4. & 92. 7. Prov. 10. 29. & 21. 15. Luke 13. 27.
 Lev. 16. 21. confess over him all *iniquities*
 26. 39. pine in their *i*. and *i*. of
 Ezra 9. 6. our *i*. are increased
 Neh. 9. 2. confessed the *i*. of
 Job 13. 26. to possess *i*. of my youth
 Ps. 38. 4. mine *i*. are gone over my
 40. 12. mine *i*. have taken hold
 51. 9. hide from my sins, blot out my *i*.
 79. 8. remember not against us former *i*.
 90. 8. thou hast set our *i*. before
 103. 3. who forgiveth all thine *i*.
 106. not rewarded us accord. to *i*.
 130. 3. if thou, Lord, shouldst mark *i*.
 8. he shall redeem Israel from all *i*.
 Prov. 5. 22. his own *i*. shall take
 Isa. 43. 24. hast wearied me with *i*.
 53. 5. he was wounded, bruised for *i*.
 Jer. 14. 7. though our *i*. testify
 Dan. 4. 27. break off thy *i*. by show.
 Mic. 7. 19. he will subdue our *i*.
 Acts 3. 26. bless you in turning from *i*.
 Rom. 4. 7. blessed are they whose *i*.

Rev. 18. 5. God hath remem. her *i*.
 Isa. 53. 11. he shall bear their *iniquities*
 Jer. 33. 8. I will cleanse them from all — and I will pardon all —
 Ezek. 43. 10. may be ashamed of —
 Heb. 8. 12. their sins, and — will I
 Num. 14. 34. shall ye bear your *iniquities*
 Isa. 50. 1. for — have ye sold
 59. 2. — have separated between you and God
 Jer. 5. 25. — turned away these things
 Ezek. 24. 23. ye shall pine away for —
 36. 31. loathe yourselves . . for —
 35. 1. shall have cleansed you from all —
 Amos 3. 2. I will punish you for all —
 R. V. 1 Sam. 15. 23. idolatry; Job 6. 29, 30. injustice; Job 22. 23; 36. 23; Ps. 37. 1; 119. 13; Jer. 2. 5; Ezek. 28. 15, 18; Mal. 2. 6; 1 Cor. 13. 6; 2 Tim. 2. 19. unrighteousness; Ps. 94. 20; Eccl. 3. 16. wickedness; Dan. 9. 5. perversely; Hab. 1. 13. perverseness; 2 Thes. 2. 7. lawlessness; Heb. 8. 12 —; 2 Pet. 2. 16. transgression
INJURED me, ye have not, Gal. 4. 12.
 1 Tim. 1. 13. was a persecutor and *injurious*
INJUSTICE, Ex. 22. 21. & 23. 6. Lev. 19. 15. Deut. 16. 19. & 24. 17. Job 31. 13. Ps. 82. 2. Prov. 22. 16. & 29. 7. Jer. 22. 3. Luke 16. 10. results of, Prov. 11. 7. & 28. 8. Mic. 6. 10. Amos 5. 11. & 8. 5. 1 Thes. 4. 6. 2 Pet. 2. 9.
INK, 2 John 12. 3 John 13.
INNER, 1 Kings 6. 27. Eph. 3. 16. R. V. Eph. 3. 16. inward
INNOCENT, Ps. 19. 13. Prov. 28. 20.
 Gen. 20. 5. In *innocency* of hands
 Ps. 6. 6. wash my hands in *i*. 73. 13. Dan. 6. 22. before him *i*. was
 Hos. 6. 5. 22. how ere they eat *i*.
 R. V. Ps. 19. 3. clear; Prov. 6. 29; 28. 20. unpunished
INNUMERABLE, Job 21. 33. Ps. 40. 12. Luke 12. 1. Heb. 11. 12. & 12. 22.
INORDINATE, Ezek. 23. 11. Col. 3. 5.
 R. V. *passion*; Col. 3. 5. uncleanness, *i*. affection
INQUISITION, Deut. 19. 18. Ps. 9. 12.
INSCRIPTION to unknown God, Acts 17. 23.
INSPIRATION, Job 32. 8. 2 Tim. 3. 16.
 R. V. Job 32. 8. breath; 2 Tim. 3. 16. inspired
INSTANT, Isa. 29. 5. & 30. 13. Jer. 17. 8. Rom. 12. 12. 2 Tim. 4. 2. Acts 12. 5.
 Luke 7. 4. besought him *instantly*
 Acts 26. 7. *i*. serving God day and
 R. V. Luke 2. 38. very hour; Rom. 12. 2. earnestly
INSTRUCT, Deut. 4. 36. & 32. 10. Neh. 9. 20. thy good Spirit to *i*. them
 Job 40. 2. contendeth with the Almighty *i*.
 16. *i*. my reins *i*. me in the night
 32. 8. I will *i*. thee, and teach
 S. of S. 8. 2. moth. who would *i*. me
 Isa. 28. 26. his God doth *i*. him
 Dan. 11. 33. that under. shall *i*.
 1 Cor. 2. 16. Lord that he may *i*. him
 Isa. 8. 11. Lord *instructed* me
 Ps. 2. 10. be *i*. ye judges of earth
 Matt. 13. 52. every scribe, *i*. unto
 Phil. 4. 12. in all things I am *i*. both
 2 Tim. 2. 25. in meekness *i*. those
 Rom. 2. 20. an *instructor* of foolish
 1 Cor. 4. 15. have ten thousand *i*.
 Job 33. 16. sealeth their *instruction*
 Ps. 50. 17. hatest *i*. and castest my

Prov. 4. 13. take fast hold of *i.* keep
5. 12. how have I hated *i.*
19. 27. cease to hear *i.* that causeth
23. 12. apply thy heart to *i.* and
2 Tim. 3. 16. profitable for *i.* in
R. V. Deut. 32. 10. cared for-
2 Chron. 3. 3. laid; Job 40. 2. con-
fend with Almighty; Matt. 13. 52.
hath been made a disciple; 14. 8.
put forward by; Phil. 4. 12. learned
the secret; 2 Tim. 2. 25. correct-
ing; Prov. 10. 17; 12. 1; 13. 18; 15.
5, 32; 16. 22; Zeph. 3. 7. correction

INSTRUMENTS of cruelty, Gen.
49. 5.

Ps. 7. 13. prepared for him *i.* of
Rom. 6. 13. neither yield members
i. of unrighteousness; but *i.* of
righteousness to God.

Isa. 32. 7. the *i.* of the church are
R. V. Gen. 49. 5; Isa. 54. 16. weapon;
Ex. 25. 9; Num. 3. 8; 7. 1;
2 Sam. 24. 22. furniture; Num. 4.
12; 31. 6; 1 Chron. 9. 20; 28. 14;
2 Chron. 4. 16; 5. 1. vessels; Ps. 68.
25. minstrels; 87. 7. that dance;
83. 2; 144. 9—

INTANGLE, Matt. 22. 15. Gal. 5. 1.
2 Tim. 4. 4. 2 Pet. 2. 20.

INTEGRITY of my heart, Gen.
20. 5.

Job 2. 3. still he holdeth fast his *i.*
27. 5. I will not remove mine *i.*
Ps. 7. 8. according to my *i.* that is
25. 21. let *i.* and uprightness
26. 1. I have walked in mine *i.*
Prov. 11. 3. *i.* of upright shall guide

INTERCESSION, Jer. 7. 16. & 27.
18.

Isa. 53. 12. made *i.* for transgress.
Rom. 8. 26. Spirit maketh *i.* for us.

34. who also maketh *i.* for
11. 2. Elias maketh *i.* to God

1 Tim. 2. 1. prayers and *i.* be made
Heb. 7. 25. he ever liveth to make *i.*
Isa. 59. 16. wondered there was no
intercessor

R. V. Rom. 11. 2. pleadeth with
INTERMEDIATE, Prov. 14. 10. &
18. 1.

R. V. Prov. 18. 1. rageth against
INTERPRETATION, Gen. 40. 5.
& 41. 11. Judg. 7. 15. Dan. 2. 4. 7.
36. 1 Cor. 12. 10. & 14. 26. 2 Pet. 1.
20.

Job 33. 23. *interpreter* one among
R. V. 1. 6. a figure

INTREAT, Gen. 12. 16. & 23. 8. Ex.
8. 8. & 9. 28. & 10. 17. Jer. 15. 11.
1 Sam. 2. 25. man sin, who shall *i.*
1 Cor. 4. 13. *i.* suffer; being de-
famed we *i.*

1 Tim. 5. 1. but *i.* him as a father
Jas. 3. 17. gentle and easy to be
intreated

Prov. 18. 23. the poor useth *in-
treaties*

2 Cor. 8. 4. praying us with much *i.*
R. V. Job 19. 17. my supplication;
Phil. 4. 3. beseech; 1 Tim. 5. 1. ex-
hort

INTRUDING into those things,
Col. 2. 18.

INVENT, Amos 6. 5. Rom. 1. 30.
Ps. 99. 8. tookest vengeance of
their *inventions*

106. 28. provoked him with their *i.*
Prov. 8. 12. find out knowledge of
witty *i.*

Ecd. 7. 29. men have sought many
i.

R. V. Ps. 99. 8; 106. 29, 39. doings;
Prov. 8. 12. and discretion

INVISIBLE, Rom. 1. 20. Col. 1.
15. 16. 1 Tim. 1. 17. Heb. 11. 27.

INWARD friends abhorred me,
Job 19. 19.

Ps. 5. 9. *inward part*, 51. 6. Prov.
20. 27. Jer. 31. 33. Luke 11. 39.
Rom. 7. 22. *inward man*, 2 Cor. 4.
16.

2 Cor. 7. 15. *inward affection* *i.*
Ps. 62. 4. curse *inwardly*

Matt. 7. 15. *i.* wolves
Rom. 2. 29. he is a Jew that is
one *i.*

IRON sharpeneth iron, Prov. 27. 17.
Ecd. 10. 10. if the *i.* be blunt, put
Isa. 48. 4. neck is an *i.* shew, and
Jer. 15. 12. shall *i.* break northern *i.*
Dan. 2. 35. legs of *i.* his feet *i.* and
4. 22. even with a band of *i.* and
1 Tim. 4. 2. conscience seared with
hot *i.*

ISSUES from death, Ps. 68. 20.
Prov. 4. 23. out of the heart are
the *i.* of life

R. V. Lev. 12. 7. fountain; Matt.
22. 23. seed

ITCHING ears, 2 Tim. 4. 3.

IVORY, 1 Kings 10. 18. & 22. 39.
Ps. 45. 8. S. of S. 5. 14. & 7. 4. Ezek.
27. 6. Amos 3. 15. & 6. 4. Rev. 18.
12.

J

JAW-BONE of an ass, Samson
uses, Judg. 15. 15; water flows
from, 15. 19.

JEALOUS God, I am a, Ex. 20. 5.
& 34. 14. Deut. 5. 9. & 6. 15. Josh.
24. 19.

1 Kings 19. 10. I have been very *j.*
Ezek. 39. 25. be *j.* for my holy

Joel 2. 18. will Lord be *j.* for land
Nah. 1. 2. God is *j.* and the Lord
Zech. 1. 14. I am *j.* for Jerusalem

2 Cor. 11. 2. *j.* over you with godly
jealousy

Deut. 29. 20. Lord's *j.* shall smoke
Ps. 79. 5. shall thy *j.* burn like fire
Prov. 6. 34. *j.* is the rage of a man
S. of S. 8. 6. *j.* is cruel as the
grav

Rom. 10. 19. provoke you to *j.*
1 Cor. 10. 22. do we provoke Lord
to *j.*

JEHOVAH, Ex. 6. 3. Ps. 83. 18. Isa.
12. 2. & 26. 4. Gen. 22. 14. Ex. 17. 15.
Judg. 6. 24. it is about 2000 times
translated Lord, in capitals

JERUSALEM, for the church, Isa.
24. 23. & 62. 1. & 66. 10. 13. Jer.
3. 17. Joel 2. 32. & 3. 16. 17. Zech.
12. 10. & 8. 22. Gal. 4. 25. 26. Heb.
12. 22. Rev. 3. 12. & 21. 2.

JESHURUN, 1. e. Israel, Deut.
32. 15. & 33. 5, 26. Isa. 44. 2.

JESTING, evil, censured, Eph.
5. 4.

JESUS, or Joshua, Acts 7. 45. Heb.
4. 8.

JESUS the Saviour of men, Matt.
1. 21. & 2. 1. & 8. 29. & 14. 1. & 27.
37. Cor. 12. 3. 2 Cor. 4. 5. Eph. 4.
21. Heb. 2. 9. & 12. 2. Rev. 22. 16.
and in about 650 other places

JEWELS, I make up my, Mal. 3.
17.

R. V. 2 Chron. 32. 27. vessels; S. of
S. 1. 10. hair; Ezek. 16. 12. ring

JEWs first, and also Greeks, Rom.
1. 16. & 2. 9, 10, 28. not a *J.* which
is one outwardly, but is a *J.*
which is one inwardly, 29.

Rom. 10. 12. no difference between
J. and Greek

1 Cor. 9. 20. to *J.* I became as a *J.*
to gain *J.*

Gal. 3. 28. neither *J.* nor Greek
Rev. 2. 9. say they are *J.* and are
JOIN, Ex. 1. 10. Ezra 9. 14.

Prov. 11. 21. though hand *j.* in
Isa. 5. 8. woe to them that *j.* house
Jer. 50. 5. let us *j.* ourselves to
Lord

Acts 5. 13. of the rest durst no man
j. himself

2. 26. assayed to *j.* himself to the
Hos. 4. 17. Ephraim is *joined* to
idols

Num. 25. 3. Israel *j.* himself to Ba.
Ecd. 9. 4. *j.* to all living there is
Zech. 2. 11. many nat. shall be *j.*
Matt. 19. 6. what God hath *j.* let not

1 Cor. 1. 10. be perfectly *j.* to-
gether

6. 17. he that is *j.* to the Lord is
Eph. 5. 31. shall be *j.* to his wife
Col. 2. 19. all the body by *joints*
and bands

Heb. 4. 12. dividing asunder of *j.*
R. V. Ex. 4. 12. repaired; Isa. 9.
11. stirru; Gen. 14. 8. set in array;
Ezra 4. 12. repaired; Job 3. 6. re-
joice; Ezek. 48. 22. inclosed; 1 Cor.
1. 10. perfected. Eph. 4. 16.
framed; 5. 31. cleave to; Gen. 32.
25. strained

JOURNEY, Num. 9. 13. Rom. 1. 10.
R. V. Num. 33. 12; Deut. 10. 6.
journeyed; Mark 13. 34. sojourn-
ing in another country; Rom. 1.
10—

JOY, 1 Chron. 12. 40. 2 Chron. 20-
27.

Neh. 8. 10. *j.* of Lord is your
strength

Esth. 8. 17. the Jews had *j.* and
Job 20. 5. *j.* of the hypocrite is
Ps. 16. 11. in thy presence is ful-
ness of *j.*

30. 5. but *j.* cometh in the morn.
51. 8. make me hear *j.* and glad.
12. restore to me *j.* of thy salva.
126. 5. whoso in tears shall reap
in *j.*

Ecd. 9. 7. eat thy bread with *j.*
Isa. 9. 3. hast not increased the *j.*
12. 3. with *j.* shall draw water out
35. 10. with songs and everlasting *j.*
61. 3. give them the oil of *j.* for
7. everlasting *j.* shall be to them
66. 5. shall appear to your *j.*

Zeph. 3. 17. the Lord will *j.* over
Matt. 2. 10. rejoiced with exceed-
ing great *j.*

13. 20. hear the word and with *j.*
25. 21. enter into *j.* of thy Lord
Luke 1. 44. babe leaped in my
womb for *j.*

15. 7. *j.* shall be in heaven over
24. 41. while they believe not for *j.*
John 15. 11. that your *j.* might be
16. 20. your sorrow be turn. into *j.*
22. your *j.* no man taketh from
Acts 20. 24. finish my course with *j.*
Rom. 14. 17. righteousness and
peace and *j.* in the Holy Ghost

2 Cor. 1. 24. we are help. of your *j.*
Gal. 5. 22. fruit of the Spirit is
love, *j.*

Phil. 4. 1. brethren, my *j.* and
crown

1 Thes. 1. 6. receive word with *j.* of
Heb. 12. 10. who for the *j.* set be.
Jas. 1. 2. count it all *j.* when ye
1 Pet. 1. 8. rejoice with *j.* unspeak.
4. 13. rejoice, be glad with ex-
ceeding *j.*

1 John 1. 4. we write that your *j.*
Col. 2. 5. *joying* and believing
Heb. 12. 11. no chastening is *joyous*
them *joyful*

Ezra 6. 22. the Lord hath made
the *joyful*

Ps. 35. 9. my soul shall be *j.* in
Lord

63. 5. I will praise thee with *j.* tips
89. 15. blessed they that know *j.*
Ecd. 7. 14. in day of prosper. be *j.*
Isa. 56. 7. make them *j.* in my
61. 10. my soul shall be *j.* in God
2. 7. exceeding *j.* in all our
tribulations

Deut. 28. 47. servedst not the Lord
with *joyfulness*

Col. 1. 11. patience and long suffer-
ing with *j.*

Ecd. 9. 9. live *joyfully* with the
wife

R. V. Job 41. 22. terror danceth;
Jer. 48. 27. the head; Acts 2. 28.
gladness; Rom. 5. 11. rejoice; Ps.
66. 12; 149. 5. exult; 98. 8. sing for
joy

JUDGE, Deut. 17. 9. & 25. 2.
Gen. 18. 25. shall not the *J.* of earth
Ex. 2. 14. who made thee a *J.*
Judg. 11. 27. Lord the *J.* be *j.* this

1 Sam. 2. 25. the *j.* shall *j.* him;
Isa. 33. 22. Lord is our *j.* and our
Ps. 68. 5. father of fatherless and *j.*
75. 7. God is the *j.* he putteth
Luke 12. 14. who made me *a j.* over
Acts 10. 42. to be the *j.* of quick
2 Tim. 4. 8. Lord the righteous *j.*
Heb. 12. 23. are come to God the *J.*
Jas. 5. 9. the *J.* standeth before
Gen. 16. 5. Lord *j.* between me and
Deut. 32. 36. the Lord shall *j.* his
people, Ps. 135. 14. Heb. 10. 30.
Ps. 7. 8. Lord shall *j.* the people
9. 8. the Lord shall *j.* the world in
righteous, 98. 13. & 98. 9. Acts 17. 31.
Mic. 3. 11. heads thereof *j.* for re.
Matt. 7. 1. *j.* not that ye be not jud.
John 5. 30. as I hear *j.* and my
12. 47. I came not to *j.* the world
Acts 23. 3. sittest thou to *j.* me
Rom. 2. 16. when God shall *j.* the
3. 6. then how shall God *j.* the
world
14. 10. why dost thou *j.* thy brother
1 Cor. 4. 3. *I j.* not mine own self
5. *j.* nothing before the time, until
11. 31. if we would *j.* ourselves, we
14. 29. let the prophets speak, and
others *j.*
Col. 2. 16. let no man *j.* you in meat
2 Tim. 4. 1. who shall *j.* the quick
Jas. 4. 11. if ye *j.* the law
Ps. 51. 4. *judgeth*, Rom. 14. 4. Jas.
4. 12.
7. 11. God *judgeth* the righteous
John 5. 22. the Father *j.* no man
1 Cor. 2. 15. he that is spiritual *j.*
Matt. 19. 28. *judging* twelve tribes
Deut. 1. 17. the *judgment* is God's
32. 4. all his ways are *j.* a God of
Ps. 1. 5. the ungodly shall not stand
in the *j.*
9. 16. the Lord is known by the *j.*
101. 1. I will sing of mercy and *j.*
119. 66. teach me good *j.* for
143. 2. enter not into *j.* with thy
Prov. 21. 15. it is joy to just to do *j.*
29. 26. every man's *j.* cometh from
Eccl. 11. 9. God will bring into *j.*
Isa. 1. 27. Zion shall be redeemed
with *j.*
28. 17. *j.* also will I lay to the line
30. 18. Lord is a God of *j.*
42. 1. shall bring forth *j.* to the
53. 8. was taken from prison and *j.*
61. 8. I the Lord love *j.* and hate
Jer. 5. 1. if there be any that exe-
cute *j.*
8. 7. they know not the *j.* of Lord
Dan. 4. 37. all whose ways are *j.*
7. 22. *j.* was given to the saints
Hos. 12. 6. keep mercy and *j.* wait
Amos 5. 7. who turn *j.* to worm.
24. let *j.* run down as waters, and
Matt. 5. 21. be in danger of the *j.*
12. 20. till he send forth *j.* unto
victory
John 5. 22. Father committed all *j.*
27. given him author. to execute *j.*
9. 39. for *j.* I am come into the
16. 8. he will reprove the world of
sin and *j.*
Acts 24. 25. he reasoned of *j.* to
come
Rom. 5. 18. *j.* came on all men to
14. 10. must all stand before *j.* seat
Heb. 9. 27. all men once to die, but
after this the *j.*
1 Pet. 4. 17. *j.* must begin at house
Jude 15. to execute *j.* upon all
Rev. 17. 1. show thee *j.* of great
Ps. 19. 9. *judgments* of Lord are
36. 6. thy *j.* are a great deep
119. 75. I know that thy *j.* are
108. O Lord, teach me thy *j.*
Isa. 26. 8. in the way of thy *j.* we
9. when thy *j.* are in the earth
Jer. 12. 1. let me talk with thee of *j.*
Rom. 11. 33. how unsearchable are
his *j.*
R. V. 1 Sam. 2. 25. God; Job 9. 15.
mine adversary; 1 Sam. 24. 15.
give sentence; Jer. 5. 28. plead;
Ezek. 28. 23. fall; 1 Cor. 6. 3. decide;

11. 31; 14. 29. discern; Heb. 11. 11.
counted; Acts 24. 6; Jas. 4. 12—;
Job 29. 14. justice; Ps. 76. 8; Acts
25. 10. 2 Pet. 2. 3. sentence; Judg.
5. 15. on rich carpets; Phil. 1. 9.
discernment; Mark 6. 11—
JUST man was Noah, Gen. 6. 9.
Lev. 19. 36. *j.* balance, *j.* weights
Deut. 16. 20. that which is *j.* shalt
32. 4. a God of truth, *j.* and right
2 Sam. 23. 3. ruleth over men must
be *j.*
Neh. 9. 33. *j.* in all that is brought
Job 4. 17. shall man be more *j.* than
9. 2. how should man be *j.* with
Prov. 4. 18. path of *j.* is as shining
10. 6. blessings are on head of *j.*
11. 1. but *a j.* weight is his delight
12. 21. no evil shall happen to *j.*
17. 26. to punish the *j.* is not good
20. 7. *a j.* man walketh in integrity
21. 15. it is joy to *j.* to do judgment
24. 16. *j.* man falleth seven times
Eccl. 7. 15. *j.* man that perisheth in
20. there is not *a j.* man on earth
Isa. 26. 7. way of the *j.* is upright
45. 21. none beside me; *a j.* God
Ezek. 18. 9. he is *j.* he shall surely
Hab. 2. 4. *j.* shall live by his faith
Zeph. 3. 5. the *j.* Lord is in the
Zech. 9. 9. he is *j.* and having sal.
Matt. 1. 19. Joseph being *a j.* man
5. 45. sendeth rain on the *j.* and
Luke 15. 7. more than over ninety-
nine *j.* persons
John 5. 30. my judgment is *j.*
Acts 7. 52. showed coming of *j.* one
24. 15. resurrection both of *j.* and
Rom. 2. 13. not the hearers of the
law are *j.*
3. 26. he might be *j.* and justifier
7. 12. commandment holy, *j.* and
Phil. 4. 8. whatsoever things are
true, *j.* pure
Col. 4. 1. give that which is *j.* and
Heb. 2. 2. received *a j.* recompense
12. 23. the spirits of *j.* men made
1 John 1. 9. he is faithful and *j.* to
Rev. 15. 3. *j.* and true are thy ways
Mic. 6. 8. to do *justly*, and love
Luke 23. 41. we indeed *j.* for we
1 Thes. 2. 10. how *j.* we behaved
Gen. 18. 19. to do *justice* and
Ps. 89. 14. *j.* and judgment are the
Prov. 8. 15. by me princes decree *j.*
Jer. 31. 23. O habitation of *j.*
Ezek. 45. 9. execute judg. and *j.*
11. 1. For most part, righteous;
Ps. 89. 14; Isa. 9. 7; 56. 1; 59. 9. 14.
righteousness; 1 Thes. 2. 10. right-
eously
JUSTIFY not the wicked, Ex. 23. 7.
Deut. 25. 1. they shall *j.* righteous
Job 9. 20. if I *j.* myself, my mouth
27. 5. God forbid that I should *j.*
33. 32. speak, for I desire to *j.* thee
Isa. 5. 23. woe to them that *j.* the
Luke 10. 29. he, willing to *j.* himself
16. 15. ye are they which *j.* your.
Rom. 8. 30. God shall *j.* circumci.
Gal. 3. 8. God would *j.* heathen
Jer. 17. 12. should a man full of talk
be *justified*
13. 18. I know I shall be *j.*
25. 4. can a man be *j.* with God
Ps. 51. 4. mightest be *j.* when thou
143. 2. in thy sight shall no man
living be *j.*
Isa. 43. 9. that they may be *j.* 26.
Jer. 3. 11. hath *j.* herself more
Ezek. 16. 51. *j.* thy sisters in all
Matt. 11. 19. wisdom is *j.* of child.
12. 37. by thy words thou shalt be *j.*
Luke 7. 29. *j.* God, being baptized
18. 14. went away *j.* rather than
Acts 13. 39. are *j.* from all things
Rom. 2. 13. doers of law shall be *j.*
4. 2. might be *j.* in thy sayings
24. there shall no flesh be *j.* in his
24. being *j.* freely by his grace
28. man is *j.* by faith without
4. 2. if Abraham were *j.* by works
5. 1. being *j.* by faith, we have
9. being *j.* by his blood, be saved

Rom. 8. 30. whom be *j.* them he also
1 Cor. 4. 4. yet am I not hereby *j.*
6. 11. ye are *j.* in name of the Lord
Gal. 2. 16. not *j.* by works of law
3. 11. no man is *j.* by the law
24. that we might be *j.* by faith
1 Tim. 3. 16. God manifest in flesh,
j. in Spirit
Tit. 3. 7. that being *j.* by his grace
Jas. 2. 21. was not Abraham *j.* by
24. by works a man is *j.* not faith
25. was not Rahab *j.* by works
Prov. 17. 15. he that *justifieth* the
wicked
Isa. 50. 8. he is near, that *j.* me
Rom. 4. 5. God that *j.* the ungodly
8. 33. it is God that *j.* who is he
3. 26. the *justifier* of him that
1 Kings 8. 32. condemning the
wicked and *justifying* the right-
eous, 2 Chron. 6. 23.
Rom. 4. 25. raised for our *justifica-
tion*
5. 16. gift is of many offences
unto *j.*
18. free gift came on all men, to *j.*
R. V. Job 13. 18. am righteous; 25.
4. just; Job 9. 20; 13. 18. righteous

K

KEEP, Gen. 2. 15. & 33. 9.
Gen. 18. 19. they shall *k.* the way
28. 15. I am with thee and will *k.*
Ex. 23. 7. *k.* thee far from a false
20. I send an angel to *k.* thee in
Num. 6. 24. the Lord bless thee,
and *k.* thee
Deut. 23. 9. *k.* thee from every
29. 9. *k.* words of this covenant
1 Sam. 2. 9. he will *k.* the feet of
1 Chron. 4. 10. thou wouldst *k.* me
Ps. 17. 8. *k.* me as the apple of the
eye
25. 10. to such as *k.* his covenant
20. *k.* my soul
89. 28. my mercy will I *k.* for
91. 11. angels to *k.* thee in all
103. 9. not chide nor *k.* his anger
119. 2. *k.* his testimonies, 88, 129,
146; *k.* thy precepts, 4, 63, 69, 100; *k.*
his statutes, 119, 33; *k.* his word
and law, 17, 34, 57, 106, 136
127. 1. except the Lord *k.* the city
140. 4. *k.* me, O Lord, from the
141. 3. *k.* the door of my lips
Eccl. 5. 1. *k.* thy foot when thou
Isa. 26. 3. Lord will *k.* him in per.
27. 3. I the Lord *k.* it; I will *k.* it
Jer. 3. 12. I will not *k.* anger for
Hos. 12. 6. *k.* mercy and judgment
Mic. 7. 5. *k.* the door of thy mouth
Mal. 2. 7. priest's lips *k.* knowledge
Luke 11. 28. hear the word of God
and *k.* it
John 12. 25. he that hateth his life
shall *k.* it
14. 23. if man love me, will *k.* my
17. 11. my Father, *k.* through
15. thou shouldest *k.* them from
1 Cor. 5. 8. let us *k.* the feast, not
11. not to *k.* company with such
9. 27. I *k.* under my body, and
Phil. 4. 7. peace of God shall *k.*
1 Tim. 5. 22. *k.* thyself pure
6. 20. *k.* that is committed to thy
2 Tim. 1. 12. able to *k.* that which
is
Jas. 1. 27. *k.* himself unspotted
Jude 21. *k.* yourself, in love of God
24. who is able to *k.* you from
Rev. 1. 3. blessed are they that
hear and *k.*
3. 10. I will *k.* thee from the hour:
22. 9. thy brethren which *k.* say.
Lev. 26. 3. if ye *keep* my *command-
ments*
Deut. 6. 7. diligently—always
13. 4.—his—and obey his voice
Ps. 119. 60. I delayed not to—thy—
Prov. 4. 4.—my—and live, 7. 2.
Eccl. 12. 13. fear God and—his—

Matt. 19. 17. if ye will enter into life — the —
 John 14. 15. if ye love me — my —
 1 John 2. 3. we know him, if we — his —
 5. 3. this is the love of God that we — his —
 Rev. 14. 12. here are they that — the —
 Judg. 3. 19. *keep silence*, Ps. 35. 22. & 50. 3. 21. & 83. 1. Eccl. 3. 7. Isa. 41. 1. & 62. 6. & 65. 6. Lam. 2. 10. Amos 5. 13. Hab. 2. 20. 1 Cor. 14. 28. 34.
 1 Kings 8. 23. *who keep covenant* and mer., 2 Chron. 6. 14. Neh. 9. 32. Deut. 7. 9. *which kept* the covenant
 Ps. 121. 3. he that *k.* thee will not 145. 6. which *k.* truth for ever
 Prov. 13. 3. he that *k.* his mouth *k.* 29. 18. he that *k.* the law, happy
 1 John 5. 18. that is of God *k.* him. Rev. 16. 15. blessed is he that *k.* 22. 7. blessed is he that *k.* his
 Ex. 34. 7. *keeping* mercy for thous. Ps. 19. 11. in *k.* of them there is Dan. 9. 4. *k.* the covenant and mercy
 1 Pet. 4. 19. commit the *k.* of their Ps. 121. 5. the Lord is thy *keeper*
 Eccl. 12. 3. when *k.* of house shall S. of S. 1. 6. made me *k.* of vine. 5. 7. *k.* took away my veil from me
 Tit. 2. 5. chaste, *k.* at home, good Deut. 32. 10. *k.* them as the apple
 39. 3. they *kept* thy covenant
 Josh. 14. 10. *Lord* hath *k.* me alive 2 Sam. 22. 22. *ways* of the Lord
 23. *k.* myself from mine iniquity Job 23. 11. his ways have I *k.* and
 Ps. 17. 4. *k.* me from paths of the 30. 3. *k.* me alive, that I go not
 S. of S. 1. 6. mine own vineyard have I not *k.*
 Matt. 19. 20. these have I *k.* from Luke 2. 19. Mary *k.* all these things
 John 15. 20. if they have *k.* my say. 17. 6. they have *k.* the word
 12. all thou gavest me, I have *k.* Rom. 16. 25. *k.* secret since the world
 2 Tim. 4. 7. I have *k.* the faith
 1 Pet. 1. 5. *k.* by the power of God Rev. 3. 8. hast *k.* my word, and not R. V. Deut. 5. 1. 12. 23. 1 Chron. 28. 3. Ps. 105. 45; 119. 5. 8. 44. 57. 60. 63. 88. observe; Acts 12. 4; Phil. 4. 7; 2 Thes. 3. 5; 1 Tim. 6. 20; 2 Tim. 1. 12; 1 John 5. 21; Jude 20. 6
 Matt. 28. 4. *watchers*; Acts 12. 6. 12. 19. guards; 16. 27. jailor; Tit. 2. 5. workers
KERCHIEFS. *woe* respecting, Ezek. 13. 18.
KEY of house of David, Isa. 22. 22. Rev. 3. 7.
 Matt. 16. 19. *k.* of the kingdom of Luke 11. 32. taken away the *k.* of Rev. 1. 18. I *k.* the *k.* of hell
 9. 1. *k.* of the bottom pit
KICK, Deut. 32. 15. 1 Sam. 2. 29. Acts 9. 5. & 26. 14.
KID, Isa. 11. 6. Luke 15. 29.
 S. of S. 1. 8. feed *k.* beside sheph. R. V. In Gen. Lev. Num. and Ezek. mostly he-goat, or goat
KIDNEYS, for sacrifices, burnt, Ex. 29. 13. Lev. 3. 4.
 — of wheat, fat of, Deut. 32. 14.
KILL, thou shalt not, Ex. 20. 13. Deut. 32. 39. 1 *k.* and *k.* thee alive
 2 Kings 5. 7. I am God to *k.* and Eccl. 3. 3. time to *k.* and to heal
 Matt. 10. 28. fear not them which *k.* the body, but are not able to *k.* Mark 3. 4. lawful to save life, or *k.* Acts 10. 13. rise, Peter, *k.* and eat
 1 Kings 21. 19. hast thou *killed* and Ps. 44. 22. we are *k.* all day long
 Luke 12. 5. after he hath *k.* hath Acts 3. 15. *k.* the Prince of Life
 2 Cor. 6. 9. we are chaste, and not *k.* 1 Thes. 2. 15. both *k.* the Lord
 Rev. 13. 10. that *k.* with the sword

Matt. 23. 37. thou that *killest* the prophets, Luke 13. 34.
 1 Sam. 2. 6. the Lord *killeth*, and John 16. 2. who *k.* you will think 2 Cor. 3. 6. letter *k.* but spirit
 R. V. 25. 20. 13. Deut. 5. 15; Matt. 19. 18. do no murder; Num. 35. 27; 1 Sam. 19. 1; 2 Kings 11. 15; Acts 23. 15; Rev. 6. 4. slay; Mark 14. 12; Luke 22. 7. sacrificed
KIND, Gen. 1. 11. 2 Chron. 10. 7. Luke 6. 35. he is *k.* to unthankful 1 Cor. 13. 4. charity suff. long *is k.* Eph. 4. 32. be *k.* to one another
 1 Sam. 20. 14. show me the *kindness* 2 Sam. 9. 3. may show the *k.* of God
 16. 17. is this thy *k.* to thy friend Neh. 9. 17. a God slow to anger and of great *k.*
 Ps. 117. 2. this merciful *k.* is great. Prov. 19. 22. the desire of man is his *k.* 31. 26. in our tongue is law of *k.* Isa. 54. 8. with everlasting *k.* will 10. my *k.* shall not depart from Jer. 2. 2. I remember thee, the *k.* Joel 2. 13. God is of great *k.* Gal. 3. 12. put in bowels of mer., *k.* 2 Pet. 1. 7. to godliness, brother, *k.* Ps. 25. 6. remember thy *loving kindness*
 36. 7. how excellent is thy — 63. 3. thy — is better than life 103. 4. who crowneth thee with — Isa. 63. 7. I will mention thee — of Jer. 9. 24. I am the Lord which exercise —
 32. 18. thou shonest — to thous. R. V. 2. 19. I will betroth thee in — R. V. Matt. 17. 21 —
KINDLE, Prov. 26. 21. Isa. 10. 16. Isa. 30. 33. breathe the Lord with *k.* it
 Hos. 11. 8. my repentings are *kindled* 2 Sam. 22. 9. coals *k.* by it, Ps. 18. 8. Ps. 2. 12. when his wrath is *k.* but a Isa. 50. 11. walk in light of sparks ye have *k.*
 Luke 12. 49. fire on earth, what if it be already *k.*
 R. V. Prov. 26. 21. inflame, Jer. 33. 18. burn, Jas. 3. 5. much wood is *kindled* by how small a fire
KING, Gen. 14. 18. & 36. 31.
 Job 18. 14. bring him to *k.* of ter 34. 18. is it fit to say to a *k.* thou Ps. 10. 16. Lord is *k.* for ever and 24. 7. the *k.* of glory shall come 33. 16. no *k.* saved by multitude 47. 7. God is *k.* of all the earth 47. 12. God is my *k.* 5. 2. & 44. 4. Prov. 30. 31. *k.* against whom is Eccl. 5. 9. *k.* him-self is served by 8. 4. where word of *k.* is there S. of S. 1. 4. the *k.* brought me into 12. while the *k.* sitteth at his table 7. 5. the *k.* is held in the galleries
 Isa. 32. 1. *k.* shall reign in 33. 22. the Lord is our lawgiver and our *k.*
 43. 1. Creator of Israel, your *k.* Job 10. 10. 11. Lord is true God, and everlasting *k.*
 23. 5. a *k.* shall reign and prosper 46. 18. saith the *k.* whose name Hos. 3. 5. seek the Lord and David their *k.*
 7. 5. in day of our *k.* the princes 13. 11. I gave them a *k.* in anger
 Matt. 25. 34. then shall the *k.* say Luke 23. 2. he himself is Christ, a *k.* John 6. 15. come by force to make him *k.*
 19. behold your *k.* 15. no *k.* but Cesar
 1 Tim. 1. 17. to the *k.* eternal 6. 15. *k.* of kings, and Lord of lords, Rev. 16. 16. & 17. 14.
 1 Pet. 2. 17. fear God, honor —, 16. Rev. 15. 3. just and true, thou *k.* Ps. 76. 12. terrible to *kings* of the earth, 72. 11.
 102. 15. *k.* of the earth see thy glory 144. 10. that giveth salva. to *k.* 149. 8. to bind their *k.* with fetters

Prov. 8. 15. by me *k.* reign, and Hos. 8. 4. they set up *k.* but not by Matt. 11. 8. soft clothing are in *k.* houses
 Luke 22. 25. *k.* of Gentiles exercise 4 Cor. 4. 8. reckon as *k.* without us 1 Tim. 2. 2. give thanks for *k.* and Rev. 1. 6. made us *k.* and priests 16. 12. that way of *k.* of the east Ex. 19. 6. be a *kingdom* of priests
 1 Sam. 10. 25. Samuel told man of *k.* 1 Chron. 29. 11. thine is the *k.* O Lord, Matt. 6. 13.
 Ps. 22. 28. for the *k.* is the Lord's Dan. 2. 44. in last days shall God set up a *k.*
 7. 27. whose *k.* is everlasting *k.*, 14. Matt. 12. 25. every *k.* divided 38. good seed ar. the children of *k.* 25. 34. inherit *k.* prepared for you
 Mark 11. 10. blessed be the *k.* of Luke 12. 32. Father's pleasure to give you the *k.*
 19. 12. to receive for himself a *k.* John 18. 36. *k.* is not of this world
 1 Cor. 15. 24. shall have delivered up the *k.*
 Cor. 1. 13. translated us into the *k.* 2 Tim. 4. 18. preserve me to his heavenly *k.*
 Heb. 12. 28. we receive a *k.* not to Jas. 2. 5. rich in faith, heirs of *k.* 2 Pet. 1. 11. into everlasting *k.* of Rev. 1. 9. in *k.* and patience of 11. 15. the *k.* of this world are *k.* 17. 17. to give their *k.* to the beast
 Matt. 6. 33. *kingdom* of God, 12. 28. a 21. 43. *k.* Mark 1. 15. & 10. 14, 15. & 12. 43. & 15. 43. Luke 4. 43. & 6. 20. & 9. 62. 10. 9. 11. & 13. 29. & 17. 20. 21. & 18. 16. 17. 29. & 21. 16.
 John 3. 3. except born again, cannot see —, 5.
 Rom. 14. 17. — is not meat and drink 1 Cor. 4. 20. — is not in word, but 6. 9. unright. shall not inherit — 15. 50. flesh and blood cannot inherit —
 Eph. 5. 5. hath any inheritance in — 2 Thes. 1. 5. be counted worthy of — Rev. 12. 10. now is come — and power
 Matt. 3. 2. *kingdom* of heaven, 4. 17. & 10. 7. & 5. 3. 10. 19. 20. & 7. 21. & 8. 11. & 11. 11. 12. & 13. 11. 24. 31. 52. & 16. 19. & 18. 1. 3. 23. & 20. 1. & 22. 2. & 23. 13. & 25. 1. 14.
KISS the Son, lest he be angry, Ps. 2. 12.
 S. of S. 1. 2. let him *k.* me with the *k.* Rom. 16. 16. salute with a holy *k.* 1 Pet. 6. 14. greet with *k.* of charity
 Ps. 85. 10. righteousness and peace have *kissed*
 Luke 7. 38. *k.* his feet and anointed Prov. 27. 6. *kisses* from an enemy
KNEELING in prayer, 2 Chron. 6. 13. Ezra 9. 5. Ps. 95. 6. Dan. 6. 10. Acts 7. 60. & 9. 40. & 21. 5. Eph. 3. 14.
KNEES, Gen. 30. 3. & 41. 43. Job 4. 4. feeble *k.* Isa. 35. 3. Heb. 12. 12.
 Isa. 45. 23. to God every *k.* shall bow, Rom. 14. 11. Phil. 2. 10. Matt. 27. 29. Eph. 3. 14.
 Nah. 2. 10. the *k.* smite together
KNIFE, Prov. 23. 2. & 30. 14.
 R. V. Ezek. 5. 1. 2. sword
KNIT, 1 Sam. 18. 1. Col. 2. 2. 19.
KNEW, Gen. 3. 7. & 4. 1. & 4. 7. Gen. 22. 16. God is in this place, I *k.* it not
 Deut. 34. 10. whom Lord *k.* face to Jer. 1. 5. before I formed thee, I *k.* Matt. 7. 23. depart ye, I never *k.*
 John 4. 10. if you *k.* the gift of God Rom. 1. 21. when they *k.* God, they 2 Cor. 5. 21. made him to be sin who *k.* no sin
 Deut. 8. 2. to *know* what was in thy Josh. 22. 22. God knoweth, and Israel he shall *k.*
 1 Sam. 3. 7. Samuel did not yet *k.* 1 Kings 3. 38. man shall *k.* plague

1 Chron. 28. 9. *thou the God of*
 Job. 5. 27. *thou it* for thy good
 13. *make me to* my trans.
 22. 13. *how doth God* *Ps. 73. 11.*
Ps. 4. 3. & the Lord hath set apart
 9. 10. *that & thy name will trust in*
 46. 10. *be still, and & that I am God*
 51. 6. *God shall make me to*
 139. 23. *& my heart; and & my*
 Eccl. 11. 9. *& that for all these*
 Isa. 58. 2. *they seek and delight to*
 Jer. 17. 9. *heart is dece, who can &*
 22. 16. *was not this to & me*
 24. 7. *I will give them a heart to*
 31. 34. *saying, & the Lord*
 Ezek. 2. 5. *shall & that a prophet*
 hath, 33. 33.
 Hos. 2. 20. *in faithfulness thou*
 shalt & the Lord
 Mic. 3. 1. *is it not for you to &*
 Matt. 6. 3. *let not left hand & what*
 7. 11. *& how to give good gifts*
 13. 11. *given you & mystery*
 John 4. 42. *we & this is indeed*
 7. 17. *he shall & of the doctrine*
 10. 4. *sheep follow him, for they &*
 14. 1. *& my sheep; and am known &*
 13. 7. *& not now, but shalt &*
 17. *if ye & these things, happy are*
 35. *by this men & ye are my*
 Acts 1. 7. *it is not for you to & the*
 Rom. 10. 19. *did not Israel & yes*
 1 Cor. 2. 14. *neither can ye & them*
 4. 19. *I will & not the speech*
 8. 2. *& any thing, & nothing as he*
 Eph. 3. 19. *to & love of Christ*
 1 Thes. 5. 12. *to & them who labor*
 Tit. 1. 16. *they profess the they &*
 Ex. 4. 14. *I know, Job 9. 2, 23.*
 Gen. 48. 19. *him that he will*
 22. 12. *now — that thou fearest God*
 2 Kings 19. 27. *thy abode and thy*
 Job 19. 25. *that my Redeemer*
 liveth
 Ps. 41. 11. *by this — that thou fav.*
 Jer. 10. 23. *that the way of man*
 Matt. 25. 12. *— you not, Luke 13. 25.*
 John 13. 18. *whom I have chosen*
 Acts 26. 27. *that thou believest*
 Rom. 7. 18. *that in me*
 1 Cor. 4. 4. *though — nothing by*
 13. 12. *now — in part, but then*
 Phil. 4. 12. *— how to be abased*
 2 Tim. 1. 12. *whom have believed*
 1 John 2. 4. *he that saith — him, is*
 Rev. 2. 2. *thy works, 9. 13, 19. & 3.*
 Hos. 6. 3. *we know, 8. 2. John 4. 22.*
 1 Cor. 2. 12. *1 John 2. 3, 5.*
 John 16. 30. *thou knowest all things*
 21. 17. *all things — that I love*
 thee
 Ps. 1. 6. *Lord knoweth the way of*
 94. 11. *Lord & thoughts of man*
 103. 14. *he & our frame, that we*
 139. 14. *my soul & right well*
 Eccl. 9. 1. *no man & either love or*
 Isa. 1. 3. *ox & his owner, and ass*
 Jer. 8. 7. *stork & appointed times*
 9. 24. *understandeth & no shame*
 Zeph. 3. 5. *the unjust & no shame*
 Matt. 6. 8. *what things ye have*
 24. 26. *of that day and hour & no*
 1 Cor. 8. 2. *& any thing, he & nothing*
 yet
 2 Tim. 2. 19. *the Lord & them that*
 Jas. 4. 17. *that & to do good doeth*
 2 Pet. 2. 9. *Lord & how to deliver*
 Rev. 2. 17. *a name which no man &*
 Ps. 9. 16. *Lord is known by the*
 31. 7. *hast & my soul in adversity*
 67. 2. *thy way may be & on earth*
 Isa. 45. 4. *thou hast not & me, 5.*
 Amos 3. 2. *you only have & of all*
 Matt. 10. 26. *there is nothing hid*
 that shall not be &, Luke 8. 17. &
 12. 2.
 Luke 19. 42. *if thou hadst & in this*
 Acts 15. 18. *& unto God & all his*
 Rom. 1. 19. *that which may be &*
 7. 1. *I had not & sin but by the*
 1 Cor. 8. 3. *the same is & of him*
 Gal. 4. 9. *& God, or rather are & of*
 Rev. 2. 24. *have not & the depths of*

Gen. 4. 17. *knowledge of good and*
 1 Sam. 2. 3. *the Lord is a God of &*
 Ps. 19. 2. *night unto night show &*
 73. 11. *is there & In the Most High*
 94. 1. *he that teacheth men &*
 139. 6. *such & is too wonderful*
 Prov. 8. 12. *I find out & of witty*
 14. 6. *& is easy to him that under-*
 standeth
 19. 2. *the soul be without & is not*
 30. 3. *I have not the & of the holy*
 Eccl. 9. 10. *there is no device nor &*
 Isa. 28. 9. *whom shall he teach &*
 Jer. 3. 15. *pastors shall feed you*
 with &
 Dan. 12. 4. *run to and fro, and & be*
 Hos. 4. 6. *are destroy, for lack of &*
 Hab. 2. 14. *earth filled with & of the*
 Lord, Isa. 11. 9.
 Mal. 2. 7. *priest's lips should keep*
 Rom. 2. 20. *a teacher hast form of &*
 3. 20. *for by the law is & of sin*
 2. 2. *zeal for God not accord, to &*
 1 Cor. 8. 1. *all have & & puffeth up*
 Eph. 3. 19. *the love of Christ which*
 passeth &
 Phil. 3. 8. *loss for excellency of*
 the &
 Col. 2. 3. *are hid treasures of wis-*
 dom and &
 1 Pet. 3. 7. *renewed in & after image of*
 1 Pet. 3. 7. *dwell with them accord-*
 ing to &
 2 Pet. 1. 5. *add to virtue & and to &*
 3. 18. *grow in grace and in the &*
 of Jesus Christ
 R. V. Many changes to, perceive,
 understand, learn, discern, etc.,
 but none affecting general mean-
 ing. Prov. 2. 3. *discernment.* Eph.
 3. 4. *understanding*
 KNOCK, Matt. 7. 7. Rev. 3. 20.

L

LABOR, Gen. 31. 42. & 35. 16.
 Ps. 90. 10. *yet is their strength &*
 104. 23. *man goeth to his & until eve*
 128. 2. *thou shalt eat the & of thine*
 Prov. 14. 23. *in all & there is profit*
 Eccl. 1. 3. *all things are full of &*
 4. 8. *yet is there no end of all his &*
 Isa. 55. 2. *ye spend your & for that*
 Hab. 3. 17. *though & of the olive*
 1 Cor. 15. 58. *your & is not in vain*
 1 Thes. 1. 3. *work of faith, and &*
 Heb. 6. 10. *God will not forget*
 your & of
 Rev. 14. 13. *dead may rest from &*
 Prov. 23. 4. *& not to be rich; cease*
 Matt. 11. 28. *come all ye that & and*
 John 6. 27. *& not for the meat*
 1 Thes. 5. 12. *know them which &*
 1 Tim. 5. 17. *honor those who &*
 Heb. 4. 11. *let us & to enter into*
 Isa. 43. 4. *I have labored in vain*
 John 4. 38. *other men & ye*
 1 Cor. 15. 10. *I more abundantly*
 Phil. 2. 16. *not run, nor & in vain*
 Prov. 16. 26. *he that laboreth, &*
 Eccl. 5. 12. *sleep of the laboring*
 man is sweet
 Col. 4. 12. *Ephraim & fervently*
 Luke 10. 7. *the laborer is worthy*
 Matt. 9. 37. *but laborers are few,*
 Luke 10. 2.
 1 Cor. 3. 9. *we are & toge. with God*
 R. V. Deut. 26. 7; Rev. 2. 2. *toil;*
 Eccl. 1. 8. *weariness, Phil. 1. 22.*
 work; Josh. 7. 3; 1 Cor. 4. 12. *toil;*
 Neh. 4. 21. *wrought. Lam. 5. 5.*
 are weary. 2 Cor. 6. 5. *make it*
 our aim. Col. 4. 12. *striving;*
 1 Thes. 2. 9. *working. Heb. 4. 11.*
 give diligence. Rev. 2. 3 —
 LACK, Hos. 4. 6. Matt. 19. 20. 21.
 2 Cor. 11. 9. 1 Thes. 3. 10. Jas. 1. 5.
 R. V. 1 Thes. 4. 12. *need*
 LADEN with iniquity, Isa. 1. 4.
 Matt. 11. 28. *labor and heavy &*
 2 Tim. 3. 6. *silly women, & with*

LADDER, Jacob's, Gen. 28. 12.
 LADY of kingdoms, Isa. 47. 5.
 Isa. 47. 7. *I shall be a & for ever*
 2 John 1. *unto the elect &*
 Esth. 1. 18. *ladies of Persia*
 Judg. 5. 29. *her wise & answered*
 R. V. Esth. 1. 18. *princesses*
 LAMB, Gen. 22. 7, 8. Ex. 12. 3.
 2 Sam. 12. 3. *man had nothing save*
 one ewe &
 Isa. 11. 6. *wolf shall dwell with &*
 53. 7. *he is brought as & a to the*
 John 1. 29. *behold the & of God*
 1 Pet. 1. 19. *as a & without blem.*
 Rev. 5. 12. *worthy is the & that*
 6. 16. *fall on us and hide us from*
 the face of the &
 7. 14. *robes made white in blood*
 of the &, 12. 11.
 17. *& in the midst of the throne*
 shall feed them
 13. 8. *& slain from the founda-*
 tion of the world
 R. V. In Num. *he-lamb*
 LAME, Lev. 21. 18. Mal. 1. 8. 13.
 Job 29. 15. *eyes to the blind and*
 feet to the &
 Prov. 26. 7. *legs of the & are not*
 Isa. 35. 6. *the & man shall leap*
 Heb. 12. 13. *lest the & be turned*
 LAMP, Gen. 15. 17. Ex. 27. 20.
 1 Kings 15. 4. Matt. 25. 1, 3, 4, 7, 8.
 2 Sam. 22. 29. *thou art my & O Lord*
 Ps. 119. 105. *thy word a & to my*
 132. 17. *I have ordained a & for*
 Prov. 6. 23. *the command. is a &*
 13. 9. *& of wicked shall be put out*
 Isa. 62. 1. *salvation as a & that*
 Ex. 25. 37. *seven lamps, 37. 23. Num.*
 8. 2. Zech. 4. 2. Rev. 4. 5.
 R. V. Gen. 15. 17. Rev. 8. 10. *torch;*
 Judg. 7. 16. 20. Job 41. 19; Ezek.
 1. 13. *torches*
 LAND, Eccl. 10. 16. 17. Isa. 5. 30.
 Deut. 9. 14. *remove landmark, 27.*
 17. Job 24. 2. Prov. 22. 28. & 23. 10.
 R. V. Many changes in O. T. to
 earth, ground, country, etc.
 LANGUAGE, Gen. 11. 1. Neh. 13. 24.
 Ps. 81. 5. Isa. 19. 18. Zeph. 3. 9.
 LANGUISH, Isa. 24. 4. Ps. 41. 3.
 LASCIVIOUSNESS, Mark 7. 22.
 2 Cor. 12. 21. Gal. 5. 19. Eph. 4. 19.
 1 Cor. 4. 3.
 Jude & turning grace of God
 into &
 LAST end be like his, Num. 23.
 10.
 Lam. 1. 9. *she remembered not*
 her & end
 Luke 11. 26. *& state is worse than*
 1 Pet. 1. 5. *last time, 20. 1 John 2.*
 18.
 Jude 18. *should be mockers in*
 the —
 R. V. Gen. 49. 1; Isa. 2. 2. Jer. 12.
 4. Lam. 1. 9; Dan. 8. 19; Mic. 4. 1.
 latter, Matt. 21. 37. Luke 20. 32.
 afterward
 LATTEE, clay, Job 19. 25; & end.
 Prov. 19. 20; 7. house. Hag. 2. 9; &
 time, 1 Tim. 4. 1. 2 Tim. 3. 1.
 LAUGH, Gen. 17. 17. & 18. 12. 15.
 2 Chron. 30. 10. *but they & them*
 Job 5. 22. *at destruction and fam-*
 ine thou shalt &
 Ps. 2. 4. *he that sitteth in the heav-*
 ens shall &
 37. 13. *the Lord shall & at him*
 52. 6. *righteous. shall see and &*
 59. 8. *thou, O Lord, shall & at*
 Prov. 1. 26. *I will & at your calam.*
 Luke 6. 21. *blessed that weep, for ye*
 shall &
 Job 8. 21. *he fill thy mouth with*
 laughing
 Ps. 126. 2. *our mouth was filled*
 with laughter
 Prov. 14. 13. *even in & heart is sor.*
 Eccl. 7. 3. *sorrow is better than &*
 Jas. 4. 9. *let your & be turned*
 LAW, Gen. 47. 26. Prov. 28. 4.
 Deut. 33. 2. *from his right hand*
 went a & &

Neh. 8. 7. caused people to understand the *l*.

10. 28. separated from people to *l*.

Ps. 1. 2. his delight is in the *l*.

19. 7. *l* of the Lord is perfect

37. 31. *l* of his God is in his heart

119. 72. *l* of thy mouth is better

Prov. 6. 23. *l* is light

7. 2. keep my *l* as apple of eye

28. 9. turns away from hearing *l*

29. 18. keepeth the *l* happy is he

Isa. 2. 2. shall go forth the *l*

8. 16. seal the *l* among my dis.

20. to the *l* and the testimony

42. 21. magnify the *l* and make

51. 7. peo. in whose heart is my *l*

Jer. 18. 18. *l* shall not perish from

31. 33. I will put my *l* in inward

Ezek. 7. 26. *l* shall perish from

Hos. 8. 12. writ. great things of my *l*

Mal. 2. 7. people seek *l* at his

Luke 16. 16. *l* and prophets till

John 1. 17. *l* was given by Moses

19. 7. we have a *l* and by our *l*

Acts 13. 39. not justified by the *l*

Rom. 2. 12. stand without *l*

13. not hearers of *l* but doers of *l*

3. 20. by deeds of *l* shall no flesh

27. boasting by what *l* by *l* of

31. do we make void the *l*

5. 13. sin is not imput. where no *l*

7. 7. had not known sin but by *l*

8. for without the *l* sin was dead

12. the *l* is holy, just, and good

24. *l* is spiritual, but *l* am carnal

22. I delight in the *l* of God

27. *l* in my members against *l*

8. 2. *l* of Spirit made free from *l*

10. 4. Christ is end of the *l* for

5. righteousness of *l*, 9. 31. 32.

1 Cor. 6. 1. dare any of you go to *l*

Gal. 2. 16. man not justified by

works of the *l*

3. 10. of works of the *l* are under

12. the *l* is not of faith, but the

13. Christ redeemed us from the

curse of the *l*

5. 23. love, faith, against such

there is no *l*

1 Tim. 1. 8. the *l* is good if we use

9. that *l* is not made for right.

Heb. 7. 19. *l* made nothing perfect

Jas. 1. 25. whose looketh into the

perfect *l*

1 John 3. 4. sin transgresseth the *l*

sin is transgression of *l*

Neb. 9. 26. cast thy law behind

their backs

Ps. 40. 1. is within my heart

94. 12. whom thou teach, out of—

119. 70. I delight in—, 77. 92, 174.

17. wondrous things out of—

97. how I love—, 113. 163.

Ezek. 18. 5. do that which is law-

ful and right, 33. 14, 19.

1 Cor. 6. 12. all things are *l* to

Isa. 33. 22. Lord is *l*ucifer

R. V. Gen. 47. 26. *l* Chron. 16. 17; Ps.

94. 20; 106. 10. *l* truth; Acts 15. 24

6. 6; Rom. 9. 32; 1 Cor. 7. 39; 9.

20—; Acts 19. 39. regular; Gen.

40. 10. ruler's staff; Num. 21. 18;

Ps. 60. 7; 108. 8. sceptre

LAY, Gen. 19. 33, 35. Job 29. 19.

Ecdl. 7. 2. the living will *l* it to

Isa. 28. 16. *l* in Zion a tried

Mat. 2. 2. I cursed, ye do not *l*

Mat. 8. 20. hath not where to *l*

Acts 7. 60. *l* not this sin to their

15. 28. *l* on you no rest of bur.

Heb. 12. 1. aside every weight

Jas. 1. 21. *l* apart all filthiness

John 10. 15. *l*ay down life, 13. 37. &

15. 13.

1 Tim. 5. 22. *l*ay hands, Heb. 6. 2.

6. 12. *l*ay hold on eternal life

Heb. 6. 18.—on hope set before us

Matt. 6. 20. *l*ay up for yourselves

Ps. 62. 9. to be *l*aid in the balance

68. 19. *l* help on him that is

Isa. 53. 6. Lord *l* our iniquities

Matt. 3. 10. axe *l* to root of trees

1 Cor. 3. 10. I have *l* foundation

Heb. 6. 1. not *l* again foundation

1 Sam. 21. 12. David *l*aid up these

Ps. 31. 19. thy goodness— for them

Luke 1. 66.—in their hearts

Col. 1. 5. hope which is—for you

2 Tim. 4. 8.—for me a crown of

Job 21. 19. God *l*ayeth up his iniq.

24. 12. yet God *l* not folly to them

Prov. 2. 7. *l* up wisdom

26. 24. *l* up deceit

Isa. 56. 2. blessed is the man that

l hold on

57. 1. no man *l* to heart, 42. 25.

R. V. The frequent changes do not

modify a meaning

See also the *l*. Lie, lay, lain

LEAD, Ex. 15. 10. Job 19. 24. Zech.

5. 7. 8. Gen. 33. 14. Ex. 13. 21.

Ps. 5. 8. *l*ead me in thy righteous.

25. 5.—in thy truth

27. 11.—in a plain path

61. 2.—to rock higher than I

24.—in the way everlasting

Isa. 11. 6. a little child shall *l* them

40. 11. gently *l* those with young

Isa. 35. 14. *l* blind *l* the blind,

Luke 6. 39.

1 Tim. 2. 2. may *l* a quiet and

Rev. 7. 17. Lamb shall *l* them to

Ps. 23. 2. *l*eadeth me beside still

48. 17. God which *l* thee by way

Matt. 7. 13. gate *l* to destruction

John 10. 3. callest sheep and *l*

Rom. 2. 4. goodness of God *l*

Gen. 24. 27. Lord *l*ed, 48. Ex. 13. 18.

& 15. 18. Deut. 8. 2. & 28. 5. & 32.

10. 12. Neh. 9. 12. Ps. 7. 20. & 80.

1 & 78. 14, 53. & 106. 9. & 136. 16. &

107. 7.

Isa. 48. 2. & 63. 13, 14. Jer. 26. 17.

Rom. 8. 14. *l*ed by Spirit, Gal. 5. 18.

Isa. 55. 4. *l*eader to people, 9. 16.

R. V. Ps. 25. 5; Matt. 15. 14; Luke

6. 39; Rev. 7. 17. guide

LEAF, Job 13. 25. Ezek. 47. 12. Rev.

22. 2.

LEAGUE with stones of field, Job

42. 23.

R. V. Josh. 9. 6, 7, 11, 15; Judg.

2. 2; 2 Sam. 3. 21; 5. 3. covenant

LEAN not to own understanding,

Prov. 3. 5.

Job 8. 15. he shall *l* upon his

S. of S. 8. 5. that *l* on her beloved

Mic. 3. 11. yet will they *l* on Lord

John 13. 23. *l* on Jesus' bosom

R. V. John 13. 23. reclining

LEANNESS, Job 16. 8. Ps. 106. 15.

10. 16. & 24. 16. my *l* my *l*

R. V. Isa. 24. 16. I pine away

LEAP, S. of S. 2. 8. Isa. 35. 6. Zeph.

1. 9.

Luke 1. 41. & 6. 23. rejoice and *l* for

LEARN to fear me, Deut. 4. 10. &

5. 1. & 14. 23. & 31. 12, 13.

Ps. 119. 71. might *l* thy statutes

Prov. 22. 25. lest thou *l* his ways

Isa. 1. 17. *l* to do well, seek

26. 10. yet will he not *l* righteous.

Jer. 19. 2. no way of the heathen

Matt. 9. 13. *l* what that means

11. 29. *l* of me, for I am meek

1 Tim. 2. 11. let woman *l* in silence

Tit. 3. 14. let ours *l* to maintain

Rev. 14. 3. no man could *l* that

Ps. 106. 35. *l*earned their works

Isa. 50. 4. Lord God hath given me

the tongue of the *l*

John 6. 45. hath *l* of Father cometh

Acts 7. 22. Moses was *l* in all wis.

Eph. 4. 20. ye have not so *l* Christ

Phil. 1. 11. I have *l* in whatsoever

Heb. 5. 8. though a son, yet *l* he

Prov. 15. wise will incre. *l*earning

Acts 26. 24. much *l* doth make

Rom. 15. 4. was written for our *l*

2 Tim. 3. 7. ever *l* never come

R. V. Isa. 50. 4. are taught; Acts 7.

22. instructed

LEAST of thy mercies, Gen. 32. 10.

Jer. 31. 34. shall know me from *l* to

Matt. 11. 11. *l* in kingdom of God

Lie, 16. 10. faithful in *l* is faithful

1 Cor. 6. 4. judge who are *l* es-

teemed

1 Cor. 15. 9. I am *l* of all the apostles

Eph. 3. 8. less than the *l* of all

R. V. 1 Sam. 21. 4. only; Matt. 13.

22. less than; 11. 11; Luke 7. 28.

but little; Luke 16. 10. a very

little; 1 Cor. 6. 4. of no account

LEAVE father and mother and

cleave to his wife, Gen. 2. 24.

Matt. 15. 9. Eph. 5. 31.

1 Kings 8. 57. let him not *l* us, nor

Ps. 16. 10. not *l* my soul in hell

27. 9. *l* me not, neither forsake me

Matt. 5. 24. *l* there thy gift before

23. 23. and not to *l* other undone

John 14. 18. I will not *l* you com.

27. peace *l* *l* with you, my peace

Heb. 13. 5. I will never *l* nor

Acts 14. 17. *l*eft, Rom. 9. 29. Heb. 4.

1. Jude 6. Rev. 2. 4.

R. V. Changes frequent, but usug

meanings retained

LEAVEN, Ex. 12. 15. Lev. 2. 11.

Matt. 13. 33. the kingdom of hea-

ven is like *l*

15. 6. Beware of *l* of Pharisees

1 Cor. 5. 7. purge out the old *l*

6. a little *l* leaveneth lump

LEES, Isa. 25. 6. Jer. 48. 11. Zeph.

1. 12.

LEFT-HANDED slingers, Judg.

20. 16.

LEGS, Ps. 147. 10. Prov. 26. 7.

R. V. Isa. 47. 2. train

LEND, Ex. 22. 25. Deut. 23. 19, 20.

Jer. 15. 10. neither *l* on usury

Luke 23. 35. do good and *l* forgiving

Ps. 37. 26. ever merciful and *l</*

Num. 23. 19. God is not a man, that he should *l*.
 Isa. 63. 8. children that will not *l*.
 Hab. 2. 3. at the end it shall speak and not *l*.
 Col. 3. 9. *l* not one to another
 Heb. 1. 2. God that cannot *l* hath
 Tit. 6. 18. impossible for God to *l*.
 Ps. 116. 11. I said, all men are *liars*
 Tit. 1. 12. the Cretians are always *l*.
 Rev. 2. 2. hast tried and found them *l*.
 21. 8. all *l* shall have their part
 John 8. 44. he is a *liar* and the
 Rom. 3. 4. God be true, and every man a *l*.
 1 John 1. 10. we make him a *l*.
 2. 4. keepeth not the commandments is a *l*.
 Ps. 119. 29. remove from me the way of *lying*
 163. I abhor *l*, but love thy law
 Prov. 12. 19. *l* tongue but for a
 Jer. 7. 4. trust not in *l* words
 Hos. 4. 2. by stealing and *l* the,
 Jonah 2. 8. observe *l* vanities
 R. V. Job 11. 3; Jer. 48. 30. boastings; Ezek. 24. 12. toil; Ps. 101. 7; Prov. 29. 12; Jer. 9. 3; Hos. 11. 12. falsehood; Gen. 4. 7; 49. 25. coucheth
LIFE, Gen. 2. 7. 9. & 42. 15. & 44. 30. Deut. 30. 15. set before you *l*, and 1 Sam. 25. 29. bound in bundle of *l*. Ps. 16. 11. thou wilt show me the path of *l*.
 21. 4. asked *l* of thee and thou gavest
 36. 9. with thee is the fountain of *l*.
 63. 9. loving-kind. better than *l*.
 Prov. 9. God holdeth our soul in *l*.
 66. 8. 35. whoso findeth me findeth *l*.
 15. 24. way of *l*. is above to wise
 18. 21. death and *l*. are in power
 Isa. 57. 10. hast found *l*. of thy
 Matt. 6. 25. take no thought for *l*.
 Luke 12. 15. man's *l*. consists not in
 John 1. 4. in him was *l*. and the *l*.
 3. 36. believ. on Son hath ever *l*.
 5. 40. not come, that ye might have *l*.
 6. 35. I am the bread of *l*. 48. 40. 47, 54.
 51. my flesh I give for *l*. of world
 63. words I speak are spirit and *l*.
 8. 12. followeth me shall have light of *l*.
 10. 10. I am come that they might have *l*.
 11. 25. I am the resurrection and *l*.
 14. 6. I am the way, truth, and *l*.
 Rom. 5. 17. reign in *l*. by Jesus
 8. 2. law of Spirit of *l*. in Christ Jesus
 6. to be spiritually minded is *l*.
 2 Cor. 2. 16. the savor of *l*. unto *l*.
 3. 6. the letter killeth, but the spirit giveth *l*.
 4. 11. *l*. of Jesus might be man.
 Gal. 2. 20. the *l*. I now live in flesh
 Eph. 4. 18. being alienated from *l*.
 Col. 3. 3. your *l*. is hid with Christ
 1 Tim. 2. 2. lead a peaceful *l*.
 4. 8. having promise of the *l*. that
 2 Tim. 1. 10. brought *l*. and immor.
 2 Pet. 1. 3. that pertain to *l*. and
 1 John 5. 12. he that hath the Son hath *l*. he that hath not the Son hath not *l*.
 Job 2. 4. all that a man hath will he give for *his life*
 Prov. 13. 3. keepeth his mouth, keepeth —
 Matt. 20. 28. Son of man gave — a ransom
 Rom. 5. 10. much more saved by —
 1 Kings 19. 4. to take away *my life*
 Ps. 26. 9. gather not — with bloody men
 27. 1. the Lord is strength of
 Jonah 2. 6. brought up — from cor.
 John 10. 15. I lay down — for sheep
 Acts 20. 24. neither count I — dear

Ps. 17. 14. *this life*, Luke 8. 14. & 21. 34. Acts 5. 20. 1 Cor. 15. 19. & 6. 3. Deut. 30. 23. he is *thy life*, and Ps. 103. 4. redeem — from destruct. Jer. 39. 18. — shall be for a prey, 45. 5. Prov. 10. 16. tends to *life*, 11. 19. & 19. 23. Matt. 7. 14. John 5. 24. Acts 11. 18. Rom. 7. 10. Heb. 11. 35. 1 John 3. 14.
LIFT up his countenance on thee, Num. 6. 26.
 1 Sam. 2. 7. Lord brings low — again
 2 Kings 19. 4. — prayer for remnant
 2 Chron. 17. 6. heart — in ways of
 Ps. 4. 6. Lord — light of thy counte.
 7. 6. Lord — thyself because
 24. 7. — ye gates, — ye doors, and
 25. 1. to thee I — my soul, 86. 4.
 75. 4. — not the horn, 5.
 83. 2. — the head
 102. 10. thou — me and castest me
 121. 1. — mine eyes, 123. 1.
 147. 6. Lord — the meek, but casts
 Prov. 2. 3. — thy voice for under.
 Eccl. 4. 10. one will — his fellow
 Isa. 26. 11. Lord when thy hand is —
 33. 10. I will be exalted; now I — myself
 42. 2. he shall not cry, nor — voice
 Jer. 7. 16. nor — a prayer for them
 Lam. 3. 14. let us — our hearts with
 Hab. 2. 4. his soul which is —
 Luke 21. 28. — your heads for day of redemption
 John 3. 14. so must the Son of man be —, 12. 34.
 8. 28. when ye have — Son of man
 12. 32. 41. be — I will draw all men
 Heb. 12. 12. — hands which hang
 Jas. 4. 10. the Lord shall *l*. you up
 Ps. 3. 3. my glory and *lift* up of
 141. 2. *lifting* up of hands, 1 Tim. 2. 8.
 R. V. Ps. 30. 1; Mark 1. 31; 9. 27; Acts 3. 7; 9. 41. raised
LIGHT, Num. 21. 5. Deut. 27. 16. Judg. 9. 4. 1 Kings 16. 31. Ezek. 8. 17. & 22. 7.
 Isa. 49. 6. it is a *l*. thing to be my
 Zeph. 3. 4. her prophets *l*. and
 Matt. 11. 30. my yoke is easy and my burden *l*.
 2 Cor. 4. 17. *l*. affliction endureth
 Ps. 42. 9. man is *lighter* than vanity
 Jer. 9. 3. *lightness* of whoredoms
 Gen. 1. 3. let there be *light*, 4, 5, 16. & 44. 3.
 Job 18. 5. *l*. of wicked men shall
 33. 30. enlightened with *l*. of living
 Ps. 4. 6. *lift* up *l*. of thy countenance
 36. 9. in thy *l*. shall we see *l*.
 43. 3. O send out thy *l*. and truth
 90. 8. set secret sins in the *l*. of
 97. 11. *l*. is sown for the righteous
 104. 2. coverest thyself with *l*.
 112. 4. to the upright ariseth *l*. in
 119. 105. thy word is *l*. to my path
 139. 12. darkness and *l*. are both
 Prov. 4. 18. path of the just is as the shining *l*.
 6. 23. law is *l*. and reproofs are way
 13. 9. *l*. of the righteous rejoiceth
 30. 7. *l*. of the eyes rejoiceth the
 Eccl. 11. 7. *l*. is sweet and a pleasant
 Isa. 5. 20. darkness for *l*. and *l*. for
 8. 20. because there is no *l*. in them
 9. 2. walked in darkness, have seen a great *l*.
 30. 26. *l*. of moon as *l*. of sun
 42. 6. keep thee, and give thee for a
l. of the Gentiles
 50. 10. walketh in darkness and hath no *l*.
 11. walk ye in the *l*. of your fire
 58. 8. shall thy *l*. break forth as
 66. 1. arise, shine; for thy *l*. is
 Zech. 14. 6. *l*. shall not be clear nor
 7. evening time it shall be *l*.
 Matt. 5. 14. ye are the *l*. of the world
 16. let your *l*. shine before men
 6. 22. the *l*. of the body is the eye
 Luke 2. 32. a *l*. to lighten Gentiles
 John 1. 4. the life was the *l*. of men

John 1. 7. John came to bear witness of *l*.
 9. true *l*. that lighteth every man
 3. 19. men loved darkness rather than *l*.
 20. cometh not to the *l*.
 21. cometh to the *l*.
 5. 35. John burneth and a shining *l*.
 8. 12. I am the *l*. of the world
 12. 35, 36. walk while ye have the *l*.
 Acts 13. 47. I have set thee for a *l*.
 26. 18. turn them from dark. to *l*.
 Rom. 13. 12. put on the armor of *l*.
 1 Cor. 4. 5. bring to *l*. hidden
 2 Cor. 4. 4. lest the *l*. of the Gospel
 6. 14. what communion hath *l*. with
 Eph. 5. 8. walk as children of *l*.
 14. awake, and Christ shall give thee *l*.
 1 Thes. 5. 5. ye are the children of *l*.
 1 Pet. 2. 9. called to his marvel *l*.
 1 John 1. 5. God is *l*. and in him is
 Rev. 21. 23. the Lamb is the *l*. thereof
 Ps. 136. 7. *lights*, Ezek. 32. 8. Luke 12. 35. Phil. 2. 15. Jas. 1. 17.
 2 Sam. 22. 29. *lights*, Ezra 9. 8. Ps. 13. 3. & 35. 5. Rev. 21. 23.
 Ex. 19. 16. *lightning*, Ps. 18. 14. Matt. 28. 3. & 24. 27. Luke 10. 18.
 R. V. Jer. 23. 32. vain boasting;
 2 Cor. 1. 17. fickleness; 2 Sam. 21. 17; 1 Kings 11. 36; 2 Kings 8. 19; 2 Chron. 21. 7; Matt. 6. 22; Luke 11. 34. lamp
LIKE men, quit you, 1 Cor. 16. 13. Heb. 2. 17. to be made *l*. his brethren
 1 John 3. 2. he appears we shall be *l*.
 Phil. 2. 2. *like-minded*
 20. no man —
 Gen. 1. 26. after our *likeness*
 5. 3. Adam begat a son in his own *l*.
 Ps. 17. 15. I shall be sat. with thy *l*.
 Rom. 6. 5. been planted in *l*. of his
 8. 3. in *l*. of sinful flesh, Phil. 2. 7.
 R. V. Rom. 1. 28. refused. Frequent changes to, as
LILY, S. of S. 2. 1, 2, 16. & 4. 5. & 5. 13. & 6. 2. 3. & 7. 2. Hos. 14. 5. Matt. 6. 28.
LINE upon *l*. *l*. upon *l*. Isa. 28. 10, 13. 28. 17. judgment will *l* lay to the *l*.
 34. 11. stretch on it *l*. of confusion
 2 Cor. 10. 16. not boast in another man's *l*.
 Ps. 15. 6. *l*. are fallen in pleasant
 R. V. Isa. 44. 13. pencil; 2 Cor. 10. 16. province
LINGER, Gen. 19. 16. 2 Pet. 2. 3.
LION, Gen. 49. 9. Judg. 14. 5, 18. Job 4. 10, 11. & 10. 16. & 28. 8. Ps. 7. 2. & 17. 12. & 10. 9. & 22. 13. Isa. 38. 13. Prov. 22. 13. there is a *l*. without, 26. 13.
 28. 1. righteous are bold as a *l*.
 Eccl. 9. 4. living dog is better than a dead *l*.
 Isa. 11. 6. calf and young *l*.
 35. 9. no *l*. shall be there, nor
 Ezek. 1. 10. face as a *l*. 10. 14.
 Hos. 5. 14. be as a young *l*.
 Mic. 5. 8. rem. of Jacob be as a *l*.
 2 Tim. 4. 17. delivered out of mouth of the *l*.
 1 Pet. 5. 8. the devil as a roaring *l*.
 Rev. 5. 5. *l*. of the tribe of Juda
 R. V. Gen. 49. 9; Num. 23. 24; 29. 9. Dent. 33. 20; Job 39. 39. lioness
LIPS, Ex. 6. 12. 30. Prov. 16. 10. Ps. 12. 3. all flattering *l*.
 17. 1. not feigned *l*.
 31. 18. lying *l*. 120. 2. Prov. 10. 18. & 12. 22. & 17. 4. 7. Isa. 59. 3.
 Ps. 63. 5. I will praise thee with joyful *l*.
 Prov. 10. 21. the *l*. of the righteous
 26. 23. burning *l*. and wicked heart
 S. of S. 7. 9. *l*. of those that are asleep
 Isa. 6. 5. man of unclean *l*. people
 57. 19. create the fruit of the *l*.
 Hos. 14. 2. render calves of our *l*.
 Mal. 2. 7. priest's *l*. should keep
 Ps. 51. 15. open thou my *lips*; and
 63. 3. — shall praise thee, 71. 23.

Ps. 41. 3. keep the door of —
 17. 4. *thy lips*, 34. 13. & 45. 2.
LITTLE, Ezra 9. 3. Neh. 9. 32.
 Ps. 12. when his wrath is kindled
 but a 4.
 8. 5. a. lower than the angels
 37. 16. a. that a righteous man
 Prov. 6. 10. a. sleep, a. slumber
 10. 20. heart of wicked is l. worth
 15. 16. better is l. with fear of the
 Isa. 28. 16. here a. l. and there a. l.
 54. 5. in a. l. wrath I hid my face
 Ezek. 11. 16. I will be as a l. sanc.
 Zech. 1. 15. I was but a l. displeased
 Matt. 6. 30. of f. faith, 8. 26. & 14. 31.
 Luke 12. 32. fear not l. Rock, it is
 19. 17. thou hast been faithful in
 a very l.
 1 Tim. 4. 8. bod. exercise profit. a.
 Rev. 8. 8. hast l. strength, and kept
LIVE, Gen. 3. 22. & 17. 18.
 Lev. 18. 5. if a man do, he shall 4.
 Neh. 9. 29. Ezek. 3. 21. & 18. 9.
 12. 15. 15. 16. 19. Rom. 16. 5. Gal. 3.
 12.
 Deut. 32. 40. *live for ever*, a. Kings
 1. 31. Neh. 2. 3. Ps. 22. 25. & 49. 9.
 Dan. 2. 4. & 3. 9. & 5. 10. & 6. 21.
 Zech. 1. 5. John 6. 51. 58. Rev. 4. 9.
 & 5. 14. & 10. 6. & 15. 7.
 Job 14. 14. if a man die, shall he l.
 Ps. 55. 23. bloody men not l. out
 118. 17. I shall not die, but l. and
 Isa. 35. 16. by the way of l. and
 55. 3. hear, and your soul shall 4.
 Ezek. 16. 6. said, when thou wast
 in thy blood, l.
 18. 32. turn yourselves and l.
 Hab. 2. 4. just shall l. by faith
 Matt. 4. 4. man not l. by bread
 John 14. 19. because I l. ye shall 4.
 Acts 17. 28. in him we l. and move
 Rom. 8. 13. if I. after the flesh, ye
 41. whether we l. we l. to Lord
 2 Cor. 5. 15. who l. should not l. to
 6. 9. as dying, and behold we l.
 13. 11. be of one mind, l. in peace
 Gal. 12. 20. I l. yet not I, but Christ
 5. 25. if we l. in Spirit, walk in
 Phil. 1. 21. to l. is Christ, 22.
 2 Tim. 3. 12. all that will l. godly in
 Tit. 2. 12. l. soberly, righteously
 Heb. 13. 13. willing to l. honestly
 1 Pet. 2. 24. should l. to righteous.
 1 John 4. 9. that we might l.
 Acts 23. 1. I l. in all good con
 Jas. 5. 5. ye have l. in pleasure
 Rev. 18. 9. l. deliciously
 20. 4. they l. and reigned with
 Job 19. 25. I know that my Re-
 deemer liveth
 Rom. 6. 10. in that he a. he a. to God
 14. 7. none l. to himself or lieth
 1 Tim. 5. 6. l. in pleasure, dead
 Heb. 7. 25. l. to make intercession
 Rev. 1. 18. I am he that l. and was
 3. 1. I know that thou l. and art
 Acts 7. 38. received *holy oracles*
 1 Pet. 1. 3. bego. again to a l. hope
 2. 5. ye, as l. stones, are built up
 1 John 3. 16. *lives*, Rev. 12. 11.
 Eccl. 7. 2. *living* will lay it to heart
 Isa. 38. 19. the l. shall praise
 Jer. 2. 13. Lord fountain of l. waters
 Matt. 22. 32. not the God of the
 dead, but of the l.
 Mark 12. 44. cast in all her 4.
 John 4. 10. would have given thee
 l. water
 7. 38. flow rivers of l. water
 Rom. 12. 1. present your bodies a
 l. sacrifice
 14. 9. Lord both of dead and a.
 1 Cor. 15. 45. the first Adam was
 made a l. soul
 Heb. 10. 20. by a new and a. way
 1 Pet. 2. 4. coming as to a l. stone
 Rev. 7. 17. lead them to f. fountains
 R. V. 1 Cor. 9. 13 eat. Rev 18. 1.
 waxed
LOAD, Ps. 68. 19. Isa. 46. 1.
LOATHE themselves for evil,
 Ezek. 6. 9. & 16. 5. & 20. 43. & 36. 31.
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Num. 21. 5. *soul loatheth*, Prov. 7. 7.
 Ps. 38. 7. *loathsome* disease
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 6. 35. Luke 9. 12. John 6. 5.
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 57. 15. l. One that inhabiteth
 R. V. Isa. 2. 12. haughty; 57. 7. high
LOINS girt, Prov. 31. 17. Isa. 11. 5.
 Luke 12. 35. Eph. 6. 14. 1 Pet. 1. 13.
LONG, Ps. 91. 16. Eccl. 12. 5. Matt.
 23. 14. Luke 18. 7. Jas. 5. 7.
 Ex. 34. 6. Lord God, *long-suffering*.
 Num. 14. 18. Ps. 86. 15. Jer. 15. 15.
 Rom. 2. 4. & 9. 22. 1 Tim. 1. 16.
 1 Pet. 3. 20. 2 Pet. 3. 9. 15.
 Gal. 5. 22. fruit of Spirit is l., Eph.
 4. 2. Col. 1. 11. & 3. 12. 2 Tim. 3.
 10. & 4. 2.
 Ps. 63. 1. my flesh *longeth* for thee
 57. 10. my soul l. for courts of
 131. — for thy commandments
 174. — for thy salvation
 107. 9. he satisfieth the l. soul
 R. V. Num. 9. 19: Deut. 28. 32; Ps.
 94. 4; Matt. 23. 14; Mark 16. 5:
 Luke 1. 20 —; Ex. 34. 6; Num.
 14. 18; Ps. 86. 15. slow to anger
LOOK, Gen. 13. 14. Ex. 16. 16.
 34. 3. direct my prayer and I
 will l. up
 Isa. 8. 17. wait upon the Lord, and
 l. for
 45. 22. 4. unto me and be saved
 66. 2. to this man will l. that is
 Mic. 7. 7. I will l. unto the Lord
 Luke 7. 19. do we l. for another
 2 Cor. 4. 18. we l. at things not seen
 Phil. 2. 4. l. not every one on own
 3. 20. heaven, from whence we l.
 19. 24. to them that l. for him
 1 Pet. 1. 12. angels desire to l. into
 3. 14. seeing we l. for such things
 Gen. 29. 32. the Lord *looked* on my
 affliction, Ex. 2. 25. & 3. 7. & 4. 31.
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 Ps. 34. 5. they a. to him and were
 Isa. 5. 7. he l. for judgment, be-
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 22. 11. hath not a. to the maker
 Jer. 8. 15. we l. for peace, but 14.
 19.
 Obad. 13. not have l. on affliction
 Hag. 1. 9. ye l. for much, and it
 Luke 2. 38. l. for redemption in
 22. 61. the Lord l. on Peter and
 Heb. 11. 10. l. for a city whose
 1 John 1. 1. which we have seen
 and l. on
 1 Sam. 16. 1. man *looketh* on the
 outward appearance, but the
 Lord l. on the heart
 2. of S. 2. 9. he l. forth at the win.
 Matt. 5. 28. l. on a woman to lust
 24. 50. come in a day he l. not for
 Jas. 1. 25. l. unto perfect law of
 Ps. 18. 27. thou wilt bring down
 high looks
 Isa. 38. 14. mine eyes fall with
 looking upward
 Luke 9. 62. no man l. back is fit for
 Tit. 2. 13. l. for that blessed hope
 Heb. 10. 27. a fearful l. of judg.
 12. 2. l. to Jesus, the author and
 15. l. diligently, lest any fail
 2 Pet. 3. 12. l. for and hasten
 Jude 21. l. for the mercy of our
 R. V. The changes are chiefly
 those brought about by subse-
 quent words, and do not affect
 meanings
LOOSE, Dent. 25. 9. Josh. 5. 15
 Ps. 146. 7. the Lord l. the prisoners
 102. 20. to l. those appointed to
 Isa. 58. 6. fast chosen to l. bands
 Eccl. 12. 6. before the silver cord
 be *loosed*
 Matt. 16. 19. a. on earth, a. in heav.
 Acts 2. 24. having l. pains of death

1 Cor. 1. 27. bound to a wife, seek
 not to be a. that thou l. seek not a
 R. V. Judg. 15. 14. dropped; Matt.
 18. 27. released, Acts 13. 13; 16. 11;
 27. 21 set sail, 27. 13. weighed an-
 chor. Rom. 7. 2. discharged
LORD, ascribed to man, Gen. 18.
 12. & 23. 11. Isa. 26. 13. 1 Cor. 8. 5.
 1 Pet. 5. 3. and in about fourteen
 other places; and to God, Gen.
 28. 16. Ex. 5. 2. 1 Cor. 12. 5. and in
 about three hundred other texts
 Ex. 34. 6. the L. the L. God mer.
 Deut. 4. 35. L. is God, 39. 1 Kings
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 6. 7. our God is one L., 10.
 17. L. of I. Dan. 2. 47. 1 Tim. 6. 15.
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 Neh. 9. 6. art L. alone, Isa. 37. 20.
 Ps. 118. 27. Lord is the L., 100. 3.
 Zech. 14. 9. one L. and his name
 Mark 2. 28 the Son of man is L.
 of
 Acts 2. 36. made him L. and Christ
 Rom. 10. 12. same L. over all
 14. 9. L. of the dead and of the
 1 Cor. 2. 8. L. of glory
 15. 47. L. from heaven
 8. 6. one God, one L. Jesus Christ
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 Gen. 15. 6. and he believed in the
 Lord
 1 Sam. 2. 1. heart rejoiceth — Ps.
 32. 11. & 33. 1. & 35. 9. & 97. 12.
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 2. 13. Hab. 3. 18. Zech. 10. 7. Phil.
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 1 Kings 18. 5. trust — Ps. 4. 5. & 11.
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 5. & 16. 20. & 28. 25. & 29. 25. Isa.
 26. 4. Zeph. 3. 2.
 Ps. 31. 24. hope — 130. 7. & 131. 3.
 34. 2. soul make her boast —
 37. 4. delight thyself — 7. rest —
 Isa. 45. 17. Israel shall be saved —
 24. have l. righteousness and
 42. 25. — shall all the seed of Is-
 rael
 Rom. 16. 12. labor — 1 Cor. 15. 58.
 Eph. 6. 10. be strong — and power
 1 Thes. 5. 12. over you — Col. 4. 7.
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LORD'S PRAYER, Matt. 6. 9.
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 1 Cor. 3. 15. *loss*, Phil. 3. 7. 8.
 Ps. 119. 176. astray like *lost* sheep
 Ezek. 37. 11. our hope is l. we
 Matt. 5. 13. if salt have l. its savor
 10. 6. to the l. sheep of Israel
 18. 11. save that was l., Luke 19. 10.
 Luke 15. 32. thy brother was l. and
 John 18. 9. them thou gavest me,
 I have l. none
 2 Cor. 4. 3. the Gospel be hid it is
 to them that are l.
 R. V. Matt. 16. 26; Mark 8. 36. for-
 felt, John 17. 12. *prisoner*
LOT, Lev. 16. 8. 9. 10. Josh. 1. 6.
 1 Sam. 14. 41. Saul said, give us a
 perfect l., 42.
 Ps. 16. 5. thou maintainest my l.
 125. 3. rod of wicked not rest on l.
 Prov. 16. 33. the l. is cast into lap
 Acts 1. 26. the l. fell on Matthias
 8. 21. hath neither l. nor part in
 Ps. 22. 18. on my vesture they did
 cast *lots*
 R. V. Matt. 27. 35 —
LOVE, Gen. 27. 4. 2 Sam. 13. 15.
 2 Sam. 1. 26. passing the l. of wo.
 Eccl. 9. 1. no man knoweth either l.
 S. of S. 2. 5. I am sick of l., 5. 8.
 7. 12. therefore I will give thee my
 loves
 8. 6. l. is strong as death, jealous
 Isa. 38. 17. thou hast in l. to my
 Jer. 2. 2. remember the l. of
 31. 3. loved thee with everlasting l.
 Ezek. 16. 8. thy time was time of l.

Hos. 11. 4. draw them with bands of *l.*
 Matt. 24. 12. the *l.* of many shall
 John 15. 9. continue ye in my *l.*
 13. greater *l.* hath no man than
 Rom. 8. 35. who shall separate us
 from the *l.* of Christ, 39.
 12. 9. let *l.* be without dissimula.
 13. 10. *l.* is the fulfill. of the law
 15. 30. for Christ's sake, and *l.*
 2 Cor. 5. 14. *l.* of Christ constrain.
 Gal. 5. 6. faith which worketh by *l.*
 13. by *l.* serve one another
 22. fruit of the Spirit is *l.* joy and
 1. Ths. 1. 3. your labor of *l.*
 5. 5. putting on breastplate of
 faith and *l.*
 2 Thes. 2. 10. received not the *l.*
 Heb. 13. 1. let brotherly *l.* continue
 1 John 3. 1. what manner of *l.* the
 Father bestowed on us
 4. 7. *l.* is of God
 4. 9. manifest the *l.* of God
 11. we ought to *l.* one another
 18. perfect *l.* casteth out fear
 21. who loveth God *l.* his brother
 Rev. 2. 4. thou hast left thy first *l.*
 Eph. 1. 4. without blame before
 God in *love*
 4. 15. speaking truth —, 16.
 5. 2. walk — as Christ hath loved
 Col. 2. 2. knit together — and
 1 Thes. 3. 12. abound —
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 Luke 11. 42. *love* of God, John 5. 42.
 Rom. 5. 5. — is shed abroad in our
 2 Cor. 3. 14. — be with you all
 2 Thes. 3. 5. direct your hearts
 into —
 1 John 2. 5. in him is — perfected
 3. 16. perceive we —
 17. dwelleth — in him
 4. 9. in this was manifested — to
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 5. 3. this is — keep his command.
 Deut. 7. 7. his *love*, Zeph. 3. 17. Ps.
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 bor as thyself, 34. Matt. 19. 19. &
 22. 39. Rom. 13. 8. Gal. 5. 14. Jas.
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 Deut. 6. 5. shalt *l.* the Lord thy
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 to *l.*
 Ps. 31. 23. O *l.* the Lord, all ye his
 97. 16. ye that *l.* the Lord hate
 145. 20. the Lord preserveth them
 that *l.* him
 S. of S. 1. 4. the upright *l.* thee
 Mic. 6. 8. to do justly, and *l.* mercy
 Zech. 8. 19. *l.* the truth and peace
 Matt. 5. 44. *l.* your enemies, bless
 John 13. 34. *l.* one another, 15. 12.
 17. Rom. 13. 8. 1 John 3. 11. 23 &
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 14. 23. if a man *l.* me, my Father
 will *l.* him
 1 Cor. 16. 22. if any man *l.* not Lord
 Eph. 5. 25. *l.* your wives. Col. 3.
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 2 Tim. 4. 8. to all them that *l.* his
 1 Pet. 1. 8. whom having not seen,
 yet *l.*
 2. 17. *l.* the brotherhood, 3. 5
 1 John 2. 15. *l.* not world nor
 4. 19. we *l.* him because he first
 loved us
 Ps. 116. 1. *l.* love the Lord because.
 13. 1.
 119. 97. how — thy law, 113. 119. 127.
 159. 163. 167 & 26. 8. Isa. 43. 1.
 John 21. 15. *lovest* thou me — thee,
 16. 17.
 2 John 1. whom — in the truth
 Rev. 3. 19. as many as — I rebuke
 Deut. 7. 8. because the Lord *loved*
 1 Sam. 18. 1. *l.* David as his own
 1 Sam. 12. 24. called Solomon, and
 Lord *l.* him
 1 Kings 3. 3. Solomon *l.* the Lord
 10. 3. the Lord *l.* Israel

Hos. 11. 1. Israel was a child, then
 1. *l.* him
 Mark 10. 21. Jesus behold, him, &
 Luke 7. 47. sins are forgiven, she *l.*
 2 Tim. 4. 10. having *l.* this present
 Heb. 1. 9. hast *l.* righteousness
 John 3. 16. God so *l.* the world
 3. 19. men *l.* darkness rather
 11. 36. behold how he *l.* him
 12. 43. *l.* the praise of men more
 13. 1. having *l.* his own, he *l.*
 23. one of his disciples whom
 Jesus *l.*, 19. 26. & 20. 2. & 21. 7. 20.
 14. 21. *l.* me, be *l.* of my Father
 28. if ye *l.* me, ye would rejoice
 15. 9. as my Father *l.* me, so have
 1. 27. Father *loved* you because
 17. 23. *l.* them as thou hast *l.* me
 26. 1. wherewith thou hast *l.* them
 Rom. 8. 37. conquerors through
 him that *l.* us
 9. 13. Jacob *l.* Esau *l.* hated
 Gal. 1. 20. Son of God, who *l.* me
 Eph. 2. 4. great love where he *l.* us
 5. 2. as Christ *l.* us
 25. as Christ *l.* church
 2 Thes. 2. 16. God our Father *l.* us
 2 Pet. 2. 15. *l.* wages of unrighteous.
 1 John 4. 10. not that we *l.* God but
 Rev. 1. 5. that *l.* us and washed
 12. 11. *l.* not their lives unto death
 Ps. 17. 7. the righteous Lord *l.*
 146. 8. the Lord *l.* the righteous
 Prov. 3. 12. whom the Lord *l.* he
 17. 17. a friend *l.* at all times
 21. 17. he who *l.* pleasure, shall
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 Matt. 10. 37. *l.* father or mother
 John 3. 35. Father *l.* the Son, 15. 20.
 16. 27. Father himself *l.* you
 2 Cor. 9. 7. God *l.* a cheerful giver
 3 John 9. *l.* to have preeminence
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 2 Sam. 1. 23. *lovely*, S. of S. 5. 16.
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 Ps. 68. 18. *lovely*, Tit. 1. 8. Ps. 38. 11.
 Hos. 2. 5. 2 Tim. 3. 2. 4.
 R. V. Tit. 1. 8. given to
 LOW. Deut. 28. 43. Ezek. 17. 24.
 1 Sam. 2. 7. Lord brings *l.* and lifts
 Job 40. 12. look on every one that
 is proud and bring him *l.*
 Ps. 49. 2. both high and *l.* rich and
 136. 23. remem. us in our *l.* estate
 Isa. 26. 5. lofty city he layeth it *l.*
 32. 19. city shall be *l.* in a *l.* place
 Luke 1. 48. he regard. the *l.* estate
 52. he exalted them of *l.* degree,
 Job 5. 11. Ezek. 21. 26. Jas. 1. 9. 10.
 Luke 3. 5. every mountain and hill
 be made *l.*
 Rom. 12. 16. condescend to men of
l. estate
 Ps. 63. 9. *lower* parts of the earth,
 139. 15. Isa. 44. 23. Eph. 4. 9.
 138. 6. Lord hath respect to *lowly*
 Prov. 3. 34. he giveth grace unto *l.*
 11. 2. with the *l.* is wisdom
 Matt. 11. 29. learn of me, for *l.* am
 meek and *l.*
 Eph. 4. 2. *lowliness*, Phil. 2. 3.
 R. V. 2 Chron. 26. 10; 28. 13. *low-*
 land. Ps. 107. 39. bowed down;
 Ezek. 26. 20. nether
 LUCRE. filthy, 1 Tim. 5. 8 Tit.
 1. 7. 1 Pet. 5. 2.
 LUKEWARM, thou art, Rev. 3. 16
 LUM. Isa. 38. 21. Rom. 9. 21 & 11.
 16. 1 Cor. 5. 6. 7. Gal. 5. 9.
 R. V. 2 Kings 20. 7. Isa. 38. 21. cake
 LUST. Ex. 15. 9. Ps. 78. 18. Jas. 4. 2.
 Ps. 81. 12. gave them up to their
 own hearts' *l.*
 Matt. 25. 28. looketh on a woman to *l.*
 Rom. 7. 7. not known *l.* except law
 1 Cor. 10. 6. not *l.* after evil things
 Gal. 5. 16. shall not fulfil *l.* of flesh
 1 Thes. 4. 5. not in the *l.* of
 Jas. 1. 15. when *l.* is conceived, it
 1 John 2. 16. *l.* of the flesh, and *l.*
 Mark 4. 19. *lusts* of other things
 John 8. 44. *l.* of your father ye will
 Rom. 6. 12. should obey it in the *l.*

Rom. 13. 14. for the flesh, to fulfil
 the *l.*
 Gal. 5. 17. flesh *l.* against Spirit
 24. crucified flesh with affec. and.
 Eph. 2. 3. *l.* of our flesh, and mind
 1 Tim. 6. 9. foolish and hurtful *l.*
 2 Tim. 2. 22. see youthful *l.* follow
 3. 6. laden with sins, led away
 with divers *l.*
 Tit. 2. 12. denying ungodliness and
 worldly *l.*
 3. 3. divers *l.* and pleasures
 Jas. 4. 3. consume it on your *l.*
 1 Pet. 2. 11. abstain from fleshly *l.*
 2 Pet. 3. 3. walk after their own *l.*
 R. V. Ps. 81. 12. stubbornness;
 Rom. 7. 7. coveting; Jas. 4. 1. 3.
 pleasures; Deut. 14. 26. desireth;
 Jas. 4. 6. long

M

MAD, Deut. 23. 34. 1 Sam. 21. 13.
 Eccl. 2. 2. 1. said of laughter it is *m.*
 Jer. 50. 38. they are *m.* upon idols
 Hos. 9. 7. the prophet is a fool, the
 spiritual man is *m.*
 John 10. 20. he hath a dev. and is *m.*
 Acts 26. 11. exceedingly *m.* against
 24. learning doth make thee *m.*
 Deut. 28. 23. *madness*, Eccl. 1. 17. &
 2. 12. & 9. 3. & 10. 13. Zech. 12. 4.
 Luke 6. 11. 2 Pet. 2. 16.
 R. V. Eccl. 7. 7. foolish
 MADE, Ex. 2. 14. 2 Sam. 13. 6.
 Ps. 104. 24. thy works in wisdom
 hast thou *m.*
 Prov. 16. 14. Lord *m.* all things
 John 1. 3. all things were *m.* by him
 Rom. 1. 3. Christ *m.* of the seed of
 David
 1 Cor. 1. 30. Christ who of God is *m.*
 9. 22. *m.* all things to all men
 Gal. 4. 4. *m.* of a woman, *m.* under
 Phil. 2. 7. *m.* in the likeness of men
 R. V. The changes are mostly to
 such words as created, wrought,
 become, manifested, etc.
 See also MAKE.
 MAGISTRATES, Ezra 7. 25; to be
 obeyed, Ex. 22. 8. Rom. 13. Tit.
 3. 1. 1 Pet. 2. 14.
 MAGNIFY, Josh. 3. 7. 1 Chron. 29.
 25.
 Job 7. 17. what is man that thou
 shouldst *m.* him
 36. 24. remember to *m.* his work
 Ps. 34. 3. *m.* the Lord with me
 Isa. 42. 21. *m.* the law, and make
 Luke 1. 46. my soul doth *m.* Lord
 Acts 10. 46. spake with tongues and
m. God
 Gen. 19. 19. thou hast *magnified* thy
 2 Sam. 7. 26. let thy name be *m.* for
 Ps. 35. 27. let the Lord be *m.*
 138. 2. hast *m.* thy word above
 Acts 19. 17. the name of the Lord
 was *m.*
 Phil. 1. 20. Christ shall be *m.* in
 R. V. 2 Chron. 32. 23. exalted;
 Rom. 11. 13. glorify my ministry
 MAID, Gen. 16. 2. Deut. 22. 14.
 Job 1. 1. Jer. 2. 32. Amos 2. 7.
 Zech. 9. 17.
 R. V. Gen. 16. 2. 29. 24. 30. 7. Ex.
 2. 5. handmaid; Matt. 9. 24. dam.
 MAIMED healed by Christ, Matt.
 15. 30.
 animal, unfit for sacr. Lev. 22. 22.
 MAINTAIN my cause, 1 Kings 8.
 41. 45. Ps. 9. 4. & 140. 12. Job 13. 15.
 Tit. 3. 8. care. to *m.* good works, 14.
 Ps. 16. 5. thou *maintainest* my lot
 R. V. 1 Chron. 26. 27. repair
 MAJESTY, Dan. 4. 30. 36. & 5. 18.
 19. Job 40. 10. Ps. 21. 5. & 45. 3. 4.
 1 Chron. 29. 11. thine, O Lord, is *m.*
 Job 37. 22. with God is terrible *m.*
 Ps. 29. 4. voice of Lord is full of *m.*
 93. 1. the Lord is clothed with *m.*
 145. 5. glorious honor of thy *m.*
 12. glorious *m.* of his kingdom

Isa. 2. 19. hide for fear of the glory of his *m*.
 Heb. 1. 3. right hand of *M*. on high
 8. 1. of the throne of the *M*.
 2 Pet. 1. 16. eyewitnesses of his *m*.
 Jude 25. to the only wise God be glory and *m*.
 R. V. Dan. 4. 36; 5. 18, 19. greatness
MAKE, Gen. 1. 26. & 3. 21. Deut.
 32. 35. 1 Cor. 4. 15. & Gal. 20. 35.
 Job 4. 17. shall man be purer than
 his *M*aker
 32. 22. my *M*. would soon take me
 35. 10. where is God my *M*.
 36. 3. I will ascribe right. to my *M*.
 Ps. 95. 6. kneel before Lord our *M*.
 Prov. 14. 31. reproach. his *M*. 17. 5.
 22. 2. Lord is the *M*. of them all
 Isa. 17. 7. that day shall man look
 to his *M*.
 51. 19. forgettest the Lord thy *M*.
 54. 5. thy *M*. is thy husband; and the
 Heb. 11. 10. whose builder and *m*.
MALE or female, Gen. 1. 27. Num.
 5. 3. Mal. 1. 14. Matt. 19. 4. Gal.
 3. 28.
MALEFACTORS, execution of, *m*.
 Deut. 21. 22.
 crucified with Christ, Luke 23. 32.
MALICE, heaven of, 1 Cor. 5. 8.
 1 Cor. 14. 20. in *m*. be children, in
 Eph. 4. 31. put away with all *m*.
 Col. 3. 8. 1 Pet. 2. 1.
 Tit. 3. 3. living in *m*. and envy
 Rom. 1. 29. filled with all *maliciousness*;
 full of envy, 1 Pet. 2. 1.
 R. V. 1 Pet. 2. 1. wickedness
MAMMON, Matt. 6. 24. Luke 9. 16. 9.
MAN, Gen. 1. 26, 27. 2 Kings 9. 11.
 Job 4. 17. shall *m*. be more just
 5. 7. *m*. is born to trouble, 14. 1.
 7. 17. what is *m*. that thou
 2. 2. how shall *m*. be just with God
 14. 1. *m*. born of woman, is of
 15. 14. what is *m*. that he should
 6. *m*. is a worm
 28. 28. unto *m*. he said, depart
 Ps. 8. 4. what is *m*. that thou art
 10. 18. *m*. of earth no more oppress
 90. 3. thou turnest *m*. to destruc.
 104. 23. *m*. goeth forth to his work
 118. 6. not fear; what can *m*. do
 144. 3. what is *m*. that thou takest
 Prov. 20. 24. *m*'s goings are of Lord
 Eccl. 6. 10. it is known that it is *m*.
 7. 29. God made *m*. upright, but
 12. 5. *m*. goeth to his long home
 Isa. 2. 22. cease ye from *m*. whose
 Jer. 17. 5. cursed be the *m*. that
 Zech. 13. 7. awake against the *m*.
 that is my fellow
 Matt. 4. 4. *m*. shall not live by
 26. 72. I know not the *m*.
 John 7. 46. *m*. *m*. spake like this *m*.
 Rom. 6. 6. old *m*. crucified with
 1 Cor. 2. 11. what *m*. knoweth the
 things of a *m*. save the spirit of
m. in him
 14. natural *m*. receiveth not things
 11. 8. *m*. not of woman, but woman
 of *m*.
 15. 47. first *m*. is earthy; second *m*.
 2 Cor. 4. 16. though outward *m*.
 perish, yet inward *m*. is renewed
 Eph. 4. 22. put off the old *m*. which
 24. put on new *m*. renewed
 1 Pet. 3. 4. be the hidden *m*. of
 heart
 Ex. 15. 3. Lord is a *m*an of war
 Num. 23. 19. God is not—that he
 Isa. 47. 3. I will not meet thee as—
 53. 3.—of sorrows and acquainted
 Jer. 15. 10. borne me—of strife
 Matt. 5. 9. I am—under authority
 16. 28. what shall—give in ex.
 John 3. 3. except he be born again
 Acts 10. 26. I myself also am—
 2 Cor. 12. 2. I knew—in Christ, 3.
 Phil. 2. 18. in fashion as—he hum.
 1 Tim. 2. 5. one Meditator the *m*.
 Christ Jesus
 Prov. 30. 2. if any *m*an, Matt. 16.
 24. John 6. 51. & 7. 17, 37. Rom. 8.
 3. 2 Cor. 6. 17. Gal. 1. 8. Rev. 22. 19.

Ps. 39. 5. every *m*an, Prov. 19. 6.
 Mic. 4. 4. & 7. 2. Gal. 6. 4. & 5. Col.
 1. 28. Heb. 2. 9.
 Ps. 87. 4. this *m*an, Isa. 66. 2. Mic.
 5. 5. Luke 19. 14. John 7. 46. Jas.
 1. 26.
 Prov. 1. 5. a wise *m*an will hear
 9. 8. rebuke—and he will love
 17. 10. reproof enters into—and more
 Eccl. 2. 14.—eyes are in his head
 10. 2.—heart is at his right hand
 Jer. 9. 23. let not—glory in wis-
 dom
 Jas. 3. 13. who is—among you
 Deut. 33. 1. *m*an of God, Judg. 13.
 6. 8. 2 Kings 1. 9, 13. 1 Tim. 6. 11.
 2 Tim. 3. 17.
 R. V. Numerous changes in N. T.
 to one
MANDRAKES, Gen. 30. 14. S. of S.
 7. 13.
MANIFEST, Eccl. 3. 18. 1 Cor.
 15. 27.
 Mark 4. 22. nothing hid which
 shall not be *m*.
 John 14. 21. I will *m*. myself
 2. 11. *m*. forth his glory to dis.
 17. 6. I have *m*. thy name unto
 1 Cor. 4. 5. make *m*. counsels
 Gal. 5. 19. works of the flesh are
 2 Thes. 1. 5. *m*. token of right.
 1 Tim. 3. 16. God was *m*. in the
 flesh
 Heb. 4. 13. any creature not *m*. in
 1 John 3. 5. he was *m*. to take
 10. in this children of God are *m*.
 4. 9. in this was *m*. the love of
 God
 Luke 8. 17. *m*ade manifest, John
 3. 31. 1 Cor. 3. 13. 2 Cor. 4. 10. & 5.
 11. Eph. 5. 13.
 Rom. 8. 19. manifestation of sons
 1 Cor. 12. 7. *m*. of the Spirit is
 given
 2 Cor. 4. 2. but by *m*. of the truth
 R. V. 1 Cor. 15. 27; 1 Tim. 5. 25;
 2 Tim. 3. 9. evident; Rom. 8. 19.
 revealing
MANIFOLD mercies, Neh. 9. 19.
 27.
 Ps. 104. 24. how *m*. are thy works
 Amos 5. 12. I know your *m*. trans.
 Luke 18. 30. *m*. more in this pre.
 Eph. 3. 10. known *m*. wisdom of
 1 Pet. 1. 6. in heaviness through
m. temptations
MANNA, Ex. 16. 15. Num. 11. 6.
 Deut. 8. 3, 16. Josh. 5. 12. Neh. 9.
 20. Ps. 78. 24. John 6. 31, 49, 58.
 Rev. 2. 17. give to eat of hidden *m*.
 R. V. Ex. 16. 15. what is it; John
 6. 58.
MANNER, . Sam. 8. 9. 11. Isa. 5.
 17. Jer. 22. 21. 1 Thes. 1. 5, 9.
 1 John 3. 1.
 2 Kings 17. 34. *m*anners, Acts 13.
 18. 1 Cor. 15. 33. Lev. 20. 23. Heb.
 1. 1.
 R. V. Numerous changes to cus-
 tom, ordinance, form, etc.; and
 frequent omissions of the word
MANSIONS in my Father's
 house, John 14. 2.
MAN STEALING, Ex. 21. 16.
 Deut. 24. 7.
MARK, set me as a, Job 7. 20. &
 16. 12.
 Lam. 3. 12. Gal. 6. 17. bear *m*arks
 Ezek. 9. 4. set a *m*. upon the fore-
 heads, Rev. 13. 16, 17. & 14. 9. & 19. 20.
 Phil. 3. 14. I press toward the *m*.
 Ps. 37. 37. *m*. the perfect man
 130. 3. if thou shouldst *m*. in-
 quity, Job 10. 14. Jer. 2. 22.
 Rom. 16. 17. *m*. them which cause
 Phil. 3. 17. *m*. them which walk
 R. V. Gen. 4. 15. sign; Phil. 3. 14.
 goal; Rev. 15. 2.—; Job 18. 2. con-
 sider; 22. 15. keep; 24. 16. shut
 themselves up
MARRIAGE, Gen. 38. 3. Deut. 25.
 5.

Matt. 22. 2. king made a *m*. for son
 25. 10. that were ready went into
 the *m*.
 Heb. 13. 4. *m*. is honorable in all
 Rev. 19. 7. I *m*. of the Lamb
 Jer. 3. 14. I am *m*. to you, saith
 Lord
 Luke 14. 20. I have *m*. a wife, and
 17. 27. they drank *m*. and
 Isa. 62. 5. as a man *m*. a virgin
 1 Cor. 7. 9. better to *m*. than to
 burn
 1 Tim. 4. 3. forbidding to *m*. and
 5. 14. that younger women *m*. and
 R. V. Matt. 22. 2, 4, 9; 25. 10. mar-
 riage feast
MARROW, to bones, Prov. 3. 8.
 Job 21. 24.
 Ps. 63. 5. soul is satis. as with *m*.
 Isa. 25. 6. feast of fat things full of
m.
 Heb. 4. 12. dividing asunder joints
 and *m*.
MARTYR, Acts 22. 20. Rev. 2. 13.
 & 17. 6.
MARVEL not, Eccl. 5. 8. John 5.
 28. Acts 3. 12. 1 John 3. 13.
 Ps. 48. 5. they marvelled, Matt. 8.
 27. & 9. 8, 33. & 21. 20. & 22. 22.
 Luke 1. 63. Acts 2. 7. & 13.
 Matt. 3. 10. Jesus *m*. Mark 6. 6.
 Job 5. 9. doeth marvellous things
 10. 16. showed thyself *m*. against
 Ps. 17. 7. show me thy kind.
 98. 1. done *m*. things, Mic. 7. 15.
 118. 23. it is *m*. in our eyes
 1 Chron. 16. 12. remember his *m*.
 works, Ps. 105. 5. & 9. 1.
 Ps. 139. 14. *m*. are thy works, Rev.
 15. 3.
 R. V. Ps. 48. 5. amazed; Matt. 9. 8.
 were afraid; Rev. 17. 7. wonder;
 Ps. 139. 14. wonderful; John 9. 30.
 the marvel
MASTER, Isa. 24. 2. Mal. 1. 6. &
 2. 12.
 Matt. 23. 10. one is your *M*.
 Mark 10. 17. good *M*. what shall I
 John 3. 10. art thou a *m*. in Israel
 13. 13. ye call me *M*. and say well
 14. if I your *M*. have washed
 Rom. 1. 4. to his own *m*. he
 stands
 Eccl. 12. 11. *m*asters of assemblies
 Matt. 6. 24. no man can serve two
m.
 23. 10. neither be ye called *m*., Jas.
 3. 1.
 Col. 4. 1. *m*. give your servants
 1 Cor. 3. 10. I as a *m*aster builder
 R. V. 1 Sam. 24. 6; 26. 16; 29. 4, 10;
 2 Sam. 2. 7; Amos 4. 1; Mark 13.
 39; Rom. 14. 4; 2 Pet. 2. 1. lord;
 Matt. 26. 25, 49; Mark 9. 5; 11. 21;
 14. 45; John 4. 31; 9. 2; 11. 8.
 Rabbi; Matt. 23. 8; John 3. 10;
 Jas. 3. 1. teacher
MATTER, Ex. 18. 22. & 23. 7. 1 Sam.
 10. 16. Job 19. 28. & 32. 18. Ps. 45.
 1. Dan. 7. 28. 2 Cor. 9. 5.
 Acts 8. 21. part nor lot in this *m*.
 Job 33. 13. account of any of his
*m*atters
 Ps. 131. 1. exerc. myself in great *m*.
 Matt. 23. 23. omitted the weight *m*.
 1 Pet. 4. 15. a busybody in other
 men's *m*.
 R. V. Job 32. 18; Ps. 35. 20. words;
 1 Sam. 16. 18. speech; Ps. 64. 5.
 purpose; Dan. 4. 17. sentence;
 Jas. 3. 5. much wood
MEAN, what, Ex. 12. 26. Deut. 6.
 20, 24. Josh. 4. 6. 21. Ezek. 17. 12.
 Acts 17. 20. & 21. 13. Ezek. 37. 18.
 Jonah 1. 6.
 Gen. 50. 20. ye thought ill; God
meant good
 Ps. 49. 7. by any means, Jer. 5. 31.
 1 Cor. 9. 22. Phil. 3. 11. 1 Thes.
 3. 15.
 R. V. Acts 21. 13. do; 2 Cor. 8. 13.
 say not this; Acts 27. 2. which
 was about; Luke 15. 26. might be;
 Prov. 6. 26. on account; Luke 5.

18—; 8. 36; John 9. 21. how; Luke 19. 19; 2 Thes. 2. 3. in any wise; Judg. 5. 22; Rev. 13. 14. reason
MEASURE, Lev. 19. 35. Deut. 25. 15.
 Job 11. 9. the *m.* is longer than Ps. 39. 4. make me know the *m.* Isa. 27. 8. in *m.* when it shooteth
 Matt. 7. 2. with what *m.* ye mete 23. 32. fill up the *m.* of your
 John 3. 34. giveth not Spirit by *m.* Rom. 12. 3. gives to every man *m.*
 2 Cor. 1. 8. were pressed out of *m.* 12. 7. I should be exalt. above *m.*
 Eph. 4. 7. according to *m.* of the 13. to the fullness of Christ
 Rev. 11. 1. *m.* the temple of God R. V. Mark 10. 26; 2 Cor. 1. 8. exceedingly; Mark 6. 51; Rev. 21. 15—; 2 Cor. 10. 14; 12. 7. over much
MEAT, Job 6. 7. Ps. 42. 3. & 60. 21. Ps. 104. 27. give *m.* in due season
 111. 5. giveth *m.* to them that Prov. 6. 8. provided *m.* in summer
 Hos. 11. 4. I laid *m.* unto them Hab. 1. 16. portion is fat and *m.*
 3. 17. the fields shall yield no *m.* Mal. 1. 12. that say his *m.* is con.
 Matt. 6. 25. is not life more than *m.* 10. 10. workman worthy of his *m.*
 John 4. 32. I have *m.* to eat ye 34. my *m.* is to do the will
 6. 55. my flesh is *m.* indeed Rom. 14. 15. destroy not him with thy *m.*
 17. kingdom of God is not *m.* and drink
 1 Cor. 6. 13. *m.* for belly, belly for 8. *m.* commend. us not to God 10. 3. did all eat same spirit. *m.*
 R. V. very frequent changes to food, meal, etc.
MEDDLE, 2 Kings 14. 10. Prov. 17. 14. & 20. 3. 19. & 24. 21. & 26. 17. R. V. Deut. 2. 5. 19. contend; Prov. 17. 4; 20. 3. quarrelling; 26. 17. vex thyself
MEDIATOR, is not *m.* of one, Gal. 3. 20.
 Gal. 3. 19. ordained by angels in the hand of a *m.*
 1 Tim. 2. 5. one *m.* between God Heb. 8. 6. he is the *m.* of a better 9. 15. *m.* of New Testament
 12. 24. *m.* of new covenant
MEDICINE, Prov. 17. 22. Jer. 30. 13. & 46. 11. Ezek. 47. 12. R. V. Ezek. 47. 12. healing
MEDITATE, Isaac went to Gen. 24. 63.
 Josh. 1. 8. *m.* in the law day and night, Ps. 1. 2. & 119. 15. 23. 48. 78. 148.
 Ps. 63. 6. *m.* on thee in the night 77. 12. I will *m.* of thy works
 123. 3. 13. thy heart shall *m.* terror Luke 21. 14. not *m.* before what
 1 Tim. 4. 15. *m.* upon these things Ps. 5. 1. consider my *meditation*
 19. 14. let the *m.* of my heart 49. 3. *m.* of my heart shall be
 104. 34. my *m.* of him shall be sweet
 119. 97. thy law is my *m.* all the day
 89. thy testimonies are my *m.*
 R. V. Isa. 33. 18. muse; 1 Tim. 4. 15. be diligent in
MEEK, Moses was very. Num. 12. 3.
 Ps. 22. 26. the *m.* shall eat and be 25. 9. *m.* will be guide in judg.
 37. 11. *m.* shall inherit the earth 76. 9. Lord rose to save all *m.* of
 147. 6. the Lord lifteth up the *m.* 149. 4. he will beautify the *m.*
 Isa. 11. 4. reprove for *m.* of the earth
 29. 19. *m.* shall increase their joy 31. 1. preach good tidings to *m.*
 Amos 2. 7. that turn aside way of *m.*

Zeph. 2. 3. seek the Lord all *m.* Matt. 5. 5. blessed are *m.* for they
 11. 29. I am *m.* and lowly in heart 21. 5. thy king cometh *m.* sitting
 1 Pet. 3. 4. ornament of *m.* and Zeph. 2. 3. seek righteousness, seek
meekness
 Ps. 45. 4. ride prosperously because of *m.*
 1 Cor. 4. 21. come in the spirit of *m.*
 2 Cor. 10. 1. I beseech you by the *m.* of Christ
 Gal. 5. 23. faith, *m.* against such 6. 1. restore him in spirit of *m.*
 Eph. 4. 2. walk with all lowliness and *m.*
 Col. 3. 12. put on *m.* long-suffering 1 Tim. 6. 11. follow after faith, love, *m.*
 2 Tim. 2. 25. in *m.* instructing those Tit. 3. 2. showing all *m.* to all men
 Jas. 1. 21. receive with *m.* 3. 13. show his works with *m.* of wisdom
 1 Pet. 3. 15. of hope in you with *m.*
MEET, help, for him, Gen. 2. 18. Job 34. 31. it is *m.* to be said to God
 Matt. 3. 8. fruits *m.* for repent. 1 Cor. 15. 9. not *m.* to be called
 Col. 1. 12. *m.* to be partakers of the 2 Tim. 2. 21. vessel *m.* for the master's use
 Heb. 6. 7. *m.* for them by whom Prov. 22. 2. rich and poor *m.*
 Isa. 47. 3. I will not *m.* thee as a 64. 5. thou *m.* him that rejoiceth
 Hos. 13. 8. I will *m.* them as a bear Amos 4. 12. prepare to *m.* thy God
 1 Thes. 4. 17. caught up to *m.* Lord R. V. Dent. 3. 18. men of valor;
 Jer. 26. 14; 27. 5; Phil. 1. 7; 2 Pet. 1. 13. right; Judg. 5. 30. on; Ezek. 15. 4. profitable; Matt. 3. 8; Acts 26. 20. worthy of; Rom. 1. 27. due;
 Josh. 2. 16. light upon
MELODY in heart to the Lord, Ps. 45. 19.
MEMBER, body not one, 1 Cor. 12. 14.
 Jas. 3. 5. tongue is a little *m.* Ps. 139. 16. and in thy book all my
members
 Matt. 5. 29. one of thy *m.* perish Rom. 6. 13. yield your *m.* as
 7. 23. I see another law in my *m.* 12. 5. every one *m.* one of another
 1 Cor. 6. 15. your bodies are *m.* 12. 12. the body is one, and hath many *m.*
 Eph. 4. 25. we are *m.* one of another. 5. 30. *m.* of his body, his flesh
 Col. 3. 5. mortify your *m.* on earth R. V. 1 Cor. 12. 23. parts
MEMORY cut off, Ps. 109. 15.
 Ps. 145. 7. utter the *m.* of thy Prov. 10. 7. *m.* of the just is blessed
 Eccl. 9. 5. *m.* of them is forgotten Isa. 26. 14. made their *m.* to perish
 1 Cor. 15. 2. if ye keep in *m.* what I Ex. 3. 15. my *memorial* to all
 13. 9. before *m.* between thine eyes 17. 14. write this for a *m.* in book
 Ps. 135. 13. thy *m.* through all Hos. 12. 5. Lord of hosts; the Lord
 is his *m.*
 Matt. 26. 13. be told for a *m.* of her Acts 10. 4. come up for a *m.* before
MEN, Gen. 32. 28. & 42. 11.
 Ps. 9. 20. know themselves to be but *m.*
 17. 14. *m.* of thy hand, *m.* of 62. 9. *m.* of low degree are vanity
 82. 7. ye shall die like *m.* and fall Eccl. 12. 3. strong *m.* shall bow
 Isa. 31. 3. Egyptians are *m.* not God 46. 8. remember this: show yourselves *m.*
 Hos. 6. 7. they like *m.* transgress. Rom. 1. 27. *m.* with *m.* working
 Eph. 6. 6. pleasers, Col. 3. 22. 1 Thes. 2. 4.

MENSTRUOUS, Isa. 30. 22. Lam. 1. 17.
 Ezek. 18. 6. neither come near a *m.* woman
 R. V. Lam. 1. 17; Isa. 30. 22. unclean thing
MENTION, Ex. 23. 13. Job 28. 18. Ps. 17. 16. I will make *m.* of thy
 Isa. 26. 13. by thee only make *m.* of 62. 6. ye that make *m.* of the Lord
 Rom. 1. 9. make *m.* of you in my prayers, Eph. 1. 16. 1 Thes. 1. 2. Phil. 4.
 R. V. 2 Chron. 20. 34. inserted; Ezek. 18. 22; 24. 30. 16. remember.
MERCHANT, Hos. 12. 7. Matt. 13. 45.
 Isa. 23. 18. *merchandise* be holiness, Matt. 22. 5. John 2. 16. 2 Pet. 2. 3. R. V. Deut. 21. 14; 24. 7. deal with; Ezek. 27. 15. mart; 28. 16. traffic; Isa. 23. 11. concerning Canaan;
 47. 15. that trafficked with thee; Ezek. 27. 20; Hos. 12. 7. trafficker; Ezek. 27. 13. 15. 17; 22. 23. 24. traffickers
MERCY, Gen. 19. 19. & 39. 21.
 Ex. 34. 7. keep *m.* for thousands, Deut. 7. 9. 1 Kings 8. 23. Neh. 1. 5. & 9. 32. Dan. 9. 4.
 Num. 14. 18. Lord is of great *m.* Ps. 23. 6. goodness and *m.* shall 25. 10. all paths of the Lord are *m.* 33. 18. fear him and hope in his *m.*
 52. 8. I trust in the *m.* of God for 57. 3. God shall send forth his *m.* 66. 20. not turned away his *m.*
 86. 5. plenteous in *m.* to all, 103. & 101. 1. I will sing of *m.* and 103. 11. great is his *m.* to them
 107. 1. of the Lord is from ever 107. 1. his *m.* endureth for ever, 106. 1. & 118. 1. & 136. 1-26. 1 Chron. 16. 34. 41. 2 Chron. 5. 13. & 7. 3. 6. & 20. 21. Ezra 3. 11. Jer. 33. 11.
 Prov. 16. 6. by *m.* and truth, iniqu. 20. 28. *m.* and truth preserve
 Isa. 27. 11. he that made them will not have *m.*
 Hos. 6. 6. I desired *m.* and not sacrifice
 10. 12. reap in *m.* 12. 6. keep *m.*
 14. 3. in thee fatherless findeth *m.* Jonah 2. 8. they for their own *m.*
 Mic. 6. 8. what doth God require, but to love *m.*
 20. *m.* to Abraham
 Hab. 3. 2. in wrath remember *m.* Luke 1. 50. his *m.* is on them that
 78. through tender *m.* of our God Rom. 9. 26. on vessels of *m.* pre. 15. *m.* on whom he will have *m.*
 11. 31. through your *m.* they obtain *m.*
 15. 9. may glorify God for his *m.* 2 Cor. 4. 1. as we have received *m.*
 1 Tim. 1. 13. I obtained *m.* because I did it ignorantly
 2. grace, *m.* and peace, Tit. 1. 4. 2 John 3. Jude 2.
 2 Tim. 1. 18. grant may find *m.* in Tit. 3. 5. according to his *m.* saved
 Jas. 2. 13. shall have judgment without *m.* that showed no *m.* and *m.*
 Heb. 4. 16. we may obtain *m.* and Jas. 3. 17. full of *m.* and good
 5. 11. Lord is pitiful and of tend. *m.* Jude 21. looking for the *m.* of our
 Gen. 32. 10. not worthy of the least of thy *mercies*
 1 Chron. 21. 13. great are his *m.* Ps. 69. 13. in multitude of thy *m.*
 Isa. 55. 3. the sure *m.* of David Lam. 3. 22. of Lord's *m.* we are
 Dan. 9. 9. to the Lord belong *m.* Rom. 12. 1. I beseech you by the *m.*
 2 Cor. 1. 3. Father of *m.* and God of Col. 3. 12. put on bowels of *m.*
 Ps. 25. 6. tender *mercies*, 40. 11. & 51. 1. & 77. 9. & 79. 8. & 103. 4. & 119. 77. 156. & 145. 9.

Prov. 12. 10. — of wicked are cruel
 Gen. 19. 19. *thy mercy*, Num. 14. 19.
 Neh. 13. 22. Ps. 5. 7. & 6. 4. & 13. 5.
 & 25. 7. & 31. 7. 16. & 33. 22. & 36. 5.
 & 44. 26. & 85. 7. & 86. 13. & 90. 14.
 & 94. 18. & 108. 4. & 57. 10. & 119.
 64. & 143. 12.
 Ex. 34. 6. Lord God *merciful* and
 gracious. 2 Chron. 30. 9. Neh. 9.
 17. 31. Ps. 103. & Joel 2. 13. Jonah
 4. 2.
 Ps. 18. 25. with *m.* show thyself *m.*
 37. 26. he is ever *m.* and lendeth
 117. 2. his *m.* kindness is great to
 Prov. 11. 17. *m.* man doeth good
 Isa. 57. 1. *m.* men are taken away
 Jer. 3. 12. I am *m.* and will not
 Matt. 5. 7. blessed are *m.* they
 Luke 6. 36. be *m.* as your Father is
m.
 Heb. 2. 17. might be *m.* high priest
 8. 12. I will be *m.* to their
 R. V. Ex. 34. 6; Neh. 9. 17; Ps. 103.
 8; Joel 2. 13; Jonah 4. 2. full of
 compassion; Ps. 41. 4; 41. 10; 119.
 132. have mercy; 37. 26. dealeth
 graciously; Gen. 39. 21; 2 Sam. 22.
 51; 1 Kings 3. 6; 2 Chron. 1. 8; Ps.
 5. 7; 18. 50; 21. 7; 25. 7. 10; 36. 5; 61.
 7; 143. 12; Isa. 16. 5. kindness, or
 lovingkindness; Prov. 14. 21. pity;
 Isa. 9. 17; 14. 1; 27. 11; 49. 13; Jer.
 13. 14; 30. 18; Heb. 10. 28. compas-
 sion
MERRY, be, Luke 12. 19. & 15. 23.
 24. 29. 32.
 Jas. 5. 13. is any *m.* let him sing
 Prov. 15. 13. *merry-hearted*, 17. 22.
 Eccl. 9. 7. Isa. 24. 7.
 R. V. Judg. 9. 27. festival; Prov.
 15. 15; Jas. 5. 13. cheerful; 2 Chron.
 7. 10. joyful; Eccl. 10. 19. glad in
 life
MESSAGE from God, Judg. 3. 20.
 Hag. 1. 13. 1 John 1. 5. & 3. 11.
 Job 33. 43. if there be a messenger
 Isa. 14. 22. what shall one answer
 the *m.*
 42. 19. who is blind or deaf, as *m.*
 44. 26. that performeth counsel of
 his *m.*
 Mal. 2. 7. he is the *m.* of the Lord
 3. 1. I send my *m.* even the *m.* of
 R. V. Luke 19. 14. ambassador; Gen.
 50. 16. message; 1 Sam. 4. 17. that
 brought tidings; Job 33. 23. angel;
 Isa. 57. 9. ambassador
MESSIAH, Dan. 9. 25. 26. John 1.
 41. & 4. 25.
MICE, golden, 1 Sam. 6. 11.
MIDNIGHT, Egyptians smitten
 at, Ex. 12. 29.
 prayer at, Ps. 119. 62. Acts 16. 25.
 & 20. 7.
 bridegroom cometh at, Matt. 25. 6.
 master of house cometh at, Mark
 13. 35.
MIDST, Ps. 22. 14. & 46. 5. & 110. 2.
 Prov. 4. 21. Isa. 4. 4. & 41. 18. Ezek.
 43. 7. 9. & 6. 10. Joel 2. 27. Zeph. 3.
 5. 12. 15. 17. Phil. 2. 15. Rev. 1. 13.
 & 5. 6. & 7. 17. Lamb in *m.* of the
 throne
MIDWIVES of Egypt, Ex. 1. 16. 20.
MIGHT, Gen. 49. 3. Num. 14. 13.
 Deut. 6. 5. love Lord with all thy
m.
 2 Kings 23. 25. turned to Lord with
 all his *m.*
 2 Chron. 20. 12. no *m.* against
 Ps. 76. 5. none of men of *m.* found
 145. 6. men speak of the *m.* of thy
 Eccl. 9. 10. hndeth to do, do it
 with thy *m.*
 Isa. 40. 29. that have no *m.* he
 Zech. 4. 6. not by *m.* but by Spirit
 Eph. 3. 16. his glory, to be strength-
 ened with *m.*
 6. 10. be strong in power of his *m.*
 Col. 1. 11. strengthened with all *m.*
 Deut. 7. 23. with *mighty* destruc-
 10. 17. a great God, a *m.* and a
 Ps. 24. 8. the Lord strong and *m.*
 the Lord *m.* in battle

Ps. 89. 10. I have laid help on one
 that is *m.*
 Isa. 5. 22. *m.* to drink wine, men
 of
 Jer. 32. 19. great in counsel, *m.* in
 work
 1 Cor. 1. 20. not many *m.* are called
 2 Cor. 10. 4. warfare not carnal
 but *m.*
 Ps. 93. 1. Lord on high is *mightier*
 Acts 18. 28. *mightily*, Col. 1. 29.
 19. 20. so *m.* grew word of God
 R. V. changes chiefly to great,
 strong, etc.
MILK, Gen. 18. 8. & 49. 12.
 Job 10. 10. hast poured me out as *m.*
 S. of S. 4. 11. honey and *m.* under
 Isa. 55. 1. buy wine and *m.* without
 Joel 3. 18. the hills shall flow with
m.
 Heb. 5. 12. become such as have
 need of *m.*
 1 Pet. 2. 2. desire sincere *m.* of
 word
MILLSTONES, Ex. 11. 5. Matt.
 24. 41. Rev. 18. 21.
MIND, Gen. 26. 35. Lev. 24. 12.
 1 Chron. 28. 9. serve him with will-
 ing *m.*
 Neh. 4. 6. people had a *m.* to work
 Job 34. 13. he is of one *m.* who can
 Isa. 26. 3. whose *m.* is stayed on
 thee
 Luke 12. 29. be ye not of doubtful
m.
 Acts 17. 11. receive the word with
 readiness of *m.*
 20. 19. serving the Lord with all
 humility of *m.*
 Rom. 7. 25. with the *m.* I serve law
 8. 7. carnal *m.* is enmity against
 14. 34. who hath known the *m.* of
 12. 15. be of same *m.* one
 1 Cor. 1. 10. joined together in the
 same *m.*
 2 Cor. 8. 12. be first a willing *m.* it
 is
 13. 11. be of one *m.* live in peace,
 Phil. 1. 27. & 2. 4. 2. 1 Pet. 3. 8.
 2 Tim. 1. 7. spirit of love and of a
 sound *m.*
 Ps. 137. 15. their *m.* and conscience
 Rom. 8. 5. of flesh, do *m.* things of
 12. 16. *m.* no thing things
 Phil. 3. 16. *m.* same thing
 19. *m.* earthly things
 2 Cor. 3. 14. *minds* were blinded
 Phil. 4. 7. God keep your hearts
 and *m.*
 Heb. 10. 16. in their *m.* I will write
 1 Pet. 3. 1. stir up your pure *m.* by
 Rom. 8. 6. to be carnally *mind*
 11. 20. be not high *m.* but fear
 15. 5. God of patience grant you
 to be like *m.*
 Tit. 2. 6. exhort young men to be
 sober *m.*
 Jas. 1. 8. a double *m.* man, 4. 8.
 Ps. 111. 5. ever *mindful* of his cove-
 nant, 1 Chron. 16. 15. Ps. 105. 8.
 115. 12. Lord hath been *m.* of us
 R. V. Acts 20. 13. intending
MINISTER, Josh. 1. 1. Luke 4. 20.
 Matt. 23. 28. let him be your *m.*
 Acts 26. 16. to make thee a *m.* and
 Rom. 13. 4. he is *m.* of God to thee
 15. 8. Christ was a *m.* of the
 16. I be the *m.* of Jesus Christ to
 Eph. 3. 7. was made a *m.* according
 4. 29. may *m.* grace unto hearers
 Rom. 15. 25. to *m.* unto the saints
 15. 27. *m.* to them in carnal
 1 Cor. 9. 13. they who *m.* about
 2 Cor. 9. 10. *m.* seed to sow and
 1 Pet. 4. 11. if any man *m.* let him
 1 Tim. 4. 6. shall be a god *m.* of
 Heb. 8. 1. *m.* of the sanctuary
 Ps. 103. 21. *ministers* of his that do
 104. 4. *m.* a flaming fire
 Isa. 61. 6. men call you the *m.* of
 Luke 1. 2. from beginning, *m.* of
 Rom. 13. 6. they are God's *m.*
 1 Cor. 3. 5. *m.* by whom ye believed
 4. 1. account of us as *m.* of Christ

2 Cor. 3. 6. made us able *m.* of
 6. 4. approved ourselves as *m.* of
 11. 23. are they *m.* of Christ, so
 Matt. 4. 11. *ministered*, Luke 8. 3.
 Gal. 2. 5. Heb. 6. 10. 2 Pet. 1. 11.
 Luke 1. 23. *ministration*, Acts 6. 1.
 2 Cor. 3. 7. 8. & 9. 1. 13.
 Heb. 1. 14. all *ministering* spirits
 Rom. 15. 16. *m.* the gospel of God
 Acts 4. 14. give counsel to *ministry*
 20. 24. I might finish the *m.* I have
 2 Cor. 4. 1. seeing we have this *m.*
 5. 18. given to us the *m.* of recon-
 6. 3. that the *m.* be not blamed
 Col. 4. 17. take heed to *m.* that thou
 1 Tim. 1. 12. putting me into the *m.*
 2 Tim. 4. 5. full proof of thy *m.*
 Heb. 8. 6. obtained more excell. *m.*
 R. V. Ezra 7. 24. servants; Luke 4. 24.
 attendant; 1 Chron. 28. 1. served;
 2 Cor. 9. 10; Gal. 3. 5. supplieth;
 1 Chron. 9. 23. vessels of service;
 Rom. 12. 7. *ministry*; Acts 12. 25;
 2 Cor. 6. 3. *ministration*; Eph. 4.
 12; 2 Tim. 4. 11. *ministering*;
 1 Tim. 1. 12. his service
MIRACLE, Mark 6. 52. & 9. 39.
 Luke 23. 8. John 2. 11. & 6. 26. &
 10. 41. & 11. 47. Acts 2. 22. & 4. 16.
 & 6. 8. & 19. 11. 1 Cor. 12. 10. 28. 29.
 Gal. 3. 5. Heb. 2. 4.
 R. V. Heb. 2. 4. manifold powers.
 Elsewhere, for most part,
 changed to sign or signs
MIRTH, Prov. 14. 13. Eccl. 2. 2. &
 7. 4. Isa. 24. 8. 11. Jer. 7. 34. & 16.
 9. & 25. 10. Hos. 2. 11. Ezek. 21. 10.
MISCHIEF, Gen. 42. 4. & 44. 29.
 Job 15. 35. they conceive *m.* bring
 Ps. 10. 14. thou beholdest *m.* and
 28. 3. *m.* is in their hearts, 10. 7.
 35. he deviseth *m.* upon his bed
 94. 20. which frameth *m.* by a law
 Prov. 10. 23. sport to a fool, do *m.*
 11. 27. he that seeketh *m.* it shall
 24. 16. wicked shall fall into *m.*
 Acts 13. 10. full of all sub., and *m.*
 R. V. Ex. 32. 12; Prov. 6. 14; 13. 17.
 evil; Ps. 52. 2; 119. 150; Prov. 10.
 23. wickedness; 2 Kings 7. 9. pun-
 ishment; Ps. 36. 4. iniquity; Prov.
 24. 16. calamity; Acts 13. 10. villany
MISERY, Job 3. 20. Lam. 3. 19.
 Judg. 10. 16. soul grieved for *m.*
 Prov. 31. 7. drink and remember *m.*
 Eccl. 8. 6. the *m.* of man is great
 Rom. 8. 16. destruction and *m.*
 Job 16. 2. *miserable* comforters are
 1 Cor. 15. 19. are of all men most *m.*
 Rev. 3. 17. knowest not thou art *m.*
 R. V. 1 Cor. 15. 19. pitiable
MOCK when fear cometh
 Prov. 14. 9. fools make a *m.* at sin
 1 Kings 18. 27. Elijah *mocked* and
 2 Chron. 36. 16. they *m.* the mes-
 Prov. 17. 5. whose *mocketh* the por-
 30. 17. eye that *m.* at his father
 21. 1. wine is a *mock* and strong
 Isa. 28. 22. be not *mockers*, lest
 Jude 18. there should be *m.* in last
 R. V. Job 13. 9. deceiveth; 12. 4.
 laughing stock; Isa. 23. 22. scorn-
 ers; Jer. 15. 17. them that made
 merry
MODERATION known to all,
 Phil. 4. 3.
MODEST apparel, 1 Tim. 2. 9.
MOMENT, Ex. 33. 5. Isa. 27. 3.
 Num. 16. 21. consume them in a *m.*
 Job 7. 18. try him every *m.*
 20. 5. joy of hyacinth is for a *m.*
 Ps. 30. 5. his anger endureth but
 for a little *m.*
 Isa. 26. 20. hide thee, as it were,
 for a little *m.*
 54. 7. for a small *m.* have I for.
 1 Cor. 15. 52. in a *m.* in the twink.
 2 Cor. 4. 17. affliction is but for a *m.*
MONEY, Gen. 23. 9. & 31. 15.
 Eccl. 7. 12. wisdom is def. and *m.*
 10. 19. *m.* answereth all things
 Isa. 55. 1. he that hath no *m.* come
 2. wherefore spend *m.* for that

Mic. 3. 11. the prophets divine for *m*.
Acts 8. 20. *thy m*. perish with thee
1 Tim. 6. 10. love of *m*. is the root
R. V. Gen. 23. 9, 13; Ex. 21. 35.
price of; Ex. 21. 30. ransom; Matt.
17. 24. half-shekel; 17. 27. shekel;
Acts 7. 16. price in silver; 8. 20.
silver

MORROW, Ex. 8. 23. & 16. 23.
Prov. 27. 1. boast not *thy*. of to *m*.
Isa. 22. 13. to *m*. we shall die
56. 12. to *m*. shall be as this day
Matt. 6. 34. take no thought for *m*.
Jas. 4. 14. know not what shall be
on the *m*.

MORTAL man be just, Job 4. 17.
Rom. 6. 12. let not sin reign in *m*.
body
6. 11. raised Christ, quicken *m*.
body

1 Cor. 15. 53. this *m*. put on immor.
2 Cor. 5. 4. *mortality* be swallowed
Rom. 8. 13. *mortify* deeds of body
Col. 3. 5. *m*. your members on earth

MORTGAGES, Neh. 5. 3.
MOTE, Matt. 7. 3. & 5. 4. Luke 6. 41.
MOTH, Job 4. 19. & 27. 18. Ps. 39.
11. Isa. 50. 9. & 51. 8. Hos. 5. 12.
Matt. 6. 19. 20. Luke 12. 33.

MOTHER, Gen. 3. 20. & 21. 21.
Judg. 5. 7. 2 Sam. 20. 19. 1 Kings
3. 27. Gal. 4. 26.

Job 17. 14. worm, thou art *m*.
Ps. 7. 10. when father and *m*. for
71. 6. took me out of my *m*'s
bowels

Matt. 12. 49. behold my *m*. and my
R. V. Luke 2. 43. his parents
MOUNT to be cast against Jerusa-
lem, Jer. 6. 6.

MOURN, Neh. 8. 9. Job 5. 11.
Isa. 61. 2. to comfort all that *m*.
Matt. 5. 4. blessed are they that *m*.
Jas. 4. 9. be afflicted and *m*. and
Matt. 11. 17. we have *mourned*
1 Cor. 5. 2. are puffed up and have
not rather *m*.

Ecc. 12. 5. *mourners* go about the
Isa. 57. 18. restore comfort to him
and his *m*.

Ps. 30. 11. turned *mourning* into
Isa. 22. 12. Lord did call to weep-
ing and *m*.

61. 3. to give the oil of joy for *m*.
Jer. 9. 17. call for the *m*. women
31. 13. I will turn their *m*. into joy
Joel 2. 12. turn to me with fasting
and *m*.

Jas. 4. 9. let laughter be turned
into *m*.
R. V. Gen. 50. 3. Num. 20. 29. wept;
2 Sam. 11. 26. made lamentation;
Job 2. 11. bemoan; Gen. 50. 10.
Isa. 49. 8. lament; Ps. 35. 14. be-
wailth; 55. 2. am restless; 88. 9.
wasteth away; Prov. 29. 2. sigh;
Ezek. 24. 23. moan; Matt. 11. 17;
Luke 7. 32. wailed; Job 3. 8. lavi-
athan; Isa. 51. 11. sighing; Mic. 1.
11. wailing

MOUTH of babes and sucklings,
Ps. 8. 2.
Ps. 37. 30. *m*. of righteous speaketh
Prov. 10. 14. *m*. of fools is near
10. 31. *m*. of the just bringeth
12. 6. *m*. of upright shall deliver
13. 3. in *m*. of fools is a rod of pride
15. 2. the *m*. of fools poureth out
18. 7. a fool's *m*. is his destruction
22. 14. *m*. of strange women is a
Lam. 3. 33. out of *m*. of the Most
Matt. 12. 34. out of abundance of
the heart the *m*. speaketh
Luke 21. 15. will give you *m*. and
Rom. 10. 10. with the *m*. confession
15. 6. with one mind and *m*. glorify
Prov. 13. 3. keepeth *his mouth*, keep.
Lam. 3. 29. putteth—in dust if
Mal. 2. 7. they shall seek law at—
Ps. 17. 3. *my mouth* shall not trans-
gress

49. 1. I will keep—with a bridle
49. 3.—shall speak of wisdom

Ps. 61. 15.—shall show forth thy
71. 15.—shall show forth thy
Eph. 6. 19. that I may open—boldly
Ps. 81. 10. open *thy mouth* wide
103. 5. who satisfieth—with good
Prov. 31. 8. open—for the dumb in
Ecc. 5. 6. suffer not—to cause flesh
R. V. Job 12. 11; 34. 3. palate; Ps.
32. 9. trappings; Isa. 19. 7. brink;
Matt. 15. 8—

MOVE, Ex. 11. 7. Judg. 13. 25.
Acts 17. 28. in him we live and *m*.
20. 24. none of these things *m*. me
Ps. 15. 5. shall never be *moved*. 21.
7. & 26. 5. & 55. 22. & 62. 2. & 66.
9. & 112. 6. & 121. 3. Prov. 12. 3.
Col. 1. 23. be not *m*. away from hope
1 Thes. 3. 3. no man be *m*. by these
Heb. 12. 28. a kingdom which can-
not be *m*.

2 Pet. 1. 21. spake *as m*. by the
Holy Ghost
Rom. 7. 5. *motions*
Prov. 5. 6. *moveable*
R. V. Gen. 9. 2. teemeth; 2 Kings
21. 8. wander; Ps. 23. 31. goeth
down smoothly; Jer. 25. 16. reel
to and fro; 46. 7. 8. toss them-
selves; 49. 21; 50. 46. trembleth;
Ezek. 47. 9. swarmeth; Mic. 7. 17.
trembling; Matt. 14. 14; Mark 6.
34. he had *m*. on; Matt. 21. 10;
Mark 15. 11. stirred; Acts 20.
24—; Heb. 12. 28. shaken

MULTITUDE, Gen. 16. 10. & 28. 3.
Ex. 12. 38. & 23. 2. Num. 11. 4.
Job 32. 7. *m*. of years should teach
Ps. 5. 7. *m*. of mercies
10. *m*. of transgressions
33. 16. no king saved by the *m*. of
51. 1. according unto the *m*. of thy
94. 13. in the *m*. of my thoughts
Prov. 10. 19. *m*. of words wanteth
11. 14. in the *m*. of counsellors
Ecc. 5. 3. *m*. of business, *m*. words
Jas. 5. 20. hide *m*. of sins, 1 Pet. 4. 8.
R. V. Gen. 28. 3; 48. 4; Luke 23. 1.
company; Job. 39. 7; Jer. 3. 23;
10. 13; 51. 16. tumult; 46. 25. Amon;
Ps. 42. 4. throng; Prov. 20. 15.
abundance; Isa. 17. 12. ah, the up-
roar; Jer. 12. 6. aloud; Ezek. 31.
5; Matt. 12. 15. many; Mark 3. 9;
Acts 21. 34. crowd; Luke 8. 37. all
the people; Acts 23. 7. assembly;
Job 33. 19; Acts 21. 22—

MURDER, Rom. 1. 29. Matt. 15.
19. Gal. 5. 21. Rev. 9. 21.
Job 24. 14. *murderer* rising with
light
John 8. 44. devil was *a m*. from the
Hos. 9. 13. bring forth children to *m*.

1 Pet. 4. 15. none of you suffer *as a m*.
1 John 3. 15. who hateth his brother
is *a m*. and no *m*. hath eternal life
R. V. Matt. 19. 18. not kill; Gal. 5.
21—; Num. 35. 16, 17, 18, 21. man-
slayer; Hos. 9. 13. slayer; Acts 21.
38. assassins

MURMUR, Deut. 1. 27. Ps. 106. 25.
Jude 16. Ex. 16. 7. Phil. 2. 14.
MUSE, Ps. 39. 3. & 143. 5.
R. V. Luke 3. 15. reasoned
MUSIC, Lam. 3. 63. Amos 6. 5.
R. V. Lam. 3. 63. song

MUSTARD seed, Matt. 13. 31. &
17. 20.
MUZZLE, Deut. 25. 4. 1 Cor. 9. 9.

MYSTERY of the kingdom, Mark
4. 11.
Rom. 11. 25. not be ignorant of *m*.
16. 25. according to revelation of
the *m*.
1 Cor. 2. 7. speak the wisdom of
God in *a m*.
1. 4. stewards of the *m*. of God
13. 2. prophesy and understand *m*.
14. 2. in the Spirit he speaketh *m*.
15. 51. I show you *a m*. we shall
Eph. 1. 9. made known *m*. of his
3. 4. my knowledge in *m*.
6. 52. this is a great *m*. of Christ

Eph. 6. 19. make known *m*. of gospel
Col. 1. 2. *m*. which hath been hid
1. 27. glory of this *m*. among Gen.
2. 2. acknowledg. of *m*. of God
4. 3. open a door to speak *m*. of
2 Thes. 2. 7. *m*. of iniquity doth
1 Tim. 3. 9. holding *m*. of the faith
16. great is the *m*. of godliness
Rev. 1. 20. write the *m*. of seven
10. 7. *m*. of God should be finish.
17. 5. her name, *m*. Babylon the

N

NAIL, Judg. 4. 21. & 5. 26.
Ezra 9. 8. give us *a n*. in his
Ecc. 12. 11. *n*. fastened by the
masters
Isa. 22. 23. fastened *as a n*. in a sure
Zech. 10. 4. out of him came the *n*.
R. V. Judg. 4. 21. 22. tent pin

NAKED, Gen. 2. 25. & 3. 7, 11.
Ex. 32. 25. when the people were *n*.
2 Chron. 28. 19. he made Judah *n*.
Job 1. 21. *n*. came I out of
Matt. 25. 26. I was *n*. and ye cloth.
1 Cor. 4. 11. we hunger and thirst
and are *n*.

2 Cor. 5. 3. clothed may not be *n*.
Heb. 4. 13. all things are *n*. and
Rev. 17. 16. misera., poor, blind, *n*.
16. 15. keepeth his garments lest
he walk *n*.

R. V. Ex. 32. 25. broken loose, let
them loose for derision; 2 Chron.
28. 19. dealt wantonly; Hab. 3. 9.
bare

NAME, Ex. 34. 14. Lev. 18. 21.
Ps. 20. 1. the *n*. of God of Jacob
109. 13. let their *n*. be blotted
Prov. 10. 7. *n*. of the wicked shall
22. 1. good *n*. is rather to be chos.
Ecc. 7. 1. a good *n*. is better than
Isa. 55. 13. shall be to the Lord for *n*.

56. 5. *a n*. better than of sons and
62. 2. thou shalt be call. by new *n*.
Jer. 13. 11. for a people, for *a n*. and
32. 20. made thee *n*. as at this day
33. 9. shall be to *a n*. of joy, *a*
Mic. 4. 5. we will walk in the *n*. of
Matt. 10. 41. receive a prophet in *n*.
Luke 6. 22. cast out your *n*. as evil
Acts 4. 12. is none other *n*.

Rom. 2. 24. *n*. of God is blasphemy.
Col. 3. 17. do all in the *n*. of Lord
2 Tim. 2. 19. that nameth *n*. of Ch.
Hob. 1. 4. obtained more excell. *n*.
1 Pet. 4. 14. if ye be reproached for
the *n*. of Christ

1 John 3. 23. should believe on the
n. of his Son
5. 13. that we believe on the *n*.
Rev. 21. 17. *n*. written, which no man
3. 1. I know thy works, that thou
hast *a n*.

12. write on him *n*. of my God
14. 1. Father's *n*. on their fore.
Eph. 1. 21. every *n*. that is named,
Phil. 2. 9.

Ps. 76. 1. *his name* is great in Israel
72. 17. shall endure for ever
86. 8. he saved them for—sake
Prov. 30. 4. what is—and what
Isa. 9. 6.—shall be called Wonder,
Zech. 14. 9. shall be one Lord and
—one

John 20. 31. might have life thro.—
Rev. 3. 5. I will confess—before
13. 17. the name of the beast, or
the number of—15. 2
Ex. 23. 21. *my name* is in him
3. 15. this is—for ever, and my
Judg. 13. 18. askest after—Gen.
32. 29.

Isa. 48. 9. for—sake I will defer
Ezek. 20. 9. wrought for—sake
Mal. 1. 14.—is dreadful among the
2. 2. lay it to heart to give glory
to—
Matt. 10. 22. hated of all for—sake
19. 29. forsaken houses for—sake

12. 10. Num. 6. 4. & 16. 26. Josh. 11. 15.
SAM. 24. 24. offer that which costs me *n*.
 1 Kings 8. 9. *n*. in ark save the two
 Neh. 8. 10. send to them from whom
n. is prepared
 Job 6. 21. ye are *n*.
 8. 9. of yesterday, and know *n*.
 26. 7. hangeth earth on *n*.
 34. 9. it profiteth *n*.
PS. 17. 3. thou hast tried me and
 shalt find *n*.
 39. 5. my age is as *n*. before thee
 49. 17. when he dieth, shall carry *n*.
 119. 165. *n*. shall offend them
PROV. 13. 4. the sluggard desireth
 and hath *n*.
 7. that make, him, rich, yet hath *n*.
 Isa. 40. 17. all nations before him
 are as *n*.
JER. 10. 24. lest thou bring me to *n*.
 Lam. 1. 12. is it *n*. to you, all ye
 Hag. 2. 3. is it not in your eyes in
 comparison of it as *n*.
 Luke 1. 37. with God *n*. shall be
 John 8. 28. I do *n*. of myself
 14. 30. prince of this world hath
n. in me
 15. 5. without me ye can do *n*.
 1 Cor. 1. 19. bring to *n*. the under.
 13. 2. I am *n*.
 2 Cor. 12. 11. having *n*. yet possess-
 ing all, 2 Cor. 6. 10.
 1 Tim. 6. 7. we brought *n*. into
 world
NOUGHT. Gen. 29. 15. Dent. 13. 17.
 Isa. 41. 12. shall be as a thing of *n*.
 49. 4. I have spent my strength
 for *n*.
 52. 3. sold yourselves for *n*.
 Amos 6. 13. rejoice in a thing of *n*.
 Luke 23. 11. Herod and men set
 him at *n*.
ACTS. 19. 27. Diana in danger to be
 set at *n*.
 Rom. 14. 10. why set at *n*. brother
NOVICE. not a, lest, 1 Tim. 3. 6.
NUMBER our days, teach us to,
 Ps. 90. 12.
 Isa. 65. 12. I will *n*. you to the sword
 Rev. 7. 9. multitude which no man
 could *n*.
 Isa. 53. 12. was numbered with
 transgressors
 Dan. 5. 26. God hath *n*. thy kingdom
 Job 14. 16. thou numberest my steps
PS. 71. 15. I know not the numbers
 Rev. 13. 17. the *n*. of his name, 18.
 R. V. Mark 10. 46; Acts 1. 15. mul-
 titude; 2 Sam. 24. 2. sum; Josh.
 8. 10; 1 Kings 20. 15, 26, 27; 2 Kings
 3. 6. mustered; 1 Tim. 5. 9. enrolled
NUMBERING of the people, by
 Moses, Num. 1. 26; by David,
 2 Sam. 24. 1 Chron. 21. of the
 Levites, Num. 3. 14. & 4. 34.
NURSE, 1 Thes. 2. 7. Isa. 49. 23.

O

OATH. Gen. 24. 8. & 26. 3, 28.
 1 Sam. 14. 26. people feared the *o*.
 2 Sam. 21. 7. Lord's *o*. was between
 2 Chron. 15. 13. Israel rejoiced at *o*.
 Eccl. 8. 2. keep in regard of *o*. of
 God
 9. 2. that feareth and sweareth an
 Ezek. 16. 59. despised the *o*.
 Luke 1. 73. *o*. which he sware to
 Heb. 6. 16. *o*. for confirmat. is end
 Jas. 5. 12. swear not by heaven
 neither by any other *o*.
OBEY. Gen. 27. 8. Ex. 5. 2.
 Deut. 11. 27. a blessing if ye *o*.
 13. 4. walk after the Lord and *o*.
 Josh. 24. 24. his voice will we *o*.
 1 Sam. 12. 14. fear the Lord and *o*.
 15. 22. to *o*. is better than sacrifice
 Jer. 7. 23. *o*. my voice and I will
 38. 13. amend your ways, and *o*.

ACTS 5. 29. ought to *o*. God rather
 Rom. 2. 8. contentl., and do not *o*.
 6. 16. his servants ye are to whom
 ye *o*.
 Eph. 6. 1. children *o*. your parents
 Col. 3. 22. servants *o*. in all things
 2 Thes. 1. 8. that *o*. not the Gospel
 14. 14. if any man *o*. not your word
 Tit. 3. 1. put them in mind to *o*.
 Heb. 5. 9. salvation to all who *o*.
 13. 17. *o*. them that have rule over
 1 Pet. 3. 1. if any *o*. not the word
 Rom. 6. 17. obeyed from heart that
 1 Pet. 3. 6. Sarah *o*. Abraham
 4. 17. the end of them that *o*. not
 Isa. 50. 10. obeyeth voice, Jer. 11. 3.
 1 Pet. 1. 22. purified in obeying
 truth
 Rom. 1. 5. received grace for obe-
 dience
 15. 19. by the *o*. of one many
 6. 16. yield *o*. unto righteousness
 16. 19. your *o*. is come abroad
 26. made known for *o*. of faith
 1 Cor. 14. 34. women to be under *o*.
 2 Cor. 7. 15. remember the *o*. of you
 10. 5. every thought to *o*. of Christ
 Heb. 5. 8. learned he *o*. by things
 1 Pet. 1. 2. sanctifi. of Spirit unto *o*.
 Ex. 24. 7. will we do and be obedient
 Num. 37. 20. children of Israel
 may be *o*.
 Deut. 3. 29. turn and be *o*. to voice
 8. 20. perish because not *o*. to Lord
 2 Sam. 22. 45. strangers shall be *o*.
 Isa. 1. 19. if ye be *o*. ye shall eat
 42. 24. they were not *o*. to his law
 Acts 6. 7. priests were *o*. to the faith
 Rom. 15. 18. Gentiles *o*. by word
 2 Cor. 2. 9. whether ye be *o*. in all
 Eph. 6. 5. servants be *o*. to masters
 Phil. 2. 8. he became *o*. unto death
 Tit. 2. 15. discreet, *o*. to your hus.
 1 Pet. 1. 14. as *o*. children, not
 R. V. Ex. 5. 2; 23. 21, 22; Deut. 11.
 27, 28; 38. 62; Josh. 24. 24; 1 Sam.
 8. 19; 12. 14, 15; Job 36. 11, 12; Jer.
 7. 23; Rom. 10. 16. hearken; Josh.
 5. 6. 22, 2; Judg. 2. 2; 6. 10; 1 Sam.
 28. 21; Jer. 17. 23, 28; 2 Chron. 11.
 4. hearkened; Jer. 11. 3; 12. 17.
 hear; Gal. 3. 1 —; 1 Cor. 14. 34.
 subjection; Deut. 8. 20; Dan. 4.
 30. hearken; Num. 27. 20; 2 Sam.
 22. 45. obey; Tit. 2. 5. 9. subjection;
 1 Pet. 1. 22. obedience
OBSCURITY. Isa. 29. 18. & 58. 10.
 R. V. 54. 10; 59. 9. darkness
OBSERVE. Ex. 12. 17. & 34. 11.
 Ps. 107. 43. who is wise and will *o*.
 119. 34. *o*. it with my whole heart
 Prov. 23. 26. let thine eyes *o*. my
 Jonah 2. 8. that *o*. lying vanities
 Matt. 23. 20. teaching them to *o*.
 Gal. 4. 10. ye *o*. days months and
 Gen. 37. 11. his father observed the
 Ex. 12. 42. a night to be much *o*.
 Mark 6. 20. Herod fear John and *o*.
 10. 20. all these have I *o*. from my
 Luke 17. 20. cometh not with ob-
 servation
 R. V. Lev. 19. 26; 2 Kings 21. 6;
 2 Chron. 33. 6. practise; Deut. 16.
 13. 2 Chron. 7. 17; Neh. 1. 5; Ps.
 105. 45. keep; Prov. 23. 28. delight
 in, Hos. 14. 8; John 2. 8. regard;
 Gen. 37. 11; Mark 6. 20. kept; Ps.
 107. 43. give heed, Hos. 13. 7.
 watch; Matt. 23. 3; Acts 21. 25 —
OBSTINATE. Deut. 2. 30. Isa. 48. 4.
OBTAIN favor of Lord, Prov. 8. 35.
 Isa. 35. 10. shall *o*. joy and gladness
 Luke 20. 35. worthy to *o*. that world
 1 Cor. 9. 24. so run, that ye may *o*.
 Heb. 4. 16. may *o*. mercy and find
 11. 35. might *o*. better resurrection
 Hos. 2. 23. her that had not obtained
 mercy
 Acts 26. 22. having *o*. help of God
 Rom. 11. 7. the election hath *o*. it
 Eph. 1. 11. in whom we have *o*. an
 1 Tim. 1. 13. I *o*. mercy, because
 Heb. 1. 4. *o*. a more excellent
 6. 15. endured, he *o*. the promises

Heb. 9. 12. *o*. eternal redemption
 for us
 R. V. Luke 20. 35; 1 Cor. 9. 24. at-
 tain; 1 Cor. 9. 25; Heb. 4. 16; Acts
 1. 17. receive; Neh. 13. 6. asked
OCCASION. Gen. 43. 18. Judg. 14. 4.
 2 Sam. 12. 14. given *o*. to enemies
 Job 33. 10. he findeth *o*. against me
 Jer. 2. 24. in her *o*. who can turn
 Dan. 6. 4. could find none *o*. 5.
 Rom. 7. 8. sin taking *o*. by the
 14. 13. *o*. to fall in brother's way
 2 Cor. 11. 12. cut off *o*. from the
 Gal. 5. 13. use not for *o*. to the flesh
 1 Tim. 5. 14. give none *o*. to adver.
 1 John 2. 10. none *o*. of stumbling
OCUPY. Luke 19. 13. Heb. 13. 9.
 R. V. Ex. 38. 24. used; Ezek. 27.
 16. 19. 22. Luke 19. 13. trade, or
 traded; 1 Cor. 14. 16. fillet
ODOR. Phil. 4. 18. Rev. 5. 8.
 R. V. Jer. 34. 5. make burning;
 Rev. 5. 8; 18. 13. incense
OFFENCE. 1 Sam. 25. 31. Isa. 8. 14.
 Eccl. 10. 4. yield. pacifieth great *o*.
 Hos. 5. 15. acknowledge their *o*.
 Acts 24. 16. conscience void of *o*.
 Rom. 4. 25. delivered for our *o*. and
 Matt. 16. 23. thou art an *o*. unto me
 18. 7. woe to the world because of
o. for *o*. must come
 Rom. 5. 15. not as *o*. so is free gift
 16. the free gift is of many *o*.
 17. by one man's *o*. death came
 9. 33. rock of *o*. 1 Pet. 2. 8. Isa. 8. 14.
 14. 20. is evil for him that eateth
 with *o*.
 16. 17. cause divisions and *o*.
 1 Cor. 10. 32. give none *o*. neither
 2 Cor. 6. 3. giving no *o*. in any
 11. 7. committed an *o*. in abusing
 Gal. 5. 11. then is the *o*. of the
 Phil. 1. 10. without *o*. till day of
 Christ
 R. V. Matt. 16. 23; Gal. 5. 11. stum-
 bling block; Matt. 18. 7. occasion;
 Rom. 4. 25; 5. 15-18. trespass;
 Matt. 18. 7; Luke 17. 1. Rom. 16.
 17. 2 Cor. 6. 3. occasion for stum.
OFFEND. I will not any more,
 Job 34. 31.
 Ps. 73. 15. *o*. against generation
 119. 165. nothing shall *o*. them
 Jer. 2. 3. all that devour him
 shall *o*.
 50. 7. we *o*. not because we have
 Matt. 5. 29. if thy right eye *o*.
 thee
 13. 41. gather out of his kingdom
 all that *o*.
 17. 27. yet lest we should *o*. go
 18. 6. whose shall *o*. one of these
 1 Cor. 8. 13. if meat make thy bro-
 ther to *o*.
 Jas. 2. 10. *o*. in one point is guilty
 3. 2. in many things we *o*. all
 Prov. 18. 19. brother offended is
 harder to be won
 Matt. 11. 6. blessed who is not *o*.
 26. 33. though all be *o*. I will
 Mark 4. 17. immediately. they are *o*.
 Rom. 14. 21. *o*. or is made weak
 2 Cor. 11. 29. who is *o*. and I burn
 Isa. 29. 21. make a man offender
 for
 R. V. Gen. 20. 9; Jer. 37. 18; Acts
 25. 8. sinned; Jer. 2. 3; Hab. 1. 11.
 guilty; Rom. 14. 21. —. In most
 of the above references under
 the head of *Stumble*, the word
 stumble, stumbling or stumbleth
 has been introduced into R. V.
 text; Acts 21. 11. wrong doer
OFFER. Gen. 31. 54. Lev. 1. 3.
 Matt. 5. 24. then come and *o*. thy
 gift
 Heb. 13. 15. let us *o*. the sacrifice
 Rev. 8. 3. *o*. it with prayers of
 Mal. 1. 11. incense offered to my
 Phil. 2. 17. *o*. upon sacrifice and
 service
 2 Tim. 4. 6. I am now ready to be *o*.
 Heb. 9. 14. *o*. himself without spot
 23. Christ was once *o*. to bear

Heb. 11. 4. by faith Abel *o.* to God
17. Abraham *o.* up Isaac
Ps. 50. 14. *o.* to God thanksgiving
23. whose *offereth* praise glori.
Eph. 5. 2. *offering* a sacrifice to
God
Heb. 10. 5. sacrifice and *o.* thou
14. by one *o.* hath perfected for
R. V. Frequent changes to sac-
rifice, present, bring or brought,
especially in *o.* 1. Frequent
changes in Lev. and Num. to
oblation

OFFSCOURING, Lam. 3. 45. 1 Cor.
4. 16.

OFFSPRING, Acts 17. 28. Rev.
22. 16.

R. V. Job 31. 8. produce
OFTEN reproved hardeneth,
Prov. 29. 1.

Mal. 3. 16. spake *o.* one to another
Matt. 23. 37. how *o.* would I have
1 Cor. 11. 26. *o.* as ye eat this
Phil. 3. 18. of whom I have told
you *o.*

Heb. 9. 25. needed not offer him-
self *o.*

OIL, Gen. 28. 18. Ex. 25. 6.

Ps. 45. 7. with *o.* of gladness
89. 20. with my holy *o.* I have
92. 10. be anointed with fresh *o.*
104. 15. *o.* to make his face shine
141. 5. *o.* which shall not break
Isa. 61. 3. *o.* of joy for mourning
Matt. 25. 3. took no *o.* in lamps
8. give us of your *o.* for our
lamps
Luke 10. 34. pouring in wine and *o.*

ointment, Ps. 133. 2. Prov. 27.
9. 16. Eccl. 7. 1. & 10. 1. S. of S. 1.
3. Isa. 1. 6. Amos 6. 6. Matt. 26. 7.
Luke 7. 37.

R. V. Ex. 30. 25. perfume; 2 Kings
20. 13; Ps. 123. 2; Isa. 1. 6; 39. 2.
oil

OLD, Gen. 5. 32. & 18. 12. 13.

Ps. 37. 25. been young, and now
am *o.*

71. 18. when I am *o.* and gray.
Prov. 22. 6. when he is *o.* he will
Jer. 6. 16. ask for the *o.* paths and
Acts 21. 16. Mnaon an *o.* disciple

1 Cor. 5. 7. purge out the *o.* leaven
2 Cor. 5. 17. *o.* things are passed

2 Pet. 1. 9. purged from his *o.* sins
Gen. 25. 8. *old age*, Judg. 8. 32. Job
30. 2. Ps. 71. 9. & 92. 14. Isa. 46. 4.

Rom. 6. 6. *old man*, Eph. 4. 22.
Col. 3. 9.

Prov. 17. 6. of *old men*, 20. 29.

OLD PROPHET, the 1 Kings 13.
11.

OMEGA, Alpha and, Rev. 1. 8. 11.
& 21. 6. & 22. 13.

R. V. Rev. 1. 11. —

ONE, Gen. 2. 24. Matt. 19. 5.

Jer. 3. 14. *o.* of a city, and two of
Zech. 14. 9. shall be *o.* Lord and
Matt. 19. 17. none good but *o.*

1 Cor. 8. 4. none other God but *o.*
10. 17. we being many are *o.* bread

Gal. 3. 20. mediator not of *o.* but
1 John 5. 7. these three are *o.*

Josh. 23. 14. not one thing hath
failed

Ps. 27. 4. — have I desired of Lord
Mark 10. 21. — thou lackest, go sell
Luke 10. 42. but — is needful

Phil. 3. 13. this — I do, forgetting
OPEN thou my lips, Ps. 51. 15.

Ps. 81. 10. *o.* thy mouth wide
119. 18. *o.* thou mine eyes, that I
Prov. 31. 8. *o.* thy mouth for dumb

S. of S. 2. *o.* to me, my sister,
my

Isa. 22. 22. shall *o.* and none shall
42. 7. to *o.* blind eyes, Ps. 146. 8.

Ezek. 16. 63. never *o.* thy mouth
Matt. 25. 11. Lord *o.* to us

Acts 26. 18. *o.* to their eyes, and
Col. 4. 3. *o.* to us door of utterance

Rev. 5. 2. who is worthy to *o.*
Gen. 3. 7. eyes of them both were
opened

Isa. 35. 5. eyes of the blind shall
be *o.*

53. 7. he *o.* not his mouth

Matt. 7. 7. knock and it shall be *o.*
Luke 24. 45. then *o.* he their

Acts 14. 27. *o.* the door of faith
16. 14. Lydia whose heart Lord *o.*

1 Cor. 16. 9. a great door and effect-
ual is *o.*

2 Cor. 2. 12. a door was *o.* to me of
Heb. 4. 13. naked and *o.* to eyes of
Ps. 104. 28. *openest* thy hand, 145.
16.

R. V. Gen. 38. 14. gate of Enaim;
2 Cor. 3. 18. unveiled; 1 Tim. 5. 24.
evident; Job 38. 17; Jer. 20. 12.
revealed; Mark 1. 10. rent asun-
der

OPERATION, Ps. 28. 5. Isa. 5. 12.
Col. 3. 12. 1 Cor. 12. 6.

R. V. 1 Cor. 12. 6. workings; Col.
12. 12. in the working

OPINION, Job 33. 6, 10. 1 Kings
18. 21.

OPPORTUNITY, Matt. 20. 16.
Gal. 6. 10. Phil. 4. 10. Heb. 11. 15.

OPPOSE, 2 Tim. 2. 25. 2 Thes. 2.
4.

R. V. Job 30. 21. persecutest
OPPRESS, Ex. 3. 9. Judg. 10. 12.
Ex. 22. 21. *o.* not a stranger, 23. 9.
Lev. 25. 14. *o.* not one another, 17.
Deut. 24. 14. shall not *o.* a hired

Ps. 10. 18. that man may no more *o.*
Prov. 22. 22. neither *o.* afflicted in
Zech. 7. 10. *o.* not the widow or
Mal. 3. 5. a witness against those
that *o.*

Jas. 2. 6. do not rich men *o.* you
Ps. 9. 9. the Lord will be a refuge
for the *oppressed*

10. 18. judge the fatherless and *o.*
Eccl. 4. 1. fear of such as were *o.*
Isa. 1. 17. relieve the *o.* 58. 6.

38. 14. I am *o.* undertake for me
53. 7. he was *o.* and afflicted

Ezek. 18. 7. hath not *o.* any
Acts 10. 38. Jesus healed all *o.* of
Prov. 22. 16. *oppresseth*, 14. 31. &
28. 3.

Deut. 27. 7. Lord looked on our
oppression

2 Kings 13. 4. the Lord saw the *o.*
Ps. 12. 5. fore of poor and sighing

62. 10. trust not in *o.* and become
Eccl. 7. 7. *o.* maketh a wise man

Isa. 5. 7. looked for judgment but
behold *o.*

33. 15. he that despiseth gain of *o.*
Ps. 72. 4. *oppressor*, 54. 3. & 119. 121.

Prov. 3. 31. & 28. 16. Eccl. 4. 1.
Isa. 3. 12. & 14. 4. & 51. 13.

R. V. Lev. 25. 14. 17. wrong; Job
35. 9. cry out; Ezek. 18. 7. 12, 16.
wronged; Ps. 12. 5. spoiling;

Eccl. 7. 7. extortion; Ezek. 46. 18
—; Job 31. 8. taskmaster; Ps. 54.
3. violent man; Zech. 10. 4. ex-
actor

ORACLES of God, Acts 7. 38. Rom.
3. 2. Heb. 5. 12. 1 Pet. 4. 11.

ORDAIN, Isa. 26. 12. Tit. 1. 5.
Ps. 8. 2. hast *ordained* strength

132. 17. *o.* a lamp for mine anoint.
Isa. 30. 33. Tophet is *o.* of old, for
Jer. 1. 5. *o.* thee a prophet

Heb. 1. 12. thou hast *o.* them
Acts 13. 48. as were *o.* to eternal

14. 23. *o.* elders in every church
17. 31. judge by that man whom he
hath *o.*

Rom. 7. 10. commandment which
was *o.*

1 Cor. 9. 14. Lord *o.* that they
Gal. 3. 19. *o.* by angels in hand

Eph. 2. 10. God before *o.* we
1 Tim. 2. 7. *o.* a preacher and an

Ev. 5. 1. *o.* for men in things
Jud. 4. *o.* to this condemnation

R. V. 1 Chron. 17. 9; Tit. 1. 5. ap-
point; Ps. 8. 2. established; 7. 13.
maketh; Isa. 30. 33; Eph. 2. 10;
Heb. 9. 6. prepared; 1 Cor. 2. 7.
foreordained; 2 Chron. 11. 15; Ps.

81. 5; Jer. 1. 5; Dan. 2. 24; Mark
3. 14; John 15. 16; Acts 14. 23;
1 Tim. 2. 7; Heb. 5. 1; & 3. ap-
pointed

ORDER, Gen. 22. 9. Job 33. 5.
Job 23. 4. *o.* my cause before

Ps. 40. 5. be reckoned up in *o.*
50. 21. sins set them in *o.* before

119. 133. *o.* my steps in thy word
1 Cor. 14. 40. all things be done de-
cently and in *o.*

Col. 2. 5. joying and beholding
your *o.*

Tit. 1. 5. set in *o.* things wanting
2 Sam. 23. 5. everlasting covenant,
ordered in all things

Ps. 37. 23. steps of a good man are
o. by the Lord

50. 23. that *ordereth* his conversa-
tion aright

R. V. Ex. 40. 4; Luke 1. 1; Heb. 7.
21. —; Ex. 26. 17. joined; 1 Chron.
15. 13; 23. 31. 2 Chron. 8. 14. ordi-
nance; 1 Kings 20. 1. begin; Ps.
37. 23; Isa. 9. 7. establish

ORDINANCE of God, Isa. 58. 2.
Rom. 13. 2.

1 Pet. 2. 13. submit to every *o.* of
man

Neh. 10. 32. make *ordinances* for
us

Isa. 58. 2. ask of me the *o.* of jus-
tice

Jer. 31. 35. *o.* of the moon and of
Ezek. 11. 20. keep mine *o.* and do
them, Lev. 18. 4. 30. & 22. 9. 1 Cor.
11. 2.

Luke 1. 6. walking in all *o.* of Lord
Eph. 2. 15. law contained in *o.*

Col. 2. 14. handwriting of *o.*
against

20. why are ye subject to *o.*
Heb. 9. 1. had *o.* of divine service

R. V. Lev. 18. 30; 22. 9; Mal. 3. 14.
charge; Ex. 18. 20; Lev. 18. 3. 4.
30; 22. 9; Num. 9. 12. 14; 10. 9. 15.
15; 19. 2; 31. 21; Ps. 99. 7. statute or
statutes; Ezra 3. 10. order; Ezek.
45. 14. portion; 1 Cor. 11. 2. tradi-
tions

ORNAMENTS, Ex. 33. 5. Prov. 1.
9. & 25. 12. Isa. 49. 18. & 61. 10. Jer.
2. 32. Ezek. 16. 7. 11. 1 Pet. 3. 4.

R. V. Judg. 8. 21. 26. crescents;
Prov. 1. 9; 4. 3. chaplet; Isa. 30.
22. 14. 21. 61. 10. garland; 3. 20.
ankle chains; 3. 18. anklets; 1 Pet.
3. 4. apparel

OSTENTATION condemned,
Prov. 25. 14; 27. 2. Matt. 6. 1.

OUGHT ye to do, Matt. 23. 23. Jas.
3. 10.

OURS, Gen. 26. 20. Num. 32. 32.
Mark 12. 7. inheritance shall be *o.*
Luke 20. 14.

1 Cor. 1. 2. Christ our Lord both
in things and *o.*

Tit. 3. 4. let *o.* learn to maintain
good works

OUTCASTS of Israel, Ps. 147. 2.
Isa. 11. 12. & 16. 3. & 56. 8.

Isa. 16. 14. let mine *o.* dwell
OUTER, Ezek. 46. 21. & 47. 2. Matt.
8. 12. & 22. 13. & 25. 30.

OUTGOINGS, Josh. 17. 9. Ps. 65. 8.
R. V. In Josh. goings out

OUTRAGEOUS, Prov. 27. 4.

OUTSIDE, Ezek. 40. 5. Matt. 23.
29.

OUTSTRETCHED arm, Deut.
26. 8. Jer. 21. 5. & 27. 5.

OUTWARD, 1 Sam. 16. 7. Rom. 2.
28. 2 Cor. 4. 16. & 17. 1. 1 Pet. 3. 3.
Matt. 23. 28. *outwardly*, Rom. 2. 28.

OVEN, Ps. 21. 9. Hos. 7. 4. Mal. 4.
1.

R. V. Ps. 21. 9; Mal. 4. 1. furnace

OVERCHARGE, Luke 21. 31.
2 Cor. 2. 5.

OVERCOME, Gen. 49. 19. Num.
13. 30.

S. of S. 6. 5. thine eyes have *o.* me
John 16. 33. I have *o.* the world

Rom. 12. 21. be not *o.* of evil

1 John 2. 13. ye have o. the wick.
4. ye are of God, and have o.
Rev. 17. 14. Lamb shall o. them
1 John 5. 4. born of God overcome
eth
Rev. 2. 7. to him that o. I will give
26. he that o. will I give power
3. 5. he that o. shall be clothed
12. him that o. will I make a pillar
21. him that o. will I grant to sit
21. 7. he that o. shall inherit all
R. V. Acts 19. 16. mastered
OVERMUCH, Eccl. 7. 16, 17. 2 Cor.
2. 7.
OVERPAST, Ps. 57. 1. Isa. 26. 20.
Jer. 5. 28.
OVERSEER, Prov. 6. 7. Acts 20.
28.
R. V. Acts 20. 28. bishops
OVERSIGHT, Gen. 48. 12. 1 Pet.
5. 2.
R. V. Num. 4. 16. charge; Neh. 13.
4. who was appointed
OVERTAKE, Ex. 15. 9. Amos 9.
13. Hos. 2. 7. Gal. 6. 1. 1 Thes. 5. 4.
OVERTHROW, Deut. 12. 3. & 29.
23. Job 12. 19. Ps. 140. 4. 11. Prov.
13. 6. & 21. 12. Amos 4. 11. Acts 5.
39. 2 Tim. 2. 18.
R. V. Deut. 12. 3. break down; Ps.
140. 4. thrust aside; Prov. 18. 5.
turn aside; 2 Sam. 17. 9. fallen;
Job 19. 6. subverted
OVERTURN, Ezek. 21. 27. Job 9.
5. & 12. 15. & 28. 9. & 34. 25.
OVERWHELMED, Ps. 55. 5. & 61.
2. & 77. 3. & 124. 4. & 142. 3. & 143. 4.
R. V. Job 6. 27. cast lots upon
OVERWISE, neither make self,
Eccl. 7. 16.
OWE, Rom. 13. 8. Matt. 18. 24. 28.
OWL, Job 30. 29. Ps. 102. 6. Isa. 13.
21. & 34. 11. 15. & 43. 20. Mic. 1. 8.
R. V. Lev. 11. 16; Deut. 14. 15; Job
30. 29; Isa. 13. 21; 34. 13; 43. 20; Jer.
50. 39; Mic. 1. 8. ostrich, or os-
triches; Isa. 34. 14. night-monster;
34. 15. arrowsnake
OWN, Deut. 24. 16. Judg. 7. 2.
John 1. 11. his o. and his o. receiv.
1 Cor. 6. 19. ye are not your o.
10. 24. let no man seek his o.
Phil. 2. 4. look not on his o. things
21. all seek their o. not of Jesus
R. V. In very many instances, the
word is omitted.
OX knoweth his owner, Isa. 1. 3. &
11. 7. Ps. 7. 22. & 14. 4. & 15. 17.
Ps. 144. 14. *oren*, Isa. 22. 13. Matt.
22. 4. Luke 14. 19. John 2. 14. 1 Cor.
9. 9.
R. V. Gen. 34. 28; Ex. 9. 3. herds;
Num. 23. 1. bullocks; Deut. 14. 5.
antelope; 1 Sam. 14. 14. half fur-
row's length; Jer. 11. 19—

P

PACIFY, Esth. 7. 10. Prov. 16. 14.
Ezek. 16. 63. when I am pacified
Prov. 21. 14. gift in secret *pacifeth*
anger
Eccl. 10. 4. yield. p. great offences
R. V. Eccl. 10. 4. allayeth; Ezek.
16. 63. have forgiven
PAIN, Isa. 21. 3. & 26. 18. & 66. 7.
Jer. 6. 24. Mic. 4. 10. Rev. 21. 4.
Ps. 116. 3. *pains* of hell gat hold
Acts 2. 24. loosed the p. of death
Ps. 5. 4. my heart is sore *pained*,
Isa. 23. 5. Jer. 4. 19. Joel 2. 6.
Rev. 12. 2. travail. in birth and p.
Ps. 73. 16. *painful*, 2 Cor. 11. 27.
R. V. Nah. 2. 10. anguish; Acts 2.
24. pangs; Joel 2. 6. anguish
PAINTED, 2 Kings 9. 30. Jer. 4. 30.
& 22. 14. Ezek. 23. 40.
PALACE, 1 Chron. 29. 19. Ps. 45. 8.
15. S. of S. 8. 9. Isa. 26. 2. Phil. 1.
13.
R. V. 1 Kings 16. 18; 2 Kings 15. 25;
Neh. 2. 8; 7. 2; Hos. 8. 14. castle;

Ps. 78. 69. heights; 2 Chron. 9. 11.
house; S. of S. 8. 9. turret; Amos
4. 3. Harmon; Matt. 26. 3. 29. 58;
Mark 14. 54. 66; Luke 18. 21; John
18. 15. court; John 18. 28. judgment
hall; Phil. 1. 13. praetorian guard;
Ezek. 25. 14. encampments
PALM tree, Ps. 92. 12. S. of S. 7. 7.
PANT, Amos 2. 7. Ps. 38. 10. & 42. 1.
& 119. 131. Isa. 21. 4.
R. V. Ps. 38. 10. throbbeth
PAPER REEDS of Egypt, Isa. 19.
7.
PARABLE, Ps. 49. 4. & 78. 2. Prov.
28. 7. 9. Ezek. 20. 49. Mic. 2. 4.
Matt. 13. 3. Luke 5. 36. & 13. 6.
21. 29.
PARADISE, Gen. 2. 15. Luke 23.
43. 2 Cor. 12. 4. Rev. 2. 7.
PARCHMENTS, 2 Tim. 4. 13.
PARDON our iniquity, Ex. 34. 9.
Ex. 23. 21. he will not p. your
Num. 14. 19. p. iniquity of people
1 Sam. 15. 25. p. my sin, 2 Kings 5.
18.
2 Kings 24. 4. which the Lord
would not p.
2 Chron. 30. 18. the good Lord p.
Neh. 9. 17. a God ready to p.
Job 7. 21. why dost not p. my
Ps. 25. 11. for name's sake p.
Isa. 55. 7. our God, he will abundan-
tly p.
Jer. 5. 7. how shall I p. thee for
33. 8. I will p. all their iniquities
Isa. 40. 2. cry that her iniquity is
pardoned
Lam. 3. 42. we transgressed thou
hast not p.
Mic. 7. 18. a God like thee that p.
PARENTS, Luke 2. 27. & 8. 56.
Matt. 10. 21. children rise up
against their p.
Luke 18. 29. no man hath left
house or p.
John 9. 2. who did sin, this man
or his p.
Rom. 1. 30. disobedient to p.
2 Cor. 12. 14. children ought not to
lay up for p. but p. for children
1 Tim. 5. 4. learn to requite their p.
PART, it shall be thy, Ex. 29. 26.
Num. 18. 20. I am thy p. and
Ps. 5. 9. their inward p. is very
51. 6. in hidden p. make me know
Luke 10. 42. hath chos. that good p.
John 13. 8. If I wash thee not,
thou hast no p.
Acts 8. 21. neither p. nor lot in this
1 Cor. 13. 9. know in p. and proph.
10. that which is in p. shall be
done
R. V. Frequent changes to por-
tion; and many omissions of
word. Also many changes due
to preceding word
PARTAKER with adulterers, Ps.
50. 18.
Rom. 15. 27. p. of their spiritual
1 Cor. 9. 10. p. of this hope
13. p. with altar
10. 17. p. of one bread
21. p. of Lord's table
30. If I by grace be a p. why am
I Pet. 5. 1. a p. of the glory reveal.
2 John 11. 18. p. of his evil deeds
Eph. 6. 7. be not *partakers* with
Heb. 3. 14. p. of Christ
6. 4. p. of the Holy Ghost
12. 10. might be p. of his holiness
R. V. 1 Cor. 9. 14. have their por-
tion; Heb. 2. 14. sharers in
PARTIAL, Mal. 2. 9. Jas. 2. 4.
1 Tim. 5. 21. *partiality*, Jas. 3. 17.
R. V. *divided in own mind*; Jas. 2.
4. Are ye not p. in yourselves;
Jas. 3. 17. variance
PASS, Ex. 33. 19. Ezek. 20. 37.
Zeph. 2. 2. Zechar. 3. 4. 2 et. 3. 10.
Mark 14. 35. the hour might p. from
Luke 16. 17. easier for heaven and
earth to p.
1 Pet. 1. 17. p. the time of sojourn.

John 5. 24. is passed from death to
Isa. 43. 2. when thou *passtest* throu.
Mic. 7. 18. *passeth* by transgression
1 Cor. 7. 31. fashion of this world p.
Eph. 3. 19. love of Christ which p.
Phil. 4. 7. peace of God which p.
1 John 2. 17. world p. away and
lusts
PASSION, Acts 1. 3. & 14. 15.
PASSOVER, Ex. 12. 11. Deut. 16.
2. Josh. 5. 11. 2 Chron. 30. 15. & 35.
1. 11. Heb. 11. 28.
1 Cor. 5. 7. Christ our p. is sacril.
PASTORS, Jer. 3. 15. & 17. 16.
Eph. 4. 11.
Ps. 74. 1. sheep of thy *pasture*, 79.
13. & 95. 7. & 23. 2. & 100. 3. Isa. 30.
23. & 49. 9. Ezek. 34. 14. 18. John
10. 9.
R. V. Jer. 2. 8. rulers; 3. 15; 10. 21;
12. 10; 17. 16; 22. 22; 23. 1. 2. shep-
herds; Isa. 49. 9. all bare heights
PASTURE, spiritual, Ps. 23. 2. &
74. 1. & 79. 13. & 95. 7. & 100. Ezek.
34. 14. John 10. 9.
PATH, Num. 22. 24. Job 23. 7.
Ps. 16. 11. wilt show me p. of life
27. 11. lead me in a plain p.
119. 35. go in p. of thy
Prov. 4. 18. p. of the just is as
26. ponder the p. of thy feet
5. 6. lest thou ponder the p. of life
Isa. 26. 7. thou dost weigh p. of just
Ps. 17. 4. keep me from *paths* of
25. 4. show thy ways; teach me p.
10. all p. of the Lord are mercy
Prov. 3. 17. all her p. are peace
Isa. 59. 7. destruct. are in their p.
8. they have made them crook. p.
Jer. 6. 16. ask for old p. the good
Hos. 2. 6. shall not find her p.
Matt. 3. 3. make his p. straight
Heb. 12. 13. make straight p. for
R. V. Num. 22. 34. hollow way,
Ps. 17. 4. ways; Jer. 18. 15. by
paths
PATIENCE with me, Matt. 18.
26. 29.
Luke 8. 15. bring forth fruit with p.
21. 19. in your p. possess your souls
Rom. 5. 3. tribulation worketh p.
15. 4. that we through p. might
have hope
2 Cor. 6. 4. as minist. of God, in p.
Col. 1. 11. strengthened unto all p.
1 Thes. 1. 3. p. of hope in our Lord
2 Thes. 1. 4. for your p. and faith
1 Tim. 6. 11. follow after p. meek.
2 Tim. 3. 10. my doctr., charity, p.
Tit. 2. 2. sound in faith, charity, p.
Heb. 6. 12. through p. inherit the
10. 36. have need of p. that after
12. 1. run with p. race set bef. us
Jas. 1. 3. trying of your faith work-
eth p.
4. let p. have her perfect work
5. 7. long p. for it till he receive
10. prophets for an example of p.
11. ye have heard of the p. of Job
2 Pet. 1. 6. to temperance p. to p.
Rev. 1. 9. brother in the p. of Jesus
2. 2. I know thy p., 19.
Eccl. 7. 8. the *patient* in spirit
Rom. 2. 7. p. p. continuance in
12. 12. p. in tribulation, instant in
1 Thes. 5. 14. be p. towards all men
2 Thes. 3. 5. p. waiting for Christ
1 Tim. 3. 3. not gree. of lucre but p.
2 Tim. 2. 24. gentle, apt to teach, p.
Jas. 5. 7. p. unto coming of Lord
8. be ye also p. establish your
Ps. 37. 7. wait *patiently* for the
Lord
Heb. 6. 15. after he had p. endured
1 Pet. 2. 20. ye be buffeted for your
faults take it p.
R. V. 1 Thes. 5. 14. long suffering;
1 Tim. 3. 3. gentle; 2 Tim. 2. 24
forbearing
PATRIARCH, Acts 2. 29. & 7. 6
Heb. 7. 4.
PATRIMONY, his, Deut. 18. 8.
PATTERN, 1 Tim. 1. 16. Tit. 2. 7.
Ezek. 43. 10. Heb. 8. 5. & 9. 23.

R. V. 1 Tim. 1. 16. 2 Tim. 2. 1. sample. Heb. 9. 23. copies
PAVILION, Ps. 27. 5. & 31. 20. & 18. 11 Kings 20. 12. 16. Jer. 43. 10.
PAY, Matt. 18. 28. Ps. 37. 21.
 R. V. Num. 20. 19. give price;
 2 Chron. 27. 5. render.
PEACE, Lev. 26. 6. Num. 6. 26.
 Job 22. 21. acquaint thyself with God, and be at p.
 Ps. 34. 14. seek p. and pursue it.
 37. 37. the end of that man is p.
 85. 10. righteousness and p. kissed
 119. 165. great p. have they that
 122. 6. pray for p. of Jerusalem
 125. 5. p. shall be upon Israel
 Prov. 16. 7. his enemies be at p.
 Isa. 9. 6. everl. Father, Prince of p.
 26. 3. keep him in perfect p.
 27. 5. that he may make p. with me
 45. 7. I make p. and create evil
 48. 18. had thy p. been as a river
 22. there is no p. to the wicked
 57. 2. enter into p. shall rest in
 19. p. to him that is far off
 59. 8. way of p. they know not
 63. 17. will make thy officers p.
 66. 12. I will extend p. to her
 Jer. 6. 14. saying, p. p. when there is no p., 8. 11. Ezek. 13. 10. 2 Kings 9. 18. 22.
 Jer. 8. 15. looked for p. but no
 29. 7. seek p. of the city, for in
 11. thoughts of p. and not of evil
 Mic. 5. 5. this man shall be the p.
 Zech. 8. 19. follow the truth and p.
 Matt. 10. 34. I came not to send p.
 Mark 9. 50. have p. one with another
 Luke 1. 79. guide our feet in the way of p.
 2. 14. on earth p. good will towards
 29. lettest thy servant depart in p.
 John 14. 27. p. I leave; my p. I give
 16. 33. in me ye might have p.
 Rom. 5. 1. we have p. with God
 8. 6. spiritual minded life and p.
 15. 13. fill you with all p. and joy
 1 Cor. 7. 15. God hath call. us to p.
 2 Cor. 13. 11. live in p. and the God of p. shall
 Gal. 5. 22. fruit of Spirit is love, p.
 Eph. 2. 14. he is our p.
 15. making p.
 Phil. 4. 7. the p. of God, Col. 3. 15.
 1 Thes. 5. 13. at p. among you
 Heb. 12. 14. follow p. with all men
 Jas. 3. 18. sown in p. of them
 1 Pet. 3. 11. let him seek p. and
 2 Pet. 3. 14. found of him in p.
 1 Tim. 2. 2. lead a peaceable life in
 Heb. 12. 11. yielding p. fruit of
 Jas. 3. 17. is first pure, then p.
 Rom. 12. 18. live peaceably with all
 Matt. 5. 9. blessed are the peace-makers
 R. V. 1 Cor. 14. 30. silence, Rom. 10. 15. — Dan. 11. 21. time of security: Rom. 12. 18. at peace
PEACE OFFERINGS, laws pertaining to, Ex. 20. 24. & 24. 5. Lev. 3. 6. & 7. 11. & 19. 5.
PEARL of great price, Matt. 13. 46.
 Matt. 7. 5. cast not pearls before
 1 Tim. 2. 3. gold. or p. or costly array
 Rev. 21. 21. gates were twelve p.
 R. V. Job 28. 18. crystal
PECULIAR treasure, Ex. 19. 5. Ps. 135. 4.
 Eccl. 2. 8. p. treasure of provinces
 Deut. 14. 2. p. people. 26. 18. Tit. 2. 14. 1 Pet. 2. 9.
PEN of iron, Job 19. 24. Jer. 17. 1. Ps. 45. 1. tongue is as the p. of a ready writer
 R. V. Tit. 2. 14. 1 Pet. 2. 9. own procession
PENURY, Prov. 14. 23. Luke 21. 4. R. V. Luke 21. 4. want
PEOPLE, Gen. 27. 29. Ex. 6. 7. Ps. 144. 15. happy is the p. whose
 148. 14. Israel is a p. near unto him

Isa. 1. 4. sinful nation, a p. laden
 10. 6. against the p. of my wrath
 34. 5. upon the p. of my curse
 43. 4. 9. like p. like priest
 1 Pet. 2. 10. in time past were not p.
 Ps. 73. 10. his people return hither
 109. 3. we are — and sheep of him
 Matt. 1. 21. Jesus shall save — from
 Rom. 11. 2. God hath not cast away —
 Ps. 50. 7. hear O my people, and I will speak
 81. 11. — would not hearken, 8. 13.
 Isa. 19. 25. blessed be Egypt — and
 63. 8. surely they are — that will
 Jer. 30. 22. ye shall be — and I will
 be your God, 31. 33. & 24. 7. & 32.
 28. Ezek. 11. 20. & 36. 38. & 37. 27.
 Zech. 2. 11. & 8. 5. & 13. 9. 2 Cor. 6. 16.
 Hos. 1. 9. ye are not —
 10. say to them which were not —
 thou art —
 Heb. 11. 25. p. of God, 1 Pet. 2. 10.
 R. V. Very frequent changes to
 peoples, multitude, multitudes,
 15.
PERCEIVE, Deut. 29. 4. 1 John 3. 15.
 R. V. Deut. 29. 4. Josh. 22. 31.
 1 Sam. 12. 17. 1 John 3. 16. know;
 Judg. 6. 22; 1 Kings 22. 33; 2 Chron. 18. 32; Eccl. 3. 22; Luke 9. 27. saw;
 Neh. 6. 12; Prov. 1. 2. discern;
 Acts 8. 23; 14. 9; 2 Cor. 7. 8. see
 and seeing; Luke 6. 41. consider-
 eth; Mark 12. 28. knowing; J. 11
 12. 19. behold; Acts 23. 29. found
PERDITION, John 17. 12. Phil. 1. 28. 2 Thes. 2. 3. 1 Tim. 6. 9. Heb. 10. 39. 2 Pet. 3. 7. Rev. 17. 3. 11
 R. V. 2 Pet. 3. 7. destruction
PERFECT, Deut. 25. 15. Ps. 18. 32.
 Gen. 6. 9. Noah was a just man
 and p.
 17. 1. walk before me, and be p.
 Deut. 18. 13. shalt be p. with God
 32. 4. this work is p., just, and right
 22. 21. in his way is p.
 Job 1. 1. man was p. and upright
 Ps. 19. 7. law of the Lord is p. con-
 37. 37. mark the p. man and
 Ezek. 16. 14. it was p. through my
 Matt. 5. 48. p. as your Father is p.
 19. 21. if thou wilt be p. go and
 1 Cor. 2. 6. wisdom among them
 that are p.
 2 Cor. 12. 9. strength is made p. in
 13. 11. be p. be of good comfort
 E. 1. 13. to a p. man unto the
 Phil. 3. 12. not as though I were
 already p.
 15. as many as be p. thus minded
 Col. 1. 28. present every man p.
 4. 12. may stand p. and complete
 2 Tim. 3. 17. man of God may be p.
 Heb. 2. 10. captain of salvation p.
 12. 23. spirits of just men made p.
 13. 21. make you p. in every good
 Jas. 1. 4. be p. and entire
 2. 1. gift
 1 Pet. 5. 10. make you p. establish
 1 John 4. 18. p. love casteth out fear
 Rev. 3. 2. not found thy works p.
 2 Cor. 7. 1. perfecting holiness in
 Eph. 4. 12. for the p. of the saints
 Job 11. 7. find out the Almighty
 perfection
 Ps. 119. 96. have seen end of all p.
 Luke 8. 14. bring no fruit to p.
 2 Cor. 13. 9. we wish, even your p.
 Heb. 6. 1. let us go on unto p.
 Col. 3. 14. charity the bond of p-
 fectness
 R. V. Isa. 42. 16. at peace; Acts 22. 3. strict; 24. 22. exact; Eph. 4. 13. full grown; 2 Tim. 3. 17. complete;
 Job 28. 3. furtherest bound; Isa. 47. 9. full measure
PERFORM, Gen. 26. 3. Ruth 3. 13.
 Job 5. 12. hands cannot p. their
 Ps. 9. 106. I have sworn and I
 will p. it
 112. inclined my heart to p. thy

Isa. 9. 7. zeal of Lord of hosts will
 p.
 44. 28. shall p. all my pleasure
 Rom. 4. 21. promis., was able to p.
 7. 18. how to p. that which is good
 Phil. 1. 6. he will p. it unto day of
 1 Kings 8. 20. Lord hath performed
 Neh. 8. 12. hast p. thy words
 Isa. 49. 12. Lord hath p. his whole
 Jer. 51. 29. every purpose of Lord
 shall be p.
 Ps. 57. 2. God that performeth all
 things
 Isa. 44. 26. p. counsel of messengers
 R. V. Gen. 26. 3; Deut. 9. 5; 1 Kings
 6. 12; 8. 20; 12. 15; 2 Chron. 10. 15;
 Jer. 11. 5. establish, or estab-
 lished; Num. 4. 23. wait upon
 Deut. 20. 23; Esth. 1. 15; Rom. 7.
 18. do or done; 2 Kings 23. 3. 4;
 Ps. 119. 106. confirm; Num. 15. 35;
 Luke 2. 39; Rom. 15. 28. accom-
 plish; 2 Cor. 8. 11. complete; Phil.
 1. 6 perfect
PERILOUS times, 2 Tim. 3. 1.
PERISH, Gen. 41. 36. Lev. 26. 38.
 Num. 17. 12. we die, we p. we all p.
 Esth. 4. 16. I will go in, if I p. 1 p.
 Ps. 2. 12. ye p. from the way, when
 119. 92. I have saved my soul from
 Prov. 29. 18. where no vision is,
 the people p.
 Matt. 8. 25. Lord save us, or we p.
 John 3. 15. believeth should not p.
 10. 28. I give eternal life, they
 shall never p.
 1 Cor. 8. 11. through thy knowledge
 the weak p.
 2 Pet. 3. 9. not willing that any p.
 R. V. Num. 17. 12; Jer. 48. 46. un-
 done; 2 Cor. 4. 16. is decaying
PERJURY condemned, Ex. 20. 16.
 Lev. 6. 3. & 24. 10. Deut. 5. 20. Ezek.
 1. 16. Zech. 5. 4. & 8. 17. 1 Tim. 1. 10.
PERMIT, if Lord, 1 Cor. 16. 7.
 Heb. 6. 3.
 1 Cor. 7. 6. by permission, not of
 commandment
PERNICIOUS ways, 2 Pet. 2. 2.
PERPETUAL, Jer. 50. 5. & 51. 39.
 57.
 R. V. Ps. 9. 6. forever; Jer. 50. 5;
 Hab. 3. 6. everlasting
PERPLEXED, 2 Cor. 4. 8. Isa. 22. 5.
PERSECUTE me, Ps. 7. 1. & 31. 15.
 Job 19. 22. why p. me as God, 28.
 Ps. 10. 2. wicked doth p. the poor
 35. 6. let angel of the Lord p. them
 71. 11. p. and take him; is none
 83. 15. p. them with thy tempest
 Lam. 3. 66. p. and destroy them in
 Matt. 5. 11. blessed are ye when
 men p. you
 44. pray for them that p. you
 Rom. 12. 14. bless them which p.
 Ps. 109. 16. persecuted the poor and
 119. 161. princes p. me without
 143. 3. the enemy hath p. my soul
 John 15. 20. if they p. me they
 Acts 4. 4. why p. thou me, 22. 7.
 22. 4. 1 p. this way to death, 7. 8.
 26. 11. p. them to strange cities
 1 Cor. 4. 12. being p. we suffer it
 15. 9. because I p. the church of
 2 Cor. 4. 9. p. but not forsaken, east
 Gal. 1. 13. beyond measure I p. the
 4. 29. p. him born after the Spirit
 1 Thes. 2. 15. have p. us and please
 1 Tim. 1. 13. who was before a
 persecutor
 2 Tim. 3. 12. live godly. shall suffer
 persecution
 R. V. Ps. 7. 1. 5; 35. 3. 6; 71. 11;
 83. 15; Jer. 29. 18; Lam. 3. 43. 66;
 2 Cor. 4. 9. pursue, or pursued;
 1 Thes. 2. 15. drove out; Acts 11. 19.
 tribulation; Neh. 9. 11; Lam. 4.
 19. pursuers; Jer. 13. fiery shafts
PERSEVERANCE, watching,
 Eph. 6. 18.
PERSON, Lev. 19. 15.
 Mal. 1. 8. will he accept thy p.
 Matt. 22. 16. regardest not p. of
 Acts 10. 34. God is no respecter of

Col. 2. 15. Gal. 2. 6. Eph. 6. 9.
 2. 25. 1 Pet. 3. 17.
 Heb. 1. 3. express image of his *p.*
 12. 16. fornicator or profane *p.* as
 2 Pet. 3. 11. what manner of *p.*
 Jude 16. men's *p.* in admiration
 R. V. Gen. 36. 6. Num. 5. 6. soul.
 Deut. 15. 22; Ps. 49. 10 —; Judg.
 9. 4. fellows; Jer. 52. 25. face;
 Matt. 27. 24. man: Heb. 1. 3. sub-
 stance
PERSUADE we men, 2 Cor. 5. 11.
 Gal. 1. 10. do I *p.* men, or God
 Acts 13. 43. *persuaded* them to
 21. 14. when we would not be *p.*
 Rom. 8. 38. I am *p.* that neither
 death
 Heb. 6. 9. we are *p.* better things
 11. 13. having seen that were *p.*
 Acts 26. 28. almost thou *persuadest*
 me to be a Christian
 Gal. 5. 8. this *persuasion* cometh
 R. V. 1 Kings 22. 20. 21. 22. entice:
 2 Chron. 18. 2. moved. Acts 13. 43.
 urged; Rom. 4. 21. 14. 5. assumed;
 Heb. 11. 13. greeted
PERTAIN Lev. 7. 29. 1 Cor. 6. 3.
 4. Rom. 9. 4. Heb. 2. 17. & 5. 1.
 & 9. 9. 2 Pet. 1. 3.
 Acts 1. 3. *pertaining*
 R. V. Num. 4. 16. shall be: 31. 43.
 congregation's half; Josh. 24. 33:
 1 Chron. 11. 31. of; 2 Sam. 2. 15.
 and for; 1 Kings 7. 48. were in;
 Acts 1. 3. concerning; Rom. 4. 1.
 according; 9. 4. whose is; Heb. 7.
 13. belongeth. 9. 9. touching
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 32. 5. Job 6. 30. Prov. 4. 24. & 12. 8.
 & 14. 2. & 17. 20 Isa. 19. 14. Matt.
 17. 17. Acts 26. 30 Phil. 2. 15. 1 Tim.
 6. 5.
 R. V. Job 6. 30. mischievous Prov.
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PERVERT judgment, Deut. 24. 17.
 & 16. 19. 1 Sam. 8. 3. Job 8. 3. & 34.
 12. Prov. 17. 23. & 31. 5. Mic. 3. 9.
 Acts 13. 10. not cease to *p.* right
 Gal. 1. 7. would *p.* Gospel of Christ
 Job 33. 27. *perverted* that which
 Prov. 19. 3. foolishness of man *p.*
 Luke 23. 2. this fellow *p.* the nation
 R. V. Deut. 24. 17. 27. 19. wrest;
 Prov. 19. 3. subverteth Eccl. 5. 8.
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PESTILENCE, 2 Sam. 24. 15.
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 Jer. 14. 12. Ezek. 5. 12. Amos 4. 10.
 Hab. 3. 5. Matt. 24. 7.
 Acts 24. 5. found this man a *pesti-*
lent fellow
 R. V. Matt. 24. 7. —
PETITION, 2 Sam. 1. 17. Esth. 5. 6.
 Ps. 20. 5. *petitions*, 1 John 5. 15.
PHILOSOPHY, Col. 2. 8.
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PHYSICIAN of no value, Job 1.
 Jer. 8. 22. is there no *p.* there
 Matt. 9. 12. that be whole need not
p.
 Luke 4. 23. say to me, *p.* heal thy-
 self
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PIECE of bread Prov. 6. 26. & 28.
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 Zech. 12. 10. on me whom they *p.*
 1 Tim. 6. 10. *p.* themselves through
 Rev. 1. 7. they also which *p.* him
 Heb. 4. 12. *piercing* even to divid.
 R. V. Num. 24. 8. smite Isa. 27. 1.
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PIETY at home, 1 Tim. 5. 4.
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 and by night in *p.* of fire, Num.
 12. 5. & 14. 14. Deut. 31. 15. Neh. 9.
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 Isa. 19. 19. *a p.* at the border
 Jer. 1. 18. I have made thee iron *p.*
 1 Tim. 3. 15. *p.* and ground of truth
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 him *a p.*
 Job 9. 6. *pillars* thereof tremble
 26. 11. the *p.* of heaven tremble
 Ps. 75. 3. I bear up the *p.* of it
 Prov. 9. 1. hewn out her seven *p.*
 S. of S. 3. 6. *p.* of smoke
 5. 15. *p.* of marble
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PILLOW, Gen. 28. 11. Ezek. 13. 18.
 R. V. Gen. 28. 11. 18. under his
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PIT, Gen. 14. 10. & 37. 20.
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 Job 33. 24. deliver him from going
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 Ps. 9. 15. sunk in *p.* they had made
 28. 1. go down to the *p.*, 30. 3. &
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 Ps. 40. 2. horrible *p.*
 119. 85. proud digged *a p.* for me
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 28. 10. fall into his own *p.*, Eccl.
 10. 8.
 Isa. 38. 17. delivered it from the *p.*
 51. 1. hole of *p.* whence he digged
 Jer. 14. 13. come to *p.* and found
 Zech. 9. 11. sent prison, out of *p.*
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PITY, Deut. 7. 16. & 13. 8. & 19. 13.
 Job 6. 19. to the afflicted *p.* should
 19. 21. have *p.* on me, have *p.*
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 Isa. 63. 9. in his *p.* he redeemed
 Ezek. 36. 21. I had *p.* for my
 Matt. 18. 33. even as I had *p.* on
 Ps. 103. 13. as a father *piteth* his
 children, so the Lord *p.* them
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 Prov. 15. 3. eyes of the Lord are in
 every *p.*
 Isa. 66. 1. where is the *p.* of my
 Hos. 5. 15. go and return to my *p.*
 John 8. 37. my word hath no *p.* in
 Rom. 12. 19. aven. not, but give *p.*
 1 Cor. 4. 11. no certain dwelling *p.*
 11. 20. ye come together in one *p.*
 Eph. 4. 27. neither give *p.* to
 devil
 2 Pet. 1. 19. *a light* that shineth in
 a dark *p.*
 Rev. 12. 6. hath *p.* prepared of God
 Job 7. 10. neither shall his *place*
 Ps. 37. 10. diligently consider —
 Isa. 26. 21. Lord cometh out of —
 Acts 1. 25. that he might go to —
 Ps. 16. 6. lines fallen in pleasant
places
 Isa. 40. 4. rough *p.* shall be made
 Eph. 1. 3. in heavenly *p.*, 20. & 2. 6.
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 6. 12. *high p.*, Hab. 3. 19. Amos 4.
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PLAGUE, 1 Kings 8. 37. 38. Ps. 89.
 23. Hos. 13. 14. *plagues*, Rev. 16. 9.
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 R. V. Ex. 32. 35. smote; Ps. 89. 23.
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PLAIN man, Jacob was *a*, Gen.
 25. 27.
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 Zech. 4. 7. before Zerubbabel thou
 shalt become *p.*
 John 16. 29. now speakest *plainly*
 2 Cor. 3. 12. we use great *plainness*
 R. V. Gen. 12. 6. 13. 18. 14. 13;
 Judg. 4. 11; 9. 6; 1 Sam. 10. 3. oak,
 or oaks; Obad. 19; Zech. 7. 7.
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 Luke 6. 17. level place; 1 Sam.
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PLAINT, Matt. 27. 29. 1 Pet. 3. 3.
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 Isa. 53. 2. will grow up as a tend. *p.*
 Jer. 2. 21. turned into degenerate *p.*
 24. 6. *p.* them, and not pluck
 Ezek. 34. 29. raise for them *a p.*
 Ps. 128. 3. children like olive *plants*
 1. 3. like *a tree planted* by river
 92. 13. *p.* in the house of the Lord
 94. 9. that *p.* ear, shall he not hear
 Isa. 40. 24. yea, they shall not be *p.*
 Jer. 2. 21. *p.* the *a* noble vine
 17. 8. as *a* *p.* by the waters
 Matt. 15. 13. My Father hath not *p.*
 21. 33. *p.* a vine, and let it out
 Rom. 6. 5. *p.* together in likeness
 1 Cor. 3. 6. I have *p.* Apollos
 9. 7. who *planteth* a vineyard
 Isa. 60. 21. my *planting*
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PLAY, Ex. 32. 6. 2 Sam. 2. 14. & 16
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 26. 1. will he *p.* against me with
 Isa. 1. 17. *p.* for the widow
 43. 26. let us *p.*
 66. 16. by fire and sword will Lord *p.*
 Jer. 2. 9. I will *p.* with you and
 29. wherefore will ye *p.* with me
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 15. 1. bear with weak and not *p.*
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 1 Cor. 7. 32. how *p.* the Lord
 33. *p.* his wife
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 Gal. 1. 10. do I seek to *p.* men
 1 Thes. 4. 1. walk, and to *p.* God
 Heb. 11. 6. without faith impossi-
 ble to *p.* God
 Ps. 51. 19. thou be *pleased* with
 sacrifices
 115. 3. hath done whatsoever he *p.*
 Isa. 42. 21. Lord is well *p.* for his
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 1 John 3. 22. do things p. in his
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 2 Sam. 1. 23. Saul and Jonathan were p.
 Ps. 16. 6. lines fallen to me in p.
 133. 1. how p. for brethren to
 Prov. 2. 10. knowledge is p. to soul
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 8. of S. 1. 16. thou art fair, yea, p.
 4. 13. p. fruits, 16. & 7. 13.
 7. 6. how p. art thou, O love
 Isa. 5. 7. men of Judah, his p. plant
 Jer. 31. 20. Ephraim, is he a p. child
 Dan. 8. & p. land, Jer. 3. 19. Zech. 7. 14.
 Prov. 3. 17. her ways are ways of *pleasantness*
 Gen. 18. 12. shall I have *pleasure*
 1 Chron. 29. 17. p. in uprightness
 Ps. 5. 4. not a God that hath p. In
 35. 27. hath p. in prosperity of
 51. 18. do good in good p. to Zion
 102. 14. servants take p. in stones
 103. 21. ministers that do his p.
 147. 11. Lord taketh p. in them
 Prov. 21. 17. he that loveth p. shall
 Eccl. 5. 4. he hath no p. in fools
 12. 1. say, I have no p. in them
 Isa. 44. 28. shall perform all my p.
 53. 10. p. of Lord shall prosper in
 58. 13. not finding thy own p.
 Jer. 22. 28. vessel wherein is no p.
 Ezek. 18. 32. have no p. in death
 Mal. 1. 10. I have no p. in you
 Luke 12. 32. fear not, it is your Father's good p.
 2 Cor. 12. 10. I take p. in infirmity
 Eph. 1. 5. according to his good p.
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 2 Thes. 1. 11. fulfil all good p. of
 Heb. 10. 38. soul shall have no p.
 12. 10. chastened us after their p.
 Rev. 4. 11. for thy p. they are cre.
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 2 Tim. 3. 4. lovers of p. more than
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PLEDGE, Ex. 22. 26. Deut. 24. 6.

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R. V. Lev. 1. 36. gathering; Job
 22. 25. precious; 27. 23. *plenteous*

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Job 4. 8. they that p. iniquity, and
 Isa. 28. 24. doth ploughman v. all

Luke 9. 62. hav. put his hand to p.
 Judg. 14. 18. if he had not *ploughed*
 Ps. 129. 3. ploughers p. on my back

Jer. 26. 18. Zion shall be p. as a
 Hos. 10. 13. ye have p. wickedness

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 1 Cor. 9. 10. *plougheth* should p.
 Amos 9. 13. *ploughman*, Isa. 61. 5.
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 8. raiseth p. out of dust, Ps. 113.

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69. 33. the Lord heareth the p. and
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Amos 2. 6. sold p. for a pair of
 Zeph. 3. 12. afflicted and p. peo.

Zech. 11. 11. p. of flock waited on
 Matt. 5. 3. blessed are the p. in spi.

11. 5. p. have Gospel preached to
 26. 11. have p. with you, John 12. 8.

Luke 6. 20. blessed be ye p. for
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2 Cor. 6. 10. as p. yet making rich
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Rev. 3. 17. knowest not that thou
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61. 7. they shall rejoice in their p.
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Lam. 3. 24. Lord is my p. saith my
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Zech. 2. 12. the Lord shall inherit
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26. 14. whisper; Prov. 31. 15. task;
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Job 7. 3. I am made to p. months
 13. 26. maketh p. iniquities of

Luke 21. 9. in patience p. yourselves
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Ps. 139. 13. hast *possessed* my reins
 Prov. 8. 22. Lord p. me in beginning

Isa. 63. 18. people of thy holiness p.
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Mark 9. 23. all things p. to him
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Luke 18. 27. impossible with men,
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Rom. 12. 18. if p. much as in you
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Isa. 44. 3. p. water on the thirsty;
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Joel 2. 28. p. my Spirit on all flesh

Job 10. 10. *poured* me out as milk

12. 21. p. contempt on princes

16. 20. mine eye p. out tears to

30. 16. my soul p. out in me

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Isa. 26. 16. In trouble p. out a pray.

53. 12. p. out his soul unto death

Jer. 7. 20. my fury shall be p. out

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 20. 13. love not sleep lest thou come to *p.*
 23. 21. drunkard and glutton shall come to *p.*
 30. 8. give me neither *p.* nor rich.
 2 Cor. 8. 2. their deep *p.* abounded
 9. ye through his *p.* might be rich
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 2 Sam. 22. 33. God is my strength and *p.*
 1 Chron. 29. 11. thine is the *p.* and
 Ezra 8. 22. *p.* and wrath is against
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 Ps. 62. 11. *p.* belongeth unto God
 90. 11. knoweth *p.* of thy anger
 Prov. 3. 27. when it is in the *p.* of
 18. 21. death and life are in *p.*
 Isa. 40. 29. he giveth *p.* to the faint
 Eccl. 8. 4. where word of king is there is *p.*
 Jer. 10. 12. made the earth by his *p.*
 Hab. 12. 3. by his strength had *p.*
 Mic. 3. 8. I am full of *p.* by the
 Hab. 1. 11. imputing his *p.* to God
 Zech. 4. 6. not by might, nor by *p.*
 Matt. 9. 6. *p.* on earth to forgive
 8. glorified God who had given *p.*
 22. 29. not knowing the *p.* of God
 28. 18. *p.* is given to me in heaven
 Mark 9. 1. kingdom of God come with *p.*
 Luke 1. 35. *p.* of the Highest
 4. 32. astonished for his word was with *p.*
 5. 17. *p.* of the Lord to heal them
 22. 53. this is your hour and *p.* of
 24. 49. till ye be endued with *p.*
 John 6. 12. gave he *p.* to become
 10. 18. *p.* to lay it down and *p.*
 17. 2. given him *p.* over all flesh
 19. 10. *p.* to crucify, *p.* to release
 Acts 26. 18. turn them from the *p.*
 Rom. 1. 16. Gospel is *p.* of God to
 20. his eternal *p.* and Godhead, *p.*
 9. 22. to make his *p.* known
 13. 1. there is no *p.* but of God
 1 Cor. 1. 24. Christ, the *p.* of God,
 18.
 2. 4. demonstra. of Spirit and *p.*
 4. 19. speech of them, but the *p.*
 5. 4. gathered together with the *p.*
 4. 4. have we not *p.* to eat and
 2 Cor. 4. 7. excellency of *p.* may be
 10. 18. according to *p.* Lord
 Eph. 1. 19. exceed. greatness of *p.*
 2. 2. prince of the *p.* of the air
 6. 12. principalities and *p.*, 1. 21.
 Phil. 3. 10. know *p.* of his resur.
 Col. 1. 11. according to his glorious
 13. delivered from *p.* of darkness
 1 Thes. 1. 5. Gospel not in word, but in *p.*
 2 Thes. 1. 9. the glory of his *p.*
 11. fulfil the work of faith with *p.*
 2 Tim. 1. 7. Spirit of *p.* and of love
 3. 5. form of godliness, deny, *p.*
 Heb. 1. 3. upholding all things by word of his *p.*
 6. 5. tasted word of God and *p.* of
 1 Pet. 1. 5. *p.* of God through faith
 2 Pet. 1. 3. his divine *p.* hath given
 Rev. 2. 26. to him will I give *p.*
 11. worthy to receive *p.*, 5. 13. &
 7. 12. & 19. 1. 1 Tim. 6. 16. Jude 25.
 Rev. 11. 3. *p.* to my two witnesses
 17. taken to thee thy great *p.*
 13. 10. now is come *p.* of his Chrl.

Rev. 16. 9. had *p.* over these plagues
 Ex. 15. 6. in power, Job 37. 23. Nah. 1. 3. 1 Cor. 4. 20. & 15. 43. Eph. 6. 10. Ps. 63. 2. thy power, 110. 3. & 145. 11. 29. 4. powerful, Heb. 4. 12.
 R. V. 1 Sam. 9. 1. valor, Esth. 9. 1. rule; Job 41. 12; Ps. 59. 16; Dan. 11. 6; 2 Cor. 12. 9; Eph. 6. 10. strength; Ps. 66. 7; 71. 8; 2 Thes. 1. 19. might; Hab. 2. 9. hand; Matt. 10. 1; 28. 18; Mark 2. 15; 6. 7; Luke 4. 6, 32; 10. 19; John 17. 2; Acts 1. 7; 1 Cor. 11. 10; 2 Cor. 13. 10; Eph. 1. 21; Rev. 2. 26; 6. 8; 8. 1; 12. 10; 13. 4, 7, 12, 15; 17. 12. authority; Luke 9. 43. majesty; Rom. 9. 21; 1 Cor. 9. 4, 5, 6, 12; 2 Thes. 3. 9. a right, Rev. 5. 13. dominion; Matt. 6. 13; Rev. 11. 4. 12. active
PRaise. Judg. 5. 3. Ps. 7. 17. Deut. 10. 21. he is thy *p.* and thy Neh. 9. 5. above all blessing and *p.* Ps. 22. 25. my *p.* shall be of thee 33. 1. *p.* is conely for upright 34. 1. his *p.* is continually in 50. 23. who offers *p.* glorifies me 65. 1. *p.* waiteth for thee, O God 109. 1. hold not thy peace, God of my *p.*
 Isa. 60. 18. walls Salvation, gates *P.* 62. 7. Jerusalem a *p.* in the earth Jer. 13. 11. for a *p.* and for a glory 17. 14. art my *p.*
 26. sacrifice of *p.*
 Hab. 2. 3. earth was full of his *p.* John 12. 43. loved the *p.* of men Rom. 2. 29. whose *p.* is not of men 2 Cor. 8. 18. whose *p.* is in Gospel Eph. 1. 6. *p.* of glory of his grace Phil. 4. 8. if there be any *p.* think Heb. 13. 15. offer sacrifice of *p.* 1 Pet. 2. 14. *p.* of them that do well Ex. 15. 11. praises, Ps. 22. 3. & 78. 4. & 149. 6. Isa. 60. 6. & 63. 7. 1 Pet. 2. 9. Ps. 30. 9. shall dust praise thee 42. 5. I shall *p.* him for help 63. 3. my lips shall *p.* thee 68. 10. shall the dead arise and *p.* 119. 164. seven times a day will I *p.* Prov. 27. 2. let another *p.* thee, not 31. 31. I. her own works *p.* her Isa. 35. 18. the grave cannot *p.* thee 19. the living shall *p.* thee as I do Dan. 2. 23. I thank thee, and *p.* the Joel 2. 26. eat in plenty, and *p.* Lord Ps. 9. 1. I will praise thee, 111. 1. & 138. 1. & 35. 18. & 52. 9. & 56. 4. & 118. 21. & 119. 7. & 139. 14. Isa. 12. 1. 1 Sam. 22. 4. worthy to be praised 1 Chron. 16. 25. greatly to be *p.*, Ps. 48. 1. & 96. 4. & 145. 3. & 72. 15. 2 Chron. 5. 13. praising, Ezra 3. 11. Ps. 34. 4. Luke 2. 13, 20. Acts 2. 46. R. V. A few changes to thanksgiving. Many changes, especially in Ps., to give thanks
PRATING. Prov 10. 8. 10. 3 John 10.
PRAY for thee and shalt live. Gen. 20. 7.
 1 Sam. 7. 5. I will *p.* for you to 2 Sam. 7. 27. found in heart to *p.* Job 21. 15. profit have we if we *p.* 42. 8. my servant Job shall *p.* for Ps. 5. 2. my God, to thee will I *p.* 55. 17. evening and morning and noon I will *p.*
 Jer. 7. 16. *p.* not for this people, 11. 14. & 14. 11.
 Zech. 8. 22. seek Lord and *p.* before Matt. 5. 44. *p.* for them that desp. 26. 41. watch and *p.* that ye enter Mark 11. 24. things ye desire when ye *p.*
 13. 33. watch and *p.* ye know not Luke 11. 1. teach us *p.* as John 18. 1. men ought always to *p.* 21. 36. watch ye and *p.* always John 16. 26. I will *p.* the Father for 20. neither *p.* I for these alone Acts 8. 23. *p.* God, if perhaps the

Acts 8. 24. *p.* ye to the Lord for me 10. 9. Peter went on housetop to *p.* Rom. 8. 26. we know not what we should *p.* for
 1 Cor. 14. 15. I will *p.* with Spirit 2 Cor. 5. 20. *p.* you in Christ's stead Col. 1. 9. do not cease to *p.* for you 1 Thes. 5. 17. *p.* without ceasing 25. *p.* for us, 2 Thes. 3. 1. Heb. 13. 18.
 Jas. 5. 13. any afflicted let him *p.* 16. *p.* for one another, Eph. 6. 18. Luke 22. 32. I have prayed for thee Acts 10. 2. gave aims and *p.* to God 20. 36. Paul *p.* with them all Jas. 5. 17. he *p.* earnestly that it Acts 9. 11. behold he prayeth Dan. 9. 20. praying, 1 Cor. 11. 4. 1 Thes. 3. 10. night and day *p.* ex. Jude 20. building up faith, *p.* in 1 Kings 8. 45. hear in heaven their prayer
 2 Sam. 7. 27. found in his heart to pray this *p.*
 1 Kings 8. 28. respect to *p.* of serv. 38. what *p.* and supplication 2 Chron. 30. 27. *p.* came up to God Neh. 1. 6. mayest hear *p.* of servant 4. 9. we made our *p.* to our God Job 15. 4. restrainest *p.* before God Ps. 65. 2. thou that hearest *p.* to 102. 17. he will regard the *p.* of 109. 4. I give myself to *p.*
 Prov. 15. 8. *p.* of the upright is his 29. 18. Lord heareth *p.* of righteous Isa. 26. 16. poured out a *p.* when 56. 7. an house of *p.* for all people Jer. 7. 16. lift up cry, nor *p.* for Lam. 3. 44. our *p.* should not pass Dan. 9. 3. by *p.* and supplication Matt. 17. 21. not come out but by *p.* Acts 3. 1. to temple at hour of *p.* 6. 4. give ourselves continu. to *p.* 12. 5. *p.* was made without ceasing 1 Cor. 7. 5. give yourselves to fasting and *p.*
 2 Cor. 1. 11. helping together by *p.* Eph. 6. 18. praying alw. with all *p.* Phil. 4. 6. in every thing by *p.* and 1 Tim. 4. 5. sanctify by word and *p.* Jas. 5. 15. *p.* of faith shall save 16. effectual fervent *p.* of right. 1 Pet. 4. 7. watch unto *p.*, Col. 4. 2. Luke 6. 12. continued in prayer, Acts 1. 14. Rom. 12. 12. Col. 4. 2. Job 16. 17. my prayer, Ps. 5. 3. & 6. 9. & 17. 1. & 35. 13. & 66. 20. & 88. 2. Lam. 3. 8. Jonah 2. 7.
 Job 22. 27. thy prayer, Isa. 37. 4. Luke 1. 13. Acts 10. 31.
 Ps. 72. 20. prayers of David ended Isa. 1. 15. when ye make many *p.* Matt. 23. 14. make long *p.* Acts 10. 4. thy *p.* and thine aims 1 Tim. 2. 1. first of all that *p.* and 1 Pet. 3. 7. your *p.* be not hindered 12. his ears are open to their *p.* Rev. 5. 8. which are *p.* of saints R. V. But few changes, and mostly to beseech, intreat, Job 15. 4. devotion; Ps. 64. 1. complaint; Luke 1. 13. & 37. 5. 33. Rom. 10. 1. 2 Cor. 1. 11; 9. 14; Phil. 1. 4, 19; 2 Tim. 1. 3; Jas. 5. 16; 1 Pet. 3. 12. supplication; Matt. 17. 21; 23. 14 —
PREACH at Jerusalem, Neh. 6. 7. Isa. 61. 1. anointed to *p.* good Jonah 3. 2. *p.* to it preaching I bid Matt. 4. 17. Jesus began to *p.* 10. 27. what ye hear in ear, *p.* on Mark 1. 4. *p.* baptism of repent. Luke 4. 18. *p.* liberty to captives 9. 60. go and *p.* kingdom of God Acts 10. 42. commanded to *p.* to Rom. 10. 8. word of faith we *p.* 15. how shall they *p.* except they 1 Cor. 1. 23. we *p.* Christ crucified 15. 11. so we *p.* and so ye believed 2 Cor. 4. 5. we *p.* not ourselves but Phil. 1. 15. some *p.* Christ of envy Col. 1. 28. whom we *p.* warning 2 Tim. 4. 2. *p.* the word; be instant Ps. 40. 9. I preached righteousness es.

Mark 2. 2. he *p.* the word unto them
6. 12. he *p.* that men should rep.
16. 20. *p.* every where, the Lord
Luke 4. 44. he *p.* in the synagogues
24. 47. remission of sins be *p.* in
Acts 8. 5. Philip *p.* Christ, 40.
1. 20. Saul *p.* Christ in synagogues
9 Cor. 9. 27. when I have *p.* to
15. 7. Gospel which I *p.* unto you
2. keep in memory what I *p.*
12. If Christ be *p.* that he rose
2 Cor. 11. 4. *p.* another Jesus whom
Gal. 1. 23. *p.* faith he once de-
stroyed
Eph. 2. 17. *p.* peace to you, which
Col. 1. 23. which was *p.* to every
Heb. 4. 2. the word *p.* did not profit
1 Pet. 3. 19. *p.* to the spirits in
Ecc. 1. 1. *preacher*, 2. 12. & 12. 8, 9.
Rom. 10. 14. how shall they hear
without a *p.*
1 Tim. 2. 7. I am ordained a *p.*
2 Pet. 2. 5. saved Noah a *p.* of
Acts 10. 36. *preaching* peace, by
11. 19. *p.* word to none but Jews
1 Cor. 1. 18. *p.* of the cross to them
1. by foolishness of *p.* to save
2. 4. my *p.* was not with enticing
15. 14. then is our *p.* vain, and faith
R. V. Ps. 40. 9; Luke 6. 90. pub-
lished; Matt. 10. 27; Luke 4. 18,
19; Acts 4. 2; 8. 5; 9. 20; 13. 5, 38;
15. 38; 17. 13; 1 Cor. 9. 4; Phil. 1.
16, 18; Col. 1. 28. proclaim, or pro-
claimed; Mark 2. 2; Acts 16. 6.
speak or spake; Acts 20. 7. dis-
coursed; Acts 11. 19. speaking;
1 Cor. 1. 18. word; Tit. 1. 3. 2 Tim.
4. 17. message; 2 Cor. 10. 14 —
PRECEPTS, Neh. 9. 14. Jer. 35. 18.
Ps. 119. 4. commanded us to keep *p.*
15. I will meditate in thy *p.*, 78.
40. long after thy *p.*
56. I kept thy *p.*, 63, 69, 100, 134.
110. I erred not from thy *p.*
141. I do not forget thy *p.*, 93.
159. I love thy *p.*
173. chosen thy *p.*
Isa. 28. 10. *p.* upon *p.*, *p.* upon *p.*
19. 14. fear is taught by *p.* of men
R. V. Isa. 29. 13; Neh. 9. 14; Mark
10. 5; Heb. 9. 19. commandment
PRECIOUS things, Deut. 33. 13-
16
1 Sam. 3. 1. word of the Lord *p.* in
28. 21. my soul was *p.* in thine eyes
Ps. 49. 8. redemption of soul is *p.*
72. 14. *p.* shall their blood be in
116. 16. *p.* in sight of the Lord
126. 6. goeth forth, bearing *p.*, seed
139. 17. how *p.* are thy thoughts
Ecc. 7. 1. good name is better than
p. ornament
Isa. 13. 12. a man more *p.* than
28. 16. foundation *p.* corner stone
Jer. 15. 19. If thou take forth *p.*
Lam. 4. 2. *p.* sons of Zion are as
Jas. 5. 7. husbandman waiteth for
p. fruit
1 Pet. 1. 7. tri. of your faith more *p.*
19. redeemed with *p.* blood of
2. 4. stone chosen of God and *p.*, 6.
7. unto them who believe he is *p.*
2 Pet. 1. 1. obtained the like *p.*
faith
4. exceeding great and *p.* promis.
R. V. Ps. 49. 8. Mark 14. 3; 1 Cor.
3. 12. costly; Isa. 13. 12. rare; Dan.
11. 8. goodly
PREDERESTINATE, Rom. 8. 29, 30.
Eph. 1. 5. *predestinated*, 11.
PREENMINENCE, man hath no,
Ecc. 3. 19. Col. 1. 18. 3 John 9.
PREFER, Ps. 137. 6. John 1. 15, 27,
30.
Rom. 12. 10. *preferring*, 1 Tim. 5. 21.
R. V. Esth. 2. 9. removed; Dan. 6.
3. distinguished; John 1. 15, 30.
become; 1 Tim. 5. 21. *prejudge*
PREDIMATE man, Mark 13. 11.
PREPARE, Ex. 15. 2. & 16. 5.
1 Sam. 7. 3. *p.* your hearts to Lord
1 Chron. 29. 18. *p.* hearts unto thee
3 Chron. 35. 6. *p.* your brethren

Job 11. 13. if thou *p.* thy heart and
Ps. 10. 17. thou wilt *p.* their heart
Prov. 24. 27. *p.* thy work without
Isa. 40. 3. *p.* ye the way of the Lord
Amos 4. 12. *p.* to meet thy God, O
Mic. 3. 5. they *p.* war against him
Matt. 11. 10. shall *p.* thy way
John 14. 2. I go to *p.* a place for you
2 Chron. 19. 3. hast *prepared* heart
27. 6. *p.* his ways before the Lord
30. 19. every one that *p.*
Ezra. 10. Ezra had *p.* his heart to
Neh. 8. 10. for whom nothing is *p.*
Ps. 23. 5. thou hast *p.* a table before
68. 10. *p.* goodness
147. 8. who *p.* rain for the earth
Isa. 64. 4. what God *p.* for, 1 Cor.
2. 9.
Hos. 6. 3. his going forth is *p.*
Matt. 20. 23. given to them for
whom it is *p.*
22. 4. I have *p.* my dinner; my
23. 14. I inherit the kingdom *p.* for
Luke 1. 17. ready people *p.* for Lord
12. 47. knew Lord's will, and *p.*
Rom. 9. 23. vessels of mercy *p.* to
2 Tim. 2. 21. *p.* to every good work
Heb. 10. 5. a body hast thou *p.* me
11. 7. *p.* ark to save his house
16. God hath *p.* for them a city
Rev. 12. 6. into the wilderness, a
place *p.* of God
21. 2. new Jerusalem *p.* as a bride
Prov. 16. 1. *preparations* of heart
Mark 15. 42. it was the *p.* the day
Eph. 6. 15. shod with *p.* of Gospel
R. V. Many changes to make
ready, establish, etc.
PRESBYTERY, 1 Tim. 4. 14.
PRESENT help in troubl., Ps. 46. 1.
Acts 10. 33. all here *p.* before God
Rom. 7. 18. to will is *p.*
8. 38. nor things *p.* nor, 1 Cor. 3. 22.
1 Cor. 3. 5. absent in body, *p.* in
2 Cor. 5. 8. to be *p.* with the Lord
9. whether *p.* or absent, we may
2 Tim. 4. 10. having loved *p.* world
Heb. 12. 11. chastening for the *p.*
2 Pet. 1. 12. established in *p.* truth
Rom. 12. 1. *p.* your bodies a living
2 Cor. 11. 2. *p.* you as a chaste
Col. 1. 22. to *p.* you holy and
28. *p.* every man perfect in Christ
Jude 24. *p.* you faultless before
Gen. 3. 8. hide themselves from
the face of the Lord
4. 16. Cain went from *p.* of Lord
Job 1. 12. & 2. 7. Ps. 114. 7. Jer. 4.
26. Jonah 1. 3, 10. Zech. 1. 7. Jude
24.
Job 23. 15. I am troubled at his *p.*
Ps. 16. 11. in thy *p.* is fulness
31. 20. hide them in secret of thy *p.*
100. 2. before his *p.* with singing
114. 7. tremble, earth, at *p.* of Lord
139. 7. whither shall I flee from *p.*
140. 13. upright shall dwell in thy
p.
Isa. 63. 9. angel of his *p.* saved
Jer. 5. 22. will ye not tremble at
my *p.*
Luke 13. 26. eaten and drunk. In *p.*
Acts 3. 19. blotted out from *p.* of
Lord
1 Cor. 1. 29. no flesh glory in his *p.*
2 Cor. 10. 1. in *p.* am base among
2 Thes. 1. 9. punished from *p.* of
Rev. 14. 10. *p.* of holy angels
R. V. Few changes to before;
Matt. 21. 19. immediately; 26. 53.
even now; Phil. 2. 23. forthwith
PRESERVE, Gen. 45. 7. Ps. 12. 1.
Ps. 16. 1. *p.* me, O God, for I trust
25. 21. let integrity and truth *p.*
32. 7. thou shalt *p.* me from
61. 7. mercy and truth *p.* him
64. 1. *p.* life from fear of enemies
86. 2. *p.* my soul, for I am holy
121. 7. Lord shall *p.* thee from evil
140. 1. *p.* me from the violent man
Prov. 2. 11. discretion shall *p.* thee
Luke 17. 33. will lose his life. It
2 Tim. 4. 18. will *p.* to his heaven.
Josh. 24. 17. *preserved* us in all the

2 Sam. 8. 6. Lord *p.* David
Job 10. 12. thy visitation *p.* my
1 Thes. 5. 23. soul and body be *p.*
Jude 1. *p.* in Christ Jesus, and
Ps. 36. 6. Lord thou *preservest* man
29. 10. he *preserveth* the souls of
116. 6. Lord *p.* the simple
145. 20. Lord *p.* all that love him
Prov. 2. 8. he *p.* way of his saints
Job 7. 20. O thou *Preserver* of men
R. V. 2 Sam. 8. 6, 14; 1 Chron. 18. 6,
13. gave victory; Job 29. 2; Prov.
2. 12. watch over; Ps. 121. 7. keep;
2 Tim. 4. 18. save; Jude 1. kept;
Luke 5. 38 —
PRESS, Gen. 40. 11. Judg. 16. 16.
Phil. 3. 14. 1. *p.* towards the mark
Ps. 38. 2. thy hand *presseth* me sore
Luke 16. 16. kingdom of God every
man *p.* unto
Amos 2. 13. *pressed* as a cart is *p.*
Luke 6. 38. good measure, *p.* down
Acts 1. 5. Paul was *p.* in spirit
R. V. Joel 2. 13. winepress; Mark
2. 4. 5. 27, 39; Luke 8. 19; 19. 3.
crowd; 8. 45. crush; Gen. 19. 3.
urged; Acts 18. 5. constrained;
2 Cor. 1. 8. weighed down; Luke
16. 16. entereth violently
PRESUMPTION of Israelites,
Num. 14. 44. Deut. 1. 43; prophets,
Deut. 18. 20; builders of Babel,
Gen. 11; Korah, &c., Num. 16;
Beth-shemites, 1 Sam. 6. 19; Hiel,
the Bethelites, 1 Kings 16. 34; Uz-
zah, 2 Sam. 6. 6; Uzziah, 2 Chron.
26. 16; Jewish exorcists, Acts 19.
13; Diotrefes, 3 John 9.
PRESUMPTUOUS, Ps. 19. 13.
2 Pet. 2. 10. Num. 15. 30. Deut. 17.
12, 13.
R. V. 2 Pet. 2. 10. daring
PRETENCE, Matt. 23. 14. Phil. 1.
18.
R. V. Matt. 23. 14 —
PREVAILE, Gen. 7. 20. Judg. 16. 5.
1 Sam. 2. 9. by strength, shall no
man *p.*
Ps. 9. 10. O Lord, let not man *p.*
65. 3. iniquities *p.* against me
Ecc. 4. 12. if one *p.* against him
Matt. 16. 18. gates of hell not *p.*
Gen. 32. 28. power with God and
hast *prevailed*
Ex. 17. 11. Moses held up hand,
Israel *p.*
Hos. 12. 4. pow. over angels, and *p.*
Acts 19. 20. word of God grew, and
p.
Job 14. 20. thou *prevailst* for ever
R. V. Gen. 47. 20; 2 Kings 25. 3. was
sore upon; Job 18. 9. lay hold on;
Isa. 42. 13. do mightily; Rev. 5. 5.
overcome
PREVENT, Job 3. 12. Ps. 59. 10. &
79. 8. & 88. 13. & 119. 148. Amos 9.
10. 1 Thes. 4. 15.
2 Sam. 22. 1. *prevented*, 19. Job 30.
22. & 41. 1. Ps. 18. 5. & 21. 3. &
119. 147. Isa. 21. 14. Matt. 17. 25.
R. V. Job 3. 12. receive; Ps. 88. 13.
come before; 2 Sam. 22. 6, 19; Job
30. 27; Ps. 18. 5. 18. came upon;
Matt. 17. 25. spake first to
PREY, Gen. 49. 9. 27. Esth. 9. 15, 16.
Isa. 49. 24. *p.* be taken from mighty
Jer. 21. 9. life for a *p.*, 38. 2. & 39. 18.
& 45. 5.
Ps. 124. 6. not given us *p.* to their
R. V. Judg. 5. 30; 8. 24, 25. Esth. 9.
15, 16. Isa. 10. 2. Jer. 40. 10. spoil;
Job 24. 5. meat; Prov. 23. 38. robber
PRICE, Lev. 25. 16. Deut. 23. 18.
Job 24. 13. man knoweth not the *p.*
Ps. 44. 12. not increase wealth, by
their *p.*
Prov. 17. 16. *p.* in the hand of
Isa. 55. 1. wine and milk without *p.*
Matt. 13. 46. pearl of great *p.*
Acts 5. 2. kept back part of the *p.*
1 Cor. 6. 20. bought with a *p.*, 7. 23.
1 Pet. 3. 4. sight of God of great *p.*
R. V. Deut. 23. 18. wages; Zech.
11. 12. hire

PRICKS, kick against, Acts 9. 5. & 28. 14.
 Ps. 73. 21. *pricked*, Acts 2. 37.
 R. V. Acts 9. 5. —; 26. 14. *goad*
PRIDE of heart, 2 Chron. 32. 26.
 Ps. 10. 4.
 Job 33. 17. he may hide *p.* from
 Ps. 10. 2. wicked in *p.* doth per
 31. 20. hide them from *p.* of man
 73. 6. *p.* compasseth them about
 Prov. 8. 13. *p.* and arrogance I hate
 10. 10. by *p.* cometh contention
 16. 18. *p.* goeth before destruction
 Isa. 22. 8. Lord purposed it, to
 stain *p.*
 Jer. 13. 17. weep in secret for your *p.*
 Ezek. 7. 10. rod hath blossomed, *p.*
 16. 49. iniquity of Sodom, *p.* and
 Dan. 4. 37. those that walk in *p.*
 Hos. 5. 5. *p.* of Israel testify
 Obad. 3. 2. of thy heart deceived
 Mark 7. 22. blasphemy, *p.* foolish.
 1 Tim. 3. 6. lifted up with *p.* he fall
 1 John 2. 16. lust of eyes, *p.* of life
 R. V. Ps. 31. 20. plottings; 1 John
 2. 16. vain glory. A few other
 changes due to the context
PRIEST, Gen. 14. 18. Ex. 2. 16.
 Lev. 6. 20. 26. & 6. & 6. 7. & 12. 8.
 Isa. 24. 2. with peop. so with *p.*
 28. 7. *p.* and prophet have erred
 Jer. 23. 11. prophet and *p.* profane
 Ezek. 7. 26. law shall perish from *p.*
 Hos. 4. 4. those that strive with *p.*
 9. like people, like *p.*
 Mal. 2. 7. *p.* lips should keep
 Heb. 5. 6. *a. p.* for ever. 7. 17. 21.
 Lev. 21. 10. *high priest*, Heb. 2. 17.
 & 3. 1. & 4. 14. 15. & 5. 1. 10. & 6. 20.
 & 7. 26. & 8. 1. 3. & 9. 11. & 10. 21.
 Ps. 132. 9. let thy *priests* be clothed
 16. clothe her *p.* with salvation
 Isa. 61. 6. ye be named *p.* of
 Jer. 5. 31. *p.* bear rule by their
 31. 14. satisfy soul of *p.* with
 Ezek. 22. 26. *p.* have violated my
 Joel 1. 9. *p.* Lord's ministers, 2. 17.
 Mic. 3. 11. the *p.* teach for hire
 Matt. 12. 5. *p.* in the temple
 Acts 6. 7. company of *p.* obedient
 Rev. 1. 6. kings and *p.* to God
 Ex. 40. 15. everlasting *priesthood*
 Heb. 7. 24. an unchangeable *p.*
 1 Pet. 2. 5. ye are a holy *p.*
PRINCE, Gen. 23. 6. & 34. 2.
 Gen. 32. 28. as *a. p.* hast power with
 Ex. 2. 14. who made thee a *p.* over
 2 Sam. 3. 38. *p.* and great man
 Job 31. 47. as *a. p.* would I go
 Isa. 9. 6. everlasting Father *p.* of
 Ezek. 34. 24. my servant David, *a*
p. among them. 37. 24. 25. & 44. 3.
 & 45. 7. & 46. 10. 16. Dan. 9. 25.
 Dan. 10. 21. Michael your *p.*
 Hos. 3. 4. many days without *a. p.*
 John 12. 31. now shall *p.* of world
 14. 30. *p.* of world cometh and
 16. 11. *p.* of this world judged
 Acts 3. 15. ye killed the *p.* of life
 5. 31. to be a *P.* and a Saviour
 Eph. 2. 2. *p.* of the power of air
 Rev. 1. 5. Jesus *p.* of kings of earth
 Job 12. 19. leads *princes* away
 21. pours contempt on *p.*, Ps. 107. 40.
 Job 34. 18. is it fit to say to *p.*
 Ps. 45. 16. thou makest *p.* in earth
 62. 7. shall fall like one of the *p.*
 118. 8. than to put confidence in *p.*
 161. *p.* persecuted me without
 146. 3. put not trust in *p.* nor man
 Prov. 8. 15. by me *p.* decree jus.
 17. 26. not good to strike *p.* for
 31. 4. not for *p.* to drink strong
 Eccl. 10. 7. seen *p.* walk on earth
 Isa. 3. 4. give children to be their
p.
 Hos. 7. 5. *p.* made the king sick
 Matt. 20. 25. *p.* of Gentiles exer.
 1 Cor. 2. 6. wisdom of *p.* of world
 8. none of *p.* of this world knew
 Prov. 4. 7. wisdom is the *principal*
 Eph. 1. 21. *principality* and power,
 Col. 2. 10. Jer. 13. 15. Rom. 8. 38.
 Eph. 6. 12. Col. 2. 15. Tit. 3. 1.

Heb. 6. 12. *principles*, 6. 1.
 R. V. Frequent changes in Kings
 and Chron. to captains, in Dan.
 to satraps, in N. T. to rulers;
 Ex. 30. 23; Neh. 11. 17. chief;
 2 Kings 25. 19; Jer. 52. 25. captain;
 Jer. 13. 18. headties; Eph. 1. 21.
 rule, Tit. 3. 1. rulers
PRISON, Gen. 39. 20. Eccl. 4. 14.
 Isa. 42. 7. bring out prison. from *p.*
 58. 8. he was taken from *p.* and
 61. 1. opening of the *p.* to them
 Matt. 5. 25. and thou be cast into *p.*
 18. 30. cast into *p.* till he should
 26. 36. I was in *p.* and ye came
 1 Pet. 3. 19. preach to spirits in *p.*
 Rev. 2. 10. devil cast some into *p.*
 Luke 21. 12. *prisons*, 2 Cor. 11. 23.
 Ps. 79. 11. sighing of *prisoner* come
 102. 20. to hear the groaning of *p.*
 Eph. 4. 1. I the *p.* of the Lord
 Job 3. 18. there the *prisoners* rest
 Ps. 69. 33. Lord despiseth not his *p.*
 146. 7. the Lord looseth the *p.*
 Zech. 9. 11. sent forth thy *p.* out
 R. V. Gen. 42. 16. bound; Neh. 3.
 25; Jer. 32. 2. 8. 12; 33. 1; 37. 21.
 38. 6. 13. 28. 39. 14. 15. guard. Isa.
 42. 7. dungeon, Acts 12. 7. cell;
 Num. 21. 1; Isa. 20. 4. captive;
 Acts 28. 16
PRIVATE, 2 Pet. 1. 20. Gal. 2. 2.
PRIVY, Deut. 23. 1. Acts 5. 2.
 Ps. 10. 9. *privy*, 11. 2. & 101. 5.
 Acts 16. 37. Gal. 2. 4. 2 Pet. 2. 1.
 R. V. Ezek. 21. 14. —; Judg. 9. 31.
 craftily; Ps. 11. 2. darkness
PRIZE, 1 Cor. 9. 24. Phil. 3. 14.
PROCEED, 2 Sam. 7. 12. Jer. 30.
 21.
 Job 40. 5. twice spoken, I will *p.*
 Isa. 23. 14. I will *p.* to do a marvel.
 51. 4. a law shall *p.* from me
 Jer. 9. 3. they *p.* from evil to evil.
 Matt. 15. 19. out of heart *p.* evil
 Eph. 4. 29. no corrupt communica-
 tion *p.* out of your mouth
 2 Tim. 3. 9. they shall *p.* no
 further
 Luke 4. 22. the gracious words
 that *proceeded* out of his mouth
 John 8. 42. I *p.* and came from
 God
 Gen. 24. 50. thing *proceeded* from
 Deut. 8. 3. by every word that *p.*
 1 Sam. 24. 13. wickedness *p.* from
 Lam. 3. 38. out of the mouth of the
 Lord *p.* not evil
 John 15. 26. Spirit of tru. which *p.*
 Jas. 3. 10. out of the same mouth
p. blessing
 Rev. 11. 5. fire *p.* out of their
 mouth
PROCLAIM, Lev. 23. 2. Dent. 20.
 10.
 Ex. 33. 19. I will *p.* the name of the
 Lord. 34. 6.
 Prov. 20. 6. most men will *p.* their
 Isa. 61. 1. *p.* liberty to the captives
 2. to *p.* the acceptable year of
 Lord
 Prov. 12. 23. the heart of fools
proclaimeth foolishness
PROCURED, Jer. 2. 17. & 4. 18.
 R. V. Prov. 11. 27. seeketh; Jer.
 26. 19. commit
PRODIGAL son, parable of, Luke
 15. 11.
PROFANE not the name of Lord,
 Lev. 18. 21. & 19. 12. & 20. 3. & 21.
 6. & 22. 9. 15.
 Neh. 13. 17. *p.* sabbath, Matt. 12. 5.
 Ezek. 22. 26. put no difference be-
 tween holy and *p.*
 Amos 2. 7. to *p.* my holy name
 1 Tim. 1. 9. law is for unholy and *p.*
 4. 7. refuse *p.* and old wives' fa.
 Heb. 12. 16. fornicator or *p.* person
 Ps. 89. 39. hast *profaned* his crown
 Ezek. 22. 8. thou hast *p.* my sabb.
 Mal. 1. 11. Judah hath *p.* the holi.
 2. 10. by *profaning* the covenant
 R. V. Ezek. 41. 25. deadly
 wounded; 22. 26; 44. 23. common

PROFESS, Deut. 26. 3. Tit. 1. 16.
 1 Tim. 6. 12. *profession*, 13. Heb. 3.
 1. & 4. 14. & 19. 23.
 R. V. 1 Tim. 6. 12. confess, Heb.
 3. 1. & 4. 14. 10. 23. confession
PROFIT, Prov. 14. 23. Eccl. 7. 11.
 Jer. 16. 19. 2 Tim. 2. 4. Heb. 12.
 10.
 1 Sam. 12. 21. *not profit*, Job 33. 27.
 & 34. 9. Prov. 10. 2. & 11. 4. Isa. 30.
 5. & 44. 9. 10. & 57. 12. Jer. 2. 8. 11.
 & 7. 8. & 23. 32. John 6. 63. 1 Cor.
 13. 3. Gal. 5. 2. Heb. 2. 2. Jas. 2.
 14.
 Job 22. 2. *profitable*, Eccl. 10. 10.
 Acts 20. 20. 1 Tim. 4. 8. 2 Tim. 3.
 16. Tit. 3. 8. Phil. 11.
 1 Tim. 4. 15. thy *profiting* appear
PROLONG thy days, Deut. 4. 26.
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 10. 27. & 28. 16. Eccl. 8. 13. Isa. 53.
 10.
 R. V. Job 6. 11. be patient; Ezek.
 12. 25. 28. deferred
PROMISE, Num. 14. 34. Neh. 5. 12.
 Ps. 77. 8. doth his *p.* fall for ever
 105. 42. he remember. his holy *p.*
 Luke 24. 49. the *p.* of my Father
 Acts 1. 4. wait for *p.* of the Father
 2. 39. *p.* is to you, and your child.
 Rom. 4. 16. *p.* might be sure to all
 8. children of *p.* 9. Gal. 4. 23.
 Eph. 1. 13. holy Spirit of
 2. 12. covenant of *p.* having no
 6. 2. commandment with *p.*
 1 Tim. 4. 3. *p.* of the life, 2 Tim. 1. 1.
 Heb. 4. 1. lest *a. p.* being left us of
 6. 17. heirs of his *p.*, 11. 9.
 9. 15. receive *p.* of eternal life
 2 Pet. 3. 4. where is the *p.* of com.
 1 John 2. 25. *p.* he promised eternal
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 Tit. 1. 2. Heb. 10. 23. & 11. 11. & 12.
 26.
 Rom. 9. 4. pertain the *promises*
 15. 8. confirm *p.* made to fathers
 2 Cor. 1. 20. all *p.* of God are yea
 7. 1. having these *p.* let us
 Gal. 3. 21. is the law against the *p.*
 Heb. 6. 12. patience inherit *p.*
 11. 17. he that had received *p.*
 2 Pet. 1. 4. great and precious *p.*
 R. V. Deut. 10. 9. Josh. 9. 21; 22.
 4. 23. 5. 10. 15. spake unto; Luke
 1. 72. shew mercy; 22. 4. con-
 sented
PROMOTION, Ps. 75. 8. Prov. 3.
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PROOF Acts 1. 3. 3 Cor. 2. 9. & 8.
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PROPER, 1 Chron. 29. 3. Heb. 11.
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PROPHECY, 1 Cor. 12. 10. 1 Tim.
 4. 14. & 1. 18. 2 Pet. 1. 19. 20. Rev.
 1. 3. & 11. 6. & 19. 10. & 22. 7. 10. 18.
 19.
 1 Kings 22. 8. not *prophecy* good,
 18.
 Isa. 30. 10. speak smooth things, *p.*
 deceits
 Jer. 14. 14. prophets *p.* lies in my
 Joel 2. 28. your sons and your
 daughters shall *p.*
 Amos 2. 12. *p.* not
 1 Cor. 13. 9. we *p.* in part
 14. 1. but rather that ye may *p.*
 39. covet to *p.* and forbid not to
 Rev. 10. 11. thou must *p.* again
 Num. 11. 25. they *prophesied*
 Jer. 23. 21. not spoken yet they *p.*
 Matt. 7. 22. we have *p.* in thy
 11. 13. the prophets *p.* until John
 1 John 11. 51. *p.* that Jesus should
 1 Pet. 1. 10. prophets *p.* of the
 grace
 Jude 14. Enoch also *p.* of these
 Ezra 6. 14. *prophesying*, 1 Cor. 11. 4.
 & 14. 6. 22. 1 Thes. 5. 20.
 Gen. 20. 7. he is a *prophet*, and
 Ex. 7. 1. Aaron thy brother shall be
 thy *p.*
 Deut. 13. 15. raise up un. thee *a. p.*

1 Kings 5. 13. if the p. had ota
Ps. 74. 9. there is no more any p.
Ezek. 33. 33. then shall they know
that a p. hath been among them
Hos. 9. 7. p. is a fool, spiritual man
12. 13. by a p. was he preserved
Amos 7. 14. he p. neither a p.'s son
Matt. 10. 41. be that receiveth a p.
11. 9. see a p. and more than a p.
13. 57. a p. is not without honor
Luke 7. 28. there is not a greater p.
24. 19. p. mighty in deed and
John 7. 40. this is the p., 1. 21. & 6.
14.
62. out of Galilee ariseth no p.
Acts 3. 22. a p. shall the Lord raise
23. will not hear that p. shall
Tit. 1. 12. a p. of their own, said
1 Pet. 2. 16. madness of the p.
Num. 11. 29. all the Lord's people
prophets
1 Sam. 10. 12. is Saul among the p.
Ps. 105. 15. do my p. no harm
Jer. 5. 13. the p. shall become
23. 26. are p. of the deceit of
Lam. 2. 14. p. have seen vain
Hos. 6. 5. I hewed them by the p.
Zeph. 3. 4. her p. are treacherous
Zech. 1. 5. p. do they live for ever
Matt. 5. 17. not come to destroy
law, or the p.
7. 12. this is the law and the p.
13. 17. many p. have desired
22. 40. on these hang all the law
and the p.
23. 34. I send you p. and wise men
Luke 1. 30. spake by mouth of
holy p., 2 Pet. 1. 20. that
6. 23. so did their fathers to p.
16. 29. they have Moses and the p.
31. if they hear not Moses and p.
24. 25. to believe all that p.
John 8. 52. Abraham is dead, and
p.
Acts 3. 25. ye are children of the p.
10. 43. to him give all the p.
13. 27. knew not voices of the p.
26. 27. believest thou the p.
22. things which the p. and Moses
Rom. 1. 2. which he had promised
afore by his p. in Holy Scriptures
1 Cor. 12. 28. God hath set some in
the church, first apostles; secondarily
p.
Eph. 2. 20. are built upon the founda-
tion of the apostles and p.
1 Cor. 14. 32. spirit of p. sub. to p.
1 Thes. 2. 15. who kill, their own p.
Heb. 1. 1. God spake to faith, by p.
Jas. 5. 10. take p. for example
1 Pet. 1. 10. of which salva. the p.
Rev. 18. 20. rejoice over her, ye
apostles and p.
22. 6. Lord God of holy p. sent his
9. and of the brethren the p.
R. V. Prov. 30. 1. oracle
PROPHETESSES, Anna, Luke
2. 36; Deborah, Judg. 4. 4; Hui-
dah, 2 Kings, 22. 14; Miriam, Ex.
15. 20; Noadiah, Neh. 6. 14.
PROPHETIZATION, Rom. 8. 25.
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2. 10. & 6. 5. & 13. 43.
PROSPER, Gen. 24. 40. Neh. 1. 11.
Gen. 39. 3. Lord made all to p.
Deut. 29. 9. may p. in all ye do
2 Chron. 20. 30. believe prophets,
so shall ye p.
Job 12. 9. tabernacles of robbers p.
Ps. 1. 3. whatsoever he doeth, it
shall p.
122. 6. they shall p. that love thee
Isa. 53. 10. pleasure of Lord shall p.
54. 17. no weapon formed against
thee shall p.
55. 11. shall p. in the thing whereto
Jer. 12. 1. wherefore doth the way
of the wicked p.
1 Cor. 16. 2. God hath prospered
him

3 John 2. p. as thy soul prospereth
Job 36. 11. spend their days in
prosperity
1 Kings 10. 7. thy wisdom and p.
exceedeth
Ps. 30. 6. in my p. I shall never
73. when I saw p. of the wicked
122. 7. p. be within thy palaces
Prov. 1. 32. p. of fools shall destroy
Eccl. 7. 14. in day of p. be joyful
Jer. 22. 21. I spake to thee in thy p.
Gen. 24. 21. journey prosperous.
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R. V. Ps. 73. 12. being at ease; Jer.
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Ps. 40. 4. respecteth not the p. nor
101. 5. a p. heart I will not suffer
Prov. 6. 17. p. look and lying
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21. 4. high look and p. heart
Eccl. 7. 8. patient is better than p.
Mal. 3. 15. we call thee happy
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1 Tim. 6. 4. is p. knowing nothing
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1 Sam. 2. 3. no more so exceeding
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R. V. Job 26. 12. Rahab, Ps. 12. 3;
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Rom. 1. 30; 2 Tim. 3. 2. haughty;
1 Tim. 6. 4. puffed up
PROVE them, Ex. 16. 4. Deut. 8. 16.
Ex. 20. 20. God is come up to p. you
Deut. 13. 3. the Lord p. you
33. 8. Holy One thou didst p. at
1 Kings 10. 1. she came to p. him
Job 33. 2. mouth shall p. me
Ps. 26. 2. examine me, O Lord, p.
Rom. 12. 2. p. what is will of God
2 Cor. 8. 8. to p. the sincerity of
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Gal. 6. 4. let every man p. his work
1 Thes. 5. 21. p. all things; hold fast
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66. 10. thou, O God, hast p. us as
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Ps. 20. can he p. flesh for people
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Rom. 12. 17. p. things honest in
Job 38. 41. provideth raven his food
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Deut. 31. 20. p. me, and break my
Job 12. 6. that p. God are secure
Ps. 78. 40. how oft did they p. him
Isa. 3. 5. to p. the eyes of his glory

Jer. 7. 13. do they p. me to anger
44. 8. ye p. me to wrath with your
Luke 11. 53. to p. him to speak of
Rom. 10. 19. p. you to jealousy
1 Cor. 10. 22. do ye p. the Lord to
Eph. 4. 4. fathers p. not children
Heb. 3. 16. when they heard did
10. 24. to p. unto love and good
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14. 23. neither any which p. me
Deut. 9. 8. ye p. Lord to wrath
1 Sam. 1. 6. adversary p. her sore
1 Kings 14. 22. p. him to jealousy
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1 Chron. 21. 1. Satan p. David to
Ezra 5. 12. our fathers had p. God
Ps. 78. 56. and the Most High
106. 7. p. him at the Red sea
Zech. 8. 14. when your fathers p.
1 Cor. 13. 5. not easily p. thinketh
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13. 16. every p. man dealeth with
14. 8. wisdom of the p. is to
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15. 5. he that regard. reproof is p.
16. 21. wise in heart shall be call. p.
18. 15. heart of p. setteth knowl-
22. 3. a p. man foreseeth the evil
Isa. 5. 21. woe to them that are p.
in Jer. 49. 7. counsel perish, from p.
Hos. 14. 9. who is p. and he shall
Amos 5. 13. p. shall keep silent in
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1 Cor. 1. 19. I will bring to nothing
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PURE, Ex. 27. 20. & 30. 23, 34. 2 Sam. 22. 27. with the *p.* thou wilt Job 4. 17. can man be more *p.* than 25. 5. stars are not *p.* in his sight Ps. 12. 6. words of the Lord are *p.* 19. 8. commandment of Lord is *p.* 24. 4. clean hands and a *p.* heart. Prov. 15. 26. words of *p.* are pleas. 30. 5. every word of God is *p.*
 12. a generation *p.* in Zeph. 3. 9. turn to the people *a p.* Acts 20. 26. I am *p.* from blood of Rom. 14. 20. all things indeed are *p.* Phil. 4. 8. whatsoever things are *p.* 1 Tim. 3. 9. mystery of faith in a *p.* conscience 5. 22. of other men's sins keep thyself *p.*
 Tit. 1. 15. to the *p.* all things are *p.* Heb. 10. 22. washed with *p.* water Jas. 1. 27. *p.* religion and undefiled 3. 17. wis. from above is first *p.* 2 Pet. 3. 1. stir up your *p.* minds Isa. 1. 25. *purely* purge away pride Job 22. 30. *by pureness*, 2 Cor. 6. 6. 1 Tim. 4. 12. *purely*, 5. 2. heart. Hab. 1. 13. of *pure* eyes than to R. V. Ex. 30. 23. flowing; Ps. 21. 3. fine; Prov. 30. 5. tried; Rom. 14. 20. clean; 2 Pet. 3. 1. sincere; Rev. 22. 1 —
PURGE me with hyssop, Ps. 51. 7. Ps. 65. 3. our transgressions, thou shalt *p.* them away 79. 9. *p.* away our sins for thy Mal. 3. 3. purify and *p.* them as Matt. 3. 12. thoroughly *p.* his floor 1 Cor. 5. 7. *p.* the old leaven 2 Tim. 2. 21. if a man *p.* himself Heb. 9. 14. *p.* your conscience from

Prov. 16. 6. by mercy iniquity is *purged*
 Isa. 6. 7. iniquity is taken, and sin *p.* Ezek. 24. 13. because I *p.* thee Heb. 1. 3. had by himself *p.* our 2 Pet. 1. 9. he was *p.* from sins John 15. 2. he *purgeth* that it may R. V. Ezek. 43. 20. make atonement; Dan. 11. 35. purify; Matt. 3. 12; Mark 7. 19; Luke 3. 17; John 15. 2; Heb. 9. 14, 22; 10. 2; 2 Pet. 1. 9. cleanse, cleanse, cleanse
PURIFY sons of Levi, Mal. 3. 3. Jas. 4. 8. *p.* your hearts, ye double Ps. 12. 6. silver *purified* Seven Dan. 12. 10. many shall be *p.* 1 Pet. 1. 22. *p.* your souls in obey. Mal. 3. 3. sit as *purifier* of silver 1 John 3. 3. *purifieth* himself as he Acts 15. 9. *purifying* their hearts Tit. 2. 14. *p.* to himself a peculiar Heb. 9. 13. sanctifieth to *p.* of flesh R. V. Job. 41. 25. are beside; Heb. 9. 23. cleansed; Num. 8. 7. expiation; Acts 15. 9. cleansing
PURPOSE, Jer. 6. 20. & 49. 30. Job 33. 17. withdraw man from *p.* Prov. 20. 18. every *p.* is established Eccl. 3. 17. a time to every *p.* 8. 6. Isa. 14. 26. the *p.* that is purposed Jer. 51. 29. *p.* of Lord shall stand Acts 11. 23. with *p.* of heart cleave Rom. 8. 28. according to his *p.* Eph. 1. 11. according to *p.* of him 3. 11. the eternal *p.* which he *p.* 2 Tim. 1. 9. according to his own *p.* 1 John 3. 8. for this *p.* he was R. V. Acts 26. 18; 1 John 3. 8. to this end; Acts 20. 3. determined
PURSE, Prov. 1. 14. Matt. 10. 9.
PURSUE, Gen. 35. 5. Deut. 28. 22. Ex. 15. 9. the enemy said, I will *p.* Job 13. 25. wilt thou *p.* dry stubble Ps. 34. 14. seek peace and *p.* it Prov. 11. 19. that *purseth* evil, *p.* it 28. 1. wicked flee when none *p.* R. V. Judg. 20. 45. followed; Job 30. 15; Lam. 4. 19. chase
PUT, Gen. 2. 8. & 3. 15, 22. Neh. 2. 12. what God *p.* in my heart, 7. 5. Ezra 7. 27. Rev. 17. 17. Neh. 3. 5. nobles *p.* not their necks Job 4. 18. he *p.* not trust in servants 38. 36. hath *p.* wisdom in inward Ps. 4. 7. hast *p.* gladness in heart 8. 6. *p.* all things under his feet Eccl. 10. 10. *p.* to more strength S. of S. 5. 3. *p.* off my coat, how shall
 Isa. 5. 20. woe to them that *p.* dark. 22. 1. I will *p.* my Spirit upon 53. 10. Lord bath *p.* him to grief 63. 11. who *p.* his Holy Spirit in Jer. 31. 33. *p.* law in inward parts 32. 40. I will *p.* my fear in hearts Ezek. 11. 19. *p.* a new spirit within 36. 27. I will *p.* my Spirit within Mic. 7. 5. *p.* not confidence in guide Matt. 5. 15. *p.* it under a bushel 19. 6. what God joined, let no man *p.* asunder
 Luke 1. 52. *p.* down mighty from Acts 1. 7. which Father *p.* in his 13. 46. seeing you *p.* the Gospel 15. 9. *p.* no difference between us Eph. 4. 22. *p.* off the old man 2 Pet. 1. 14. I must *p.* off this 2 Cor. 28. 20. God will give raiment to *put on*
 Job 29. 14. I — righteousness and it Isa. 51. 9. awake, arm of Lord, — strength 59. 15. for he — righteousness as a breastplate Matt. 6. 25. nor for body what ye — Rom. 13. 12. — armor of light 14. — Lord Jesus Christ Gal. 3. 27. baptized into Christ have — Christ Eph. 4. 24. — the new man, Col. 3. 10. 6. 11. — whole armor of God Col. 3. 12. — bowels of mercies 1 Chron. 5. 20. *put trust in*, Ps. 4. 5. & 7. 1. & 9. 10. & 56. 4. & 146. 3.

Prov. 28. 25. & 29. 25. Isa. 57. 13. Jer. 39. 18. Hab. 2. 13.
 Num. 22. 38. word that God *putteth* Job 15. 15. he *p.* no trust in saints Ps. 15. 5. that *p.* not out money 75. 7. God *p.* down one, and set. S. of S. 2. 13. *p.* forth green figs Lam. 3. 29. he *p.* his mouth in Mic. 3. 5. that *p.* not into their Mal. 2. 16. he hateth *putting away* Eph. 4. 25. *p.* away lying, speak Col. 2. 11. in *p.* off the body of sins 1 Thes. 5. 8. *p.* on the breastplate 2 Tim. 1. 6. gift given thee by *p.* 1 Pet. 3. 3. wearing of gold or *p.* on R. V. Many changes, but chiefly due to context

Q

QUAILS, Ex. 16. 13. Num. 11. 31.
QUAKE, Ex. 19. 18. Matt. 27. 51. Ezek. 12. 18. *quaking*, Dan. 10. 7.
QUARREL, Lev. 25. 25. Col. 3. 13. R. V. Lev. 25. 25. execute vengeance; Mark 1. 19. set herself; Col. 3. 13. complain
QUEEN, 1 Kings 10. 1. & 15. 13. Ps. 45. 9. S. of S. 6. 8. Jer. 44. 17, 24. Rev. 18. 7.
 Matt. 12. 42. *q.* of the south rise Isa. 49. 23. *q.* their nursing moth. R. V. Jer. 13. 18; 29. 12. queen-mother
QUENCH my coal, 2 Sam. 14. 7. 2 Sam. 21. 17. that thou *q.* not S. of S. 8. 7. waters cannot *q.* love Isa. 42. 3. flax he will not *q.* Eph. 6. 15. to *q.* fiery darts of dev. 1 Thes. 5. 19. *q.* not the Spirit Mark 9. 43. fire that never shall be *quenched*, 44. 46, 48. R. V. Num. 11. 2. abated; Mark 9. 44, 45, 46
QUESTION, Mark 12. 34. 1 Cor. 10. 25.
 1 Kings 10. 1. *questions*, Luke 2. 46. 1 Tim. 1. 4. & 6. 4. 2 Tim. 2. 23. R. V. 1 Tim. 1. 4; 6. 4; 2 Tim. 2. 23; Tit. 3. 9. questionings
QUICK, Num. 16. 30. Ps. 55. 15. Ps. 124. 3. had swallowed us up *q.* Isa. 11. 3. of *q.* understanding Acts 10. 42. Judge of *q.* and dead 2 Tim. 4. 1. who shall judge the *q.* Ps. 71. 20. *quicken* me again and 80. 18. *q.* us and we will call 119. 25. *q.* me according to word 40. *q.* me by thy righteousness 149. *q.* me according to judgment Rom. 8. 11. *q.* your mortal bodies Eph. 2. 5. *q.* us together with Ps. 119. 50. for thy word hath *quicken*ed me Eph. 2. 1. you he *q.* who were 1 Pet. 3. 18. but *q.* by the Spirit John 5. 21. Son *quickeneth* whom he 1 Cor. 15. 45. last Adam be made a *quicken*ing Spirit R. V. Num. 16. 30; Ps. 55. 15; 124. 3. alive; Isa. 11. 3. his delight shall be; Heb. 4. 12. living; 1 Cor. 15. 45. become a life giving
QUICKLY, Ex. 32. 8. Dent. 11. 17. Eccl. 4. 12. cord is not *q.* broken Matt. 5. 25. agree with adversary *q.* Rev. 3. 11. behold I come *q.*, 22. 7. R. V. Mark 16. 8; Rev. 2. 5 —
QUIET, Judg. 18. 27. Job 3. 13, 25. Eccl. 9. 17. the words of the wise are heard in *q.* Isa. 7. 4. take heed and be *q.* fear 33. 20. shall see Jerusalem a *q.* 1 Thes. 4. 11. study to be *q.* and to 1 Tim. 2. 2. lead a *q.* and peaceable 1 Pet. 3. 4. ornament of a meek and *q.* spirit 1 Chron. 22. 9. *quietness*, Job 20. 20. Job 34. 29. when he giveth *q.* who Prov. 17. 1. better is dry morsel and *q.* Eccl. 4. 6. better is a hand. with *q.*

132. 30. 45. in *q.* shall be strength
 17. the effect of righteousness
 shall be *q.*
 2 Thes. 3. 12. exhort with *q.* they
 R. V. Nah. 1. 12. in full strength;
 Judg. 8. 28. had rest. Acts 24. 2.
 much peace
QUIT you like men. 1 Sam. 4. 5.
 1 Cor. 16. 13.
 R. V. Josh. 2. 20. guiltless
QUIVER full of them, Ps. 127. 5.
 Isa. 49. 2. in his *q.* hath he hid me
 Jer. 5. 15. *q.* is an open sepulchre

R

RABBI, Matt. 23. 7. & John 20. 16
 R. V. Matt. 23. 7.—
RACE, Ps. 19. 5. Eccl. 3. 11. 1 Cor.
 9. 24. Heb. 12. 1.
 R. V. Ps. 19. 5. course
RAGE, 2 Kings 5. 12. 2 Chron. 46.
 10
 2 Chron. 23. 4. ye have slain them
 in a *r.*
 Ps. 2. 1. why do the heathen *r.*
 Prov. 6. 34. jealousy is *r.* of a man
 29. whether he *r.* or laugh is no
 Ps. 46. 6. the heathen *raged*
 Prov. 14. 16. the fool *rage*th
 Ps. 69. 9. rulest the *raging* of sea
 Prov. 20. 1. wine is a mocker,
 strong drink is *r.*
 Jude 13. *r.* waves of sea, foaming
 R. V. Job 40. 11. overflowing;
 Prov. 29. 9. be angry; 14. 16. bea-
 reth himself insolently. Prov. 20.
 1. a brawler
RAGS, Prov. 23. 21. Isa. 64. 6.
RAILER, or drunkard, 1 Cor. 5. 11.
 1 Tim. 6. 4. *raishna*, 1 Pet. 3. 9.
 2 Pet. 2. 11. *r.* accusation, Jude
 R. V. 1 Pet. 3. 9.
RAIMENT to put on, Gen. 35. 20
 Ex. 21. 10. food and *r.* not dimin-
 Dent. 8. 4. thy *r.* waxed not old
 Zech. 3. 4. clothe thee with change
 of *r.*
 Matt. 6. 26. body more than *r.* 28.
 11. 8. man clothed in soft *r.*
 17. 2. his *r.* was white as the light
 1 Tim. 6. 8. having food and *r.* let
 Rev. 3. 5. clothed in white *r.* 18.
 R. V. Ex. 22. 26. Dent. 22. 3; 23.
 13. Num. 31. 20. Matt. 17. 2. 27. 31;
 Mark 9. 3; Luke 22. 34. John 19.
 24. Acts 22. 20. Rev. 3. 5. 18. 4. a
 garment or garments, Ps. 45. 14.
 brodered work, Zech. 3. 4. a pa-
 parel, 1 Tim. 6. 8. covering, Jas.
 2. 2. clothing; Luke 10. 30 —
RAIN in due season, Lev. 26. 4.
 Dent. 11. 14. & 28. 12.
 Dent. 32. 2. my doctrine drop as *r.*
 3 Sam. 23. 4. as *r.* shining after *r.*
 1 Kings 8. 35. no *r.* because sinned
 2 Chron. 7. 13. that there be no *r.*
 Job 5. 10. giveth *r.* on the earth
 38. 28. hath the *r.* a father
 Ps. 68. 9. didst send a plentiful *r.*
 72. 6. he shall come down like *r.*
 147. 8. who prepareth *r.* for earth
 Prov. 16. 15. king's favor is like
 the latter *r.*
 Eccl. 12. 2. nor clouds rest. after *r.*
 S. of S. 2. 11. winter is past. *r.* is
 over
 Isa. 4. 4. covert from storm and *r.*
 30. 23. shall give the *r.* of thy
 55. 10. as *r.* cometh down from
 Jer. 5. 24. fear Lord who giveth *r.*
 14. 22. vanities of the Gentiles
 that can *r.*
 Amos 4. 7. withholden *r.* from you
 Zech. 10. 1. ask of the Lord *r.* in
 14. 17. upon them shall be no *r.*
 Matt. 5. 45. sendeth *r.* on the just
 Heb. 6. 7. earth which drink in *r.*
 Jas. 5. 18. he prayed, and heaven
 gave *r.*
 Job 35. 26. cause it to *r.* on the
 earth

Ps. 11. 6. on the wicked he shall *r.*
 Hos. 10. 12. till he *r.* righteousness
 Ps. 73. 27. had *rained* upon them
 Ezek. 22. 24. land not cleansed nor
r. upon
 Prov. 27. 15. continual dropping in
 a rainy day
RAISE, Deut. 18. 10. 15. 1 Sam. 12.
 11
 Isa. 44. 26. *r.* up decayed places
 58. 12. *r.* up foundations of
 Hos. 6. 2. third day he will *r.* us
 Amos 9. 11. I will *r.* up tabernacle
 Luke 1. 68. *r.* up a horn of salva-
 tion
 John 6. 40. I will *r.* him up at
 Ex. 9. 16. I *raised* thee up to show
 Matt. 11. 5. deaf hear. dead are *r.*
 Rom. 4. 25. *r.* again for justifica-
 6. 4. as Christ was *r.* by glory of
 1 Cor. 6. 14. God hath *r.* up the
 2 Cor. 4. 14. he that *r.* up the
 Eph. 2. 6. hath *r.* us up together
 Sam. 2. 6. he *r.* raised up the poor
 Ps. 113. 7. *r.* up poor out of
 145. 14. *r.* up those that be
 R. V. Job 3. 5. 14. 12. raised. S. of
 S. 8. 5. awakened Job 50. 9; Ezek.
 1. 3; Jer. 6. 22. 50. 41. 51. 11. Joel
 3. 7; Zech. 3. 13; Acts 3. 50. stir
 or stirred
RANSOM of life, Eccl. 21. 30.
 Ex. 30. 12. give every man *r.* for
 Job 33. 24. deliver him. I have
 found *r.*
 Ps. 13. 7. great *r.* cannot deliver
 Ps. 49. 7. nor give to God *r.* for
 Prov. 1. 35. will not regard any
 13. 8. *r.* of man's life are his
 21. 18. wicked art. 4. *r.* for right.
 Isa. 43. 3. I gave Egypt for thy *r.*
 Hos. 13. 14. *r.* them from power
 Matt. 20. 28. to give his life *r.* for
 1 Tim. 2. 6. gave himself *r.* for
 Isa. 35. 10. *ransomed*. 51. 10. Jer. 31.
 11
 R. V. Ex. 21. 30. redemption. Isa.
 51. 10. redeemed
RASH, Eccl. 5. 2. Isa. 32. 4.
RAVISHED, Prov. 5. 19. S. of S. 4.
 9
REACH, Gen. 11. 4. John 20. 27.
 Ps. 36. 5. faithfulness *reacheth* to
 Phil. 3. 13. *reaching* forth to those
 R. V. Ex. 26. 28. pass through;
 Phil. 3. 13. stretching forward
READ in audience, Ex. 24. 7.
 Dent. 17. 19. therein all his life
 Neh. 13. 1. *r.* in the book of Moses
 Luke 4. 16. as his custom was, stood
 up to *r.*
 Acts 15. 21. *r.* in synagogue
 2 Cor. 3. 2. known and *r.* of all
 Acts 8. 30. understandest thou
 what thou *readest*
 Rev. 1. 3. blessed is he that *readeth*
 Neh. 8. 8. *reading*, 1 Tim. 4. 13.
READY to pardon, God, Neh. 9. 17.
 Ps. 45. 1. tongue is as a pen of a *r.*
 writer
 86. 5. thou, Lord, art good, and *r.*
 to forgive
 Eccl. 5. 1. more *r.* to hear. than
 Matt. 24. 44. be ye also *r.*
 Mark 14. 38. spirit is *r.* but the
 Acts 21. 13. *r.* not to be bound
 1 Tim. 6. 18. do good *r.* to distrib.
 2 Tim. 4. 6. now *r.* to be offered
 Tit. 3. 1. *r.* to every good work
 1 Pet. 5. 2. willingly of a mind
 Rev. 3. 2. strengthen things *r.* to
 Acts 17. 11. *readiness*, 2 Cor. 10. 6.
 R. V. 2 Chron. 35. 14. 2 Cor. 4. 2.
 prepared. 1 Chron. 12. 21. 24.
 armed for, Mark 14. 38. willing;
 Acts 20. 7. Intending, Heb. 8. 13.
 nigh, Rev. 12. 4. about
REAP, Lev. 19. 9.
 Hos. 10. 12. *r.* in mercy
 1 Cor. 9. 11. a great thing if we *r.*
 Gal. 6. 9. shall *r.* if we faint not
 Hos. 10. 13. ploughed wickedness,
 we have *reaped* iniquity
 Rev. 14. 16. the earth was *r.* 15.
 Matt. 13. 39. *reapers* are angels, 30.

John 4. 36. he that *reapeth* receiv-
 eth. V. Lev. 23. 22 — Jas. 5. 4.
REASON, Prov. 26. 16. Dan. 4. 36.
 Isa. 41. 21. bring forth thy strong
r.
 1 Pet. 3. 15. asketh *r.* of the hope
 Acts 24. 25. as he *reasoned* of
 Rom. 12. 1. your *reasonable* service
REBEL not against Lord, Num.
 14. 9. Josh. 22. 19.
 Job 24. 13. of those that *r.* against
 Neh. 9. 26. they *rebelled* against thee
 Isa. 53. 10. they *r.* and vexed his
 1 Sam. 10. 13. *rebellion*, the sin
 Num. 10. 10. hear now, ye *rebels*
 Ezek. 20. 35. purge out the *r.* from
 Dent. 4. 7. *be rebellious* against
 Ps. 68. 18. received gifts for men,
 for the *r.* also
 Isa. 30. 9. this *r.* people, lying
 50. 5. I was not *r.* nor turned
 Jer. 4. 17. hath been *r.*
 Ezek. 4. 3. 5. *r.* house, 3. 9. 26. &
 12. 2. 3. & 17. 12. & 24. 3. & 44. 6.
REBUKE thy neighbor, Lev. 19.
 2 Kings 19. 3. a day of *r.*
 Ps. 6. 1. *r.* me not in anger, nor
 Prov. 9. 8. *r.* a wise man, he will
 27. 5. open *r.* is better than secret
 Zech. 3. 2. the Lord said to Satan,
 the Lord *r.* thee
 Matt. 16. 22. Peter began to *r.* him
 Luke 17. 3. if thy brother trespass,
r. him
 Phil. 2. 15. sons of God without *r.*
 1 Tim. 5. 1. *r.* not an elder, entreat
 20. them that sin *r.* before all
 Tit. 1. 13. *r.* them sharply, that
 3. 15. exhort and *r.* with author.
 Heb. 12. 5. no faint, when *rebuked*
 Prov. 28. 23. he that *rebuked*, shall
 Amos 5. 10. hate him that *r.* in
 R. V. Phil. 2. 15. *blame*; Jer. 15
 15. *reproach*; Prov. 9. 7. 8. Amos
 5. 10. 1 Tim. 5. 20. Tit. 2. 15. Rev.
 3. 19. *reprove* or *reproveh*
RECEIVE good and not evil. Job
 2. 10.
 Job 22. 22. *r.* the law from his
 Ps. 6. 9. the Lord will *r.* my prayer
 73. 24. guide me and afterwards *r.*
 75. 2. when I shall *r.* congregation
 Hos. 4. 2. take away iniquity, *r.* us
 Matt. 10. 41. *r.* a prophet's reward
 18. 5. *r.* little child in my name
 19. 11. all men cannot *r.* this
 21. 22. ask, believing, ye shall *r.*
 Mark 4. 16. hear the word, and *r.*
 11. 24. believe that ye *r.* and ye
 Luke 16. 9. may *r.* into everlasting
 John 3. 27. man can *r.* nothing
 5. 44. which *r.* honor one of
 Acts 2. 38. shall *r.* gift of Holy
 Ghost
 7. 59. Lord Jesus *r.* my spirit
 13. 43. he that believeth shall *r.*
 20. 35. more bless, to give than *r.*
 26. 18. may *r.* forgiveness of sins
 Rom. 14. 1. that is weak in faith *r.*
 1 Cor. 3. 8. every man *r.* his re-
 ward
 2 Cor. 5. 10. may *r.* things done
 6. 1. *r.* not grace of God in vain
 Gal. 3. 14. *r.* promise of the
 4. 5. might *r.* the adoption of
 Eph. 6. 5. same shall be *r.* of
 Col. 3. 24. *r.* reward of inheritance
 Jas. 1. 21. *r.* with meekness
 3. 1. *r.* greater condemnation
 1 Pet. 5. 4. shall *r.* a crown of glory
 1 John 3. 22. whatso. we ask, we *r.*
 2 John 8. look that we *r.* a full
 Job 4. 12. mine ear *received* a little
 Ps. 68. 18. thou hast *r.* gifts for
 Jer. 2. 30. *r.* no correction
 Matt. 10. 8. freely ye have *r.* freely
 Luke 6. 24. have *r.* your consola-
 16. 25. hast *r.* thy good things
 John 1. 11. own *r.* him not
 16. of his fulness have we all *r.*
 Acts 8. 17. they *r.* the Holy Ghost
 17. 11. *r.* the word

Acts 20. 24. which I r. of Lord
 Rom. 6. 11. Christ by whom we
 have r. atonement
 14. 3. judge him not, for God hath
 r. him
 15. 7. r. one anoth. as Christ r. us
 1 Tim. 3. 16. r. up into glory
 4. 3. to be r. with thanksgiving
 Heb. 11. 13. not having r. prom-
 ises
 Jer. 7. 28. nor *receiveth* correction
 Matt. 7. 8. every one that asketh r.
 10. 40. he that r. you, r. me
 13. 20. hears the word, and anon r.
 John 3. 32. no man r. his testimony
 12. 48. rejecteth me, r. not my
 1 Cor. 2. 14. natural man r. not
 Phil. 4. 15. in giving and *receiv-
 ing*
 Heb. 12. 28. we r. a kingdom
 1 Pet. 1. 9. r. the end of your faith
 R. V. Ex. 28. 25; 1 Sam. 12. 3; 2
 Kings 12. 7. 8; John 16. 14; Heb.
 7. 6. take; Hos. 14. 2; Mark 4. 20;
 1 Thes. 2. 13. accept; Luke 9. 11;
 3 John 8. welcome; many other
 changes due to context
RECKONED, Ps. 40. 5. Isa. 38. 13.
 Luke 22. 37. Rom. 4. 4, 9, 10, & 6. 11.
 & 8. 18.
RECOMPENSE, Prov. 12. 14. Isa.
 35. 4.
 Deut. 32. 35. to me belongeth r.
 Job 15. 31. vanity shall be his r.
 Prov. 20. 22. say not thou I will r.
 evil
 Jer. 25. 14. I will r. your iniquities
 Luke 14. 14. they cannot r. thee
 Rom. 12. 17. r. to no man evil for
 Isa. 34. 8. it is the year of r. for
 66. 6. render r. to his enemies
 Jer. 51. 56. the Lord God of r.
 Hos. 9. 7. the days of r. are come
 Luke 14. 12. lest a r. be made thee
 Heb. 2. 2. received just r. of re-
 ward
 11. 26. he had respect unto r. of
 Num. 5. 8. trespass be recom-
 pensed
 2 Sam. 22. 21. according to right-
 eousness he r. me
 Prov. 11. 31. righteous shall be r.
 Jer. 18. 20. shall evil be r. for good
 Rom. 11. 35. it shall be r. to him
 R. V. Num. 5. 7. r. restitution;
 19. 7. 3. 4, 9; 11. 21; 16. 34; 17.
 13; 22. 31; 2 Chron. 8. 23; bring
 or brought; Rom. 12. 17. render
RECONCILE with blood, Lev. 6.
 30.
 Eph. 2. 16. r. both to God into one
 Col. 1. 20. to r. all things to him.
 2 Cor. 5. 19. God in Christ *recon-
 ciling* the world
 Matt. 5. 24. be reconciled to brother
 Rom. 5. 10. when enemies we
 were r.
 2 Cor. 5. 18. he hath r. us to
 20. be ye r. to God
 Lev. 3. 15. to make *reconciliation*,
 2 Chron. 29. 24. Ezek. 45. 15, 17.
 1 Sam. 8. 24. Heb. 2. 17.
 1 Cor. 5. 18. given to us ministry
 of
 19. commit to us the word of r.
 R. V. Lev. 6. 30; Ezek. 45. 20. make
 atonement; Lev. 8. 15; 16. 20;
 Ezek. 45. 15, 17. atonement;
 2 Chron. 29. 24. sin offering; Heb.
 2. 17. propitiation
RECORD my name, Ex. 20. 24.
 Deut. 30. 19. I call heaven and
 earth to r. against, 31. 28.
 Job 16. 19. my witness and my r.
 John 1. 32. bare r., 8. 13, 14, & 12. 17.
 & 19. 35. Rom. 10. 2. Gal. 4. 15.
 2 Cor. 1. 23. I call God for a r.
 1 John 5. 7. three bear r. in heaven
 11. this is the r. God hath given
 Rev. 1. 2. bare r. of the word of
 R. V. Very general change to wit-
 ness; 1 Deut. 30. 19. witness;
 1 Chron. 16. 4. celebrate; Acts 20.
 26. testify

RECOVER strength, Ps. 39. 13.
 Hos. 2. 9. I will r. my wool and
 2 Tim. 2. 26. may r. themselves
 Jer. 8. 22. is not health of my peo-
 ple *recovered*
 Luke 4. 18. *recovering* of sight to
 R. V. 1 Sam. 30. 19. brought back;
 Hos. 2. 9. pluck away
RED, Ps. 75. 8. Isa. 1. 18. & 27. 2. &
 63. 2. Zech. 1. 8. & 6. 2. Rev. 6. 4. &
 12. 3.
 R. V. Ps. 75. 8. foameth
RED DRAGON, Rev. 12. 3.
RED HORSE, vision of, Zech. 1.
 8. & 6. 2. Rev. 6. 4.
REDEEM with outstretched arm,
 Ex. 6. 6.
 2 Sam. 7. 23. Israel whom God
 went to r.
 Job 5. 20. in famine he shall r.
 thee
 Ps. 44. 26. r. us for thy mercies'
 sake
 130. 8. shall r. Israel from
 Hos. 13. 14. I will r. them from
 Tit. 2. 14. might r. us from iniquity
 Gen. 48. 16. angel which *redeemed*
 2 Sam. 4. 9. hath r. my soul out
 Ps. 136. 24. hath r. us from our
 Isa. 1. 27. Zion shall be r. with
 51. 11. r. of the Lord shall return
 52. 3. shall be r. without money
 63. 9. in his love and pity he r.
 Luke 1. 68. visited and r. his peo.
 24. 21. he that should have r.
 Gal. 3. 13. Christ hath r. us from
 1 Pet. 1. 18. not r. with corrupti-
 Rev. 5. 9. hast r. us to God, by
 14. 4. these were r. from among
 Ps. 34. 22. Lord *redeemeth* the soul
 109. 4. who r. thy life from de-
 Eph. 5. 16. *redeeming* the time
 Job 19. 25. I know that my *Re-
 deemer* liveth
 Ps. 19. 14. my strength and my R.
 Prov. 23. 11. their R. is mighty
 Isa. 63. 16. our Father and R.
 Jer. 50. 34. their R. is strong
 Lev. 25. 34. *redemption*, Num. 3. 49.
 Ps. 49. 8. r. of their soul is pre-
 130. 7. with him is piteousness
 Luke 2. 38. looked for r. in Jeru-
 salem
 21. 28. your r. draweth nigh
 Rom. 3. 24. through r. in Christ
 8. 23. waiting for the r. of our
 body
 1 Cor. 1. 30. made unto us wisdom,
 and righteousness, and r.
 Eph. 1. 7. in whom we have r.
 14. until r. of the purchased
 4. 30. sealed unto the day of r.
 Heb. 9. 12. obtain eternal r. for us
 R. V. Lev. 25. 29; 27. 27; Isa. 5. 11;
 Jer. 31. 11. ransom; Lev. 25. 29;
 Num. 3. 51; Ruth 4. 6. redemp-
 tion; Ps. 136. 24. delivered; Rev.
 5. 9; 14. 3. 4. purchased
REFINE, Isa. 25. 6. & 48. 10. Zech.
 13. 9. Mal. 3. 2. 3.
REFORMATION, Heb. 9. 10.
REFRAIN, Prov. 1. 15. 1 Pet. 3. 10.
 Prov. 20. 29. he that *refraineth* his
 lips is wise
REFRESHING, Isa. 28. 12. Acts
 3. 19.
REFUGE, Num. 35. 13. Josh. 20. 3.
 Deut. 33. 27. eternal God is thy r.
 Ps. 9. 9. the Lord also will be a r.
 for the oppressed, 14. 6. Isa. 4. 6.
 & 25. 4.
 Ps. 57. 1. God is my r. and, 59. 16.
 & 62. 7. & 71. 7. & 142. 5. Jer. 16. 19.
 Ps. 46. 1. God is our r., 7. 11. & 62.
 8.
 Isa. 28. 15. have made lies our r.
 Heb. 6. 18. fled for r. to lay hold
 on
 R. V. Deut. 33. 27. dwelling place;
 Ps. 9. 9. high tower
REFUSE, Lam. 3. 45. Amos 8. 6;
 Neh. 9. 17. *refused* to obey, neither
 Ps. 77. 2. my soul r. to be comforted
 118. 22. the stone which builders r.

Prov. 1. 24. I have called, and ye r.
 Jer. 31. 15. Rachel r. to be com.
 Hos. 11. 5. because they r. to return
 1 Tim. 4. 4. good and noth. to be r.
 Jer. 3. 3. *refusedst* to be ashamed
 15. 18. *refuseth* to be healed
 Heb. 12. 25. r. not him that speak.
 R. V. 1 Sam. 16. 7; Ps. 118. 22;
 Ezek. 5. 6; 1 Tim. 4. 4. reject or
 rejected; Prov. 10. 17. forsaketh;
 Isa. 64. 6. cast off
REGARD not works of the Lord,
 Ps. 28. 5.
 Ps. 66. 18. If I r. iniquity in heart
 102. 17. will r. prayer of destitute
 Isa. 5. 12. that r. not work of Lord
 Prov. 1. 24. no man *regarded*
 Ps. 106. 44. he r. their affliction
 Luke 1. 48. r. low estate of his
 Heb. 8. 9. not in my covenant I r.
 them not
 Deut. 10. 17. God *regardeth* not
 Job 34. 19. nor r. rich more than
 Prov. 12. 10. righteous r. life of
 15. 5. he that r. reproof is pru-
 dent
 Eccl. 5. 8. he that is higher than
 the highest r.
 Rom. 14. 6. be that r. the day, r. it
 Matt. 22. 16. *regardest* not person
 R. V. *gave heed*; 2 Sam. 13. 20. take
 thing to heart; Job 39. 7. heareth;
 Ps. 94. 7. consider; Prov. 5. 2. pre-
 serve; Mal. 1. 9. accept; Luke 1.
 48. looked upon; Acts 8. 11. gave
 heed; Phil. 2. 30. hazzarding; Rom.
 14. 6; Gal. 6. 4. —
REGENERATION, Matt. 19. 28.
 Tit. 3. 5.
REIGN, Gen. 37. 8. Lev. 26. 17.
 Ex. 15. 18. Lord shall r. for ever,
 Ps. 146. 10.
 Prov. 8. 15. by me kings r. and
 Isa. 32. 1. a king shall r. in right.
 Jer. 23. 5. a king shall r. and pros.
 Luke 19. 14. not have this man to r.
 Rom. 5. 17. shall r. in life by one
 1 Cor. 4. 8. would to God ye did r.
 2 Tim. 2. 12. if we suffer, we shall r.
 Rev. 5. 10. we shall r. on the earth
 22. 5. they shall r. for ever and
 Rom. 5. 14. death *reigned* from
 21. that as sin r. unto death so
 Rev. 20. 4. they lived and r. with
 1 Chron. 20. 12. thou *reignest* over
 Ps. 83. 1. Lord *reigneth*, 97. 1. & 99. 1.
 Isa. 52. 7. saith unto Zion, thy God r.
 Rev. 19. 6. Alleluia, Lord God
 omnipotent r.
 R. V. Lev. 26. 17; Deut. 15. 6; Josh.
 12. 5; Judg. 9. 2; 1 Kings 4. 21;
 Rom. 15. 12. rule or ruled
REINS, Job 16. 13. & 19. 27.
 Ps. 7. 9. God trieth hearts and r.,
 Jer. 17. 10. & 20. 12. Rev. 2. 23.
 Ps. 16. 7. my r. instruct me in
 73. 21. I was pricked in my r.
 139. 13. thou hast possessed my r.
 Prov. 23. 16. my r. shall rejoice
 Jer. 12. 2. thou art far from their r.
REJECT, Mark 6. 26. Gal. 4. 14.
 Mark 7. 9. ye command of God
 Tit. 3. 10. after first and second
 admonition r.
 1 Sam. 8. 7. have not *rejected* thee
 Isa. 53. 3. is despised and r. of men
 Jer. 2. 37. Lord hath r. confidences
 6. 30. Lord r. them, 7. 29. & 14. 19.
 2 Kings 17. 20. Lam. 5. 22.
 Jer. 8. 9. r. word of the Lord
 Hos. 4. 6. hast r. knowledge
 Luke 7. 30. r. the counsel of God
 Heb. 12. 17. was r. for he found no
 John 12. 48. he that *rejecteth* me
REJOICE, Ex. 18. 9. Deut. 12. 7.
 Deut. 28. 63. Lord will r. over you
 1 Sam. 2. 1. because I r. in thy
 2 Chron. 6. 4. let thy saints r. in
 20. 27. the Lord made them to r.
 Neh. 12. 43. God made them r. with
 Ps. 2. 11. serve God and r. with
 5. 11. let those that trust in thee r.
 9. 14. I will r. in thy salvation

Ps. 58. 10. righteous will *r.* when he
63. 7. in the shadow of thy wings
1 will *r.*
65. 8. thou makest the morning
and the evening to *r.*
68. 3. let righteous *r.* before God
86. 4. *r.* the soul of thy servant
104. 31. Lord shall *r.* in his works
119. 162. *r.* at thy word as one
Prov. 5. 18. *r.* with wife of thy
24. 17. *r.* not when enemy falleth
Eccl. 11. 9. *r.* O young man, in thy
Isa. 29. 19. poor among men shall *r.*
62. 5. thy God shall *r.* over thee
Jer. 32. 41. I will *r.* over them to do
Zeph. 3. 17. *r.* over thee with joy
Luke 6. 23. *r.* ye in that day; leap
10. 20. rather *r.* that your names
John 5. 35. willing to *r.* in his light
14. 28. if ye loved me ye would *r.*
Rom. 5. 2. *r.* in hope of glory of God
12. 15. *r.* with them that do *r.*
1 Cor. 7. 30. that *r.* as though *r.* not
Phil. 3. 8. worship God and *r.* in
Col. 1. 24. *r.* in my sufferings for
1 Thes. 5. 16. *r.* evermore
Jas. 1. 9. brother of low degree *r.*
1 Pet. 1. 8. *r.* with joy unspeakable
Ps. 33. 1. *rejoice* in the Lord, 97. 12.
Isa. 41. 16. & 61. 10. Joel 2. 23. Hab.
3. 18. Zech. 10. 7. Phil. 3. 1. & 4. 3.
Ps. 119. 14. I have *rejoiced* in way
Luke 1. 47. my spirit *r.* in God my
2. 21. Jesus *r.* among men and said
John 8. 56. Abraham *r.* to see my
1 Cor. 7. 30. as though they *r.* not
Ps. 16. 9. my heart is glad, my
glory *rejoiceth*
28. 7. Lord my heart greatly *r.*
Prov. 13. 9. the light of righteous *r.*
Isa. 62. 5. bridegroom *r.* over bride
64. 5. thou meetest him that *r.*
1 Cor. 13. 6. *r.* not in iniquity
Jas. 2. 13. mercy *r.* against
Ps. 16. 8. the statutes of the Lord
rejoicing the heart
119. 111. are the *r.* of my heart
Prov. 8. 31. *r.* in the habitable
Isa. 65. 18. I create Jerusalem *r.*
Jer. 13. 15. 16. thy word was the *r.*
Acts 5. 41. *r.* that they were
counted
8. 39. eunuch went on his way *r.*
Rom. 12. 12. *r.* in hope, 5. 2, 3.
2 Cor. 1. 12. our *r.* is the testimony
Gal. 6. 4. he shall have *r.* in him.
Heb. 3. 6. *r.* of hope, firm to the
R. V. 1 Sam. 2. 1; 1 Chron. 16. 32;
Ps. 9. 2; 60. 6; 68. 3, 4; 108. 7; Isa.
13. 3. exult; Ps. 20. 5; Prov. 28. 12.
triumph; Ps. 96. 12; 98. 4. sing for
joy; Ps. 96. 11; 107. 42; Prov. 23.
15; Zech. 10. 7; Acts 2. 26. be glad;
Prov. 31. 25. laugheth; Phil. 2. 16;
3. 3; Jas. 1. 9; 2. 13; 4. 16. glory;
Job 5. 21. shouting; Ps. 107. 22.
singing; 126. 6. joy; 1 Cor. 15. 31;
2 Cor. 1. 12. 14; Gal. 6. 4; Phil. 1.
26; 1 Thes. 2. 19; Heb. 3. 6; Jas. 4.
16. glorying
RELEASE, year of, Ex. 21. 2.
Deut. 15. 1. & 31. 10. Jer. 34. 14.
RELIEVE, Lev. 25. 35. Isa. 1. 17.
Ps. 146. 9. Acts 11. 29. 1 Tim. 5. 16.
R. V. Lev. 25. 35; Ps. 146. 9. uphold;
Lam. 1. 11, 16, 19. refresh
RELIGION, Acts 26. 5. Gal. 1. 13.
14. Jas. 1. 26, 27.
Acts 13. 43. *religions*, Jas. 1. 26.
REMAINER, 1 Thes. 4. 13. Rev.
3. 2. Eccl. 2. 9. Lam. 5. 19. John 1.
33.
John 9. 41. your sin *remaineth*
2 Cor. 9. 9. righteousness *r.* for
Heb. 4. 9. *r.* a rest for people of God
10. 26. there *r.* no more sacrifice
1 John 3. 9. his seed *r.* in him
Ps. 76. 10. *remainder* of wrath
R. V. Several changes, chiefly to
abide, or to a sense of settling,
rest; Lev. 6. 16. is left; Ps. 76. 10.
residue
REMEDY, 2 Chron. 36. 16. Prov. 6.
15. & 29. 1.

REMEMBER, Gen. 40. 23. Neh. 1.
5.
Gen. 9. 16. look upon it that I may *r.*
Ex. 13. 3. *r.* this day ye came out
Deut. 5. 15. *r.* thou wast a servant
8. 8. thou shalt *r.* Lord thy God
9. 7. *r.* and forget not how
32. 7. *r.* days of old, consider
2 Kings 20. 3. *r.* how I walked
Ps. 20. 7. we will *r.* name of Lord
74. 2. *r.* thy congregation, 18.
73. 8. *r.* not against us former, Isa.
64. 9. Jer. 14. 10. Hos. 5. 13.
89. 47. *r.* how short my time is
132. 1. *r.* David and his afflictions
Eccl. 12. 1. *r.* thy Creator in days
S. of S. 1. 4. & we will *r.* thy love
Isa. 43. 25. I will not *r.* thy sins
46. 8. *r.* this, show yourselves
Jer. 31. 20. I do earnestly *r.* him
Ezek. 16. 61. shall *r.* thy ways
63. mayest *r.* and be confounded
36. 31. shall *r.* your own evil
Mic. 6. 5. *r.* what Balak consulted
Hab. 3. 2. in wrath *r.* mercy
Luke 1. 72. to *r.* his holy covenant
17. 32. *r.* Lot's wife, Gen. 19. 26.
Gal. 2. 10. that we should *r.* the
Col. 4. 18. *r.* my bonds
Heb. 8. 12. iniquity I will *r.* no
13. 3. *r.* them that are in bonds
Neh. 13. 14. *r.* me, 22. 31. Ps. 25. 7.
& 106. 4. Luke 23. 43.
Ps. 63. 6. *Remember*, 143. 5.
Job 2. 10. *r.* kindness of thy
Lev. 26. 43. *I will remember* my
covenant, 45. Ezek. 16. 60.
Ps. 79. 11—the works of the Lord
Jer. 31. 34.—their sin no more
Gen. 8. 1. God *remembered* Noah
30. 22. God *r.* Rachel, 1 Sam. 1. 19.
Ex. 2. 24. God *r.* his covenant
Num. 10. 9. shall be *r.* before Lord
Ps. 77. 3. *r.* God and was troubled
78. 39. *r.* they were but flesh
91. 3. hath *r.* his mercy and truth
119. 52. *r.* thy judgments of old
136. 23. who *r.* us in our low estate
137. 1. we wept when we *r.* Zion
Matt. 26. 35. Peter *r.* words of
Luke 24. 8. they *r.* his words, and
John 2. 17. his disciples *r.* that it
Rev. 18. 5. God hath *r.* her iniquity
Ps. 103. 14. he *r.* we are but dust
Lam. 1. 9. she *r.* not her last end
3. 48. *remembering*, 1 Thes. 1. 3.
1 Pet. 1. 17. 18. call my sin to *re-*
membrance
Ps. 6. 5. in death there is no *r.* of
Isa. 26. 8. *r.* of thee
Lam. 3. 20. my soul hath them in *r.*
Mal. 3. 16. in a book of *r.* was
Luke 1. 54. he hath holpen Israel
in *r.* of his mercy
22. 19. this do in *r.* of me
John 14. 26. bring all things to
your *r.*
Act. 30. 31. thy sins are had in *r.*
2 Tim. 1. 6. put in *r.*, 2. 14. 2 Pet. 1.
12. & 3. 1. Jude 5.
Rev. 16. 19. Babylon came in *r.*
R. V. Ps. 20. 7; 77. 11; S. of S. 1. 4;
Hos. 2. 17. mention; Job 32. 12.
memorable sayings; Isa. 57. 8.
memorial; 1 Tim. 4. 6. mind
REMIT sins, they shall, John 20. 23.
Matt. 26. 28. *remission* of sins, Mark
1. 4. Luke 1. 77. & 3. 3. & 24. 47.
2. 23. & 3. 3. & 10. 43. Rom. 3. 25. Heb.
9. 22. 10. 18.
REMNANT, Lev. 2. 3. Deut. 3. 11.
2 Kings 19. 4. lift up thy prayer
for *r.*
Ezra 9. 8. leave us *r.* to escape
Isa. 1. 9. Lord left us a small *r.*
10. 21. *r.* shall return, 22.
Jer. 15. 11. it shall be well with thy *r.*
23. 3. I will gather *r.* of my flock
Ezek. 6. 8. yet will I leave *r.*
Rom. 9. 27. *r.* shall be saved, 11. 5.
R. V. Lev. 2. 3. which is left; Ex.
2. 12. overhanging part; 2 Kings
25. 11; Jer. 39. 9; Ezek. 23. 25; Mic.

5. 3. residue; Lev. 14. 18; 1 Kings
12. 23; 1 Chron. 6. 70; Ezra 3. 8;
Matt. 22. 6; Rev. 11. 13; 12. 17; 19.
21. rest
REMOVE thy stroke from me, Ps.
39. 10.
Ps. 119. 22. *r.* from me reproach
29. *r.* from me the way of lying
Prov. 4. 27. *r.* thy foot from evil
30. 8. *r.* far from me vanity
Eccl. 11. 10. *r.* sorrow from thy
Matt. 17. 20. *r.* hence, and it shall *r.*
Luke 22. 42. if willing *r.* this cup
Rev. 2. 5. I will *r.* thy candlestick
Ps. 103. 12. so far he *removed* our
Prov. 10. 30. the righteous shall
never be *r.*
Isa. 30. 20. teachers not be *r.*
Ezek. 36. 17. as uncleanness of a *r.*
woman
Gal. 1. 6. so soon *r.* for him that
R. V. Gen. 13. 18; Ps. 104. 5; 125. 1;
Isa. 24. 20. moved; Ex. 20. 18.
trembled; Num. (in all places)
Jomayed; 2 Sam. 20. 12; 2 Kings
17. 26; 1 Chron. 8. 7; Isa. 23. 12.
carried; 1 Kings 15. 14; 2 Kings
15. 4. 35. taken away; Job 19. 10;
Isa. 33. 20. plucked up; Isa. 30. 13.
fugitive; Lam. 1. 8; Ezek. 7. 19.
unclean; Deut. 28. 25; Jer. 15. 4;
24. 9; 29. 18; 34. 17; Ezek. 23. 46.
tossed to and fro; Matt. 21. 21;
Mark 11. 23. taken up; other
changes of minor moment
RENEW heav. and come, Isa. 64. 1.
Joel 2. 13. *r.* hearts and not gar
Jer. 4. 30. though thou *rendest* face
R. V. Gen. 37. 33; Mark 9. 26. torn;
Jer. 4. 30. enlarge
RENDER vengeance, Deut. 32.
41. 43.
2 Chron. 6. 30. *r.* to every man
Job 33. 26. he will *r.* to man his
34. 11. work of a man shall he *r.* to
Ps. 116. 12. what shall I *r.* to Lord
Ps. 26. 16. men that can *r.* a
Hos. 1. 4. *r.* the calves of our lips
Matt. 22. 21. *r.* to Caesar the things
Rom. 13. 7. *r.* to all their dues
1 Thes. 5. 15. that none *r.* evil, 3. 9.
2 Chron. 30. 25. Hezekiah *rendered*
R. V. Judg. 9. 56, 57. requite; Job
33. 26. restoreth
RENDING the clothes, Gen. 37.
34. 2 Sam. 13. 19. 2 Chron. 34. 27.
Ezra 9. 5. Job 1. 20. & 2. 12. Joel 2.
13; by the high priest, Matt. 26.
65. Mark 14. 63.
RENEW right spirit within me,
Ps. 51. 10.
Isa. 40. 31. wait on Lord shall *r.*
Heb. 6. 6. *r.* them again to repent.
Ps. 103. 5. thy youth is *renewed* like
2 Cor. 4. 16. inward man is *r.* day
Eph. 4. 23. be *r.* in spirit of mind
Col. 3. 10. *r.* in knowledge, image
Ps. 104. 30. *renewest* face of earth
Rom. 12. 2. *renewing*, Tit. 3. 5.
1 Cor. 4. 2.
RENEWN, Ezek. 34. 29. & 39. 13.
Isa. 14. 20. *renewed*, Ezek. 23. 23.
R. V. Num. 1. 16. called; Isa. 14.
20. named
REPAIRER of breach, Isa. 58. 12.
R. V. 2 Chron. 24. 27. rebuilding
REPAY, Job 21. 31. & 41. 11.
Deut. 7. 10. he will *r.* him to his
Isa. 59. 18. according to deeds he *r.*
Rom. 12. 19. vengeance is mine, I
will *r.*
Prov. 13. 21. to the righteous good
be *repaid*
R. V. Prov. 13. 21; Rom. 12. 19.
recompense
REPENT of this evil, Ex. 32. 12.
Num. 23. 19. not the son of man
that he should *r.*
Deut. 32. 36. Lord shall *r.* himself
1 Sam. 15. 29. not man that he
should *r.*
1 Kings 8. 47. *r.* and make suppli.
Job 42. 6. I abhor and *r.* in dust

Ps. 90. 13. let it *r.* thee concerning
135. 14. will *r.* himself concerning
Jer. 18. 8. I will *r.* of evil
Ezek. 14. 6. *r.* and return. 18. 30.
Joel 2. 14. if he will *r.* and
Jonah 3. 9. can tell if God will turn
and *r.*
Matt. 3. 2. *r.* for kingdom of
Mark 1. 15. *r.* and believe Gospel
6. 12. preached that men should *r.*
Luke 13. 3. except ye *r.* ye shall
17. 3. if he *r.* forgive him, 4.
Acts 2. 38. *r.* and be baptized
3. 19. *r.* and be converted, that
17. 30. commandeth all men to *r.*
26. 30. should *r.* and turn to God
Rev. 2. 5. rem. whence fall, and *r.*
16. *r.* or I will come unto thee
21. I gave her space to *r.* of her
3. 19. be zealous and *r.*
Gen. 6. 6. *repented* the Lord, Ex.
32. 14. Judg. 2. 18. 2 Sam. 24. 16.
Joel 2. 13.
Jer. 8. 6. no man *r.* of his wicked.
Matt. 21. 29. afterward *r.* and went
21. 3. Judas *r.* himself, and
Luke 15. 7. one sin. that *repenteth*
Jer. 15. 6. *repentance*, Hos. 11. 8.
Hos. 13. 14. *repentance* hid from
Matt. 3. 8. fruits meet for *r.*
11. baptiz. you with water unto *r.*
9. 13. not righte, but sinners to *r.*
Mark 1. 4. baptism of *r.*, Luke 3. 3.
Luke 15. 7. just persons need no *r.*
24. 47. that *r.* and remission be
Acts 5. 31. give *r.* to Israel and
11. 18. God to Gentiles granted *r.*
20. 21. testifying *r.* towards God
Rom. 2. 4. goodness of God leadeth
thee to *r.*
2 Cor. 7. 19. sorrow worketh *r.*
Heb. 6. 1. not laying foundation of *r.*
12. 17. found no place of *r.*
2 Pet. 3. 9. all should come to *r.*
R. V. 1 Kings 8. 47. turn again;
Ezek. 14. 6; 18. 30. turn *r.*; 2 Cor.
7. 8. regret; Matt. 9. 13; Mark 2.
17 —; *compassions*; Hos. 11. 8. my
c. are kindled together
REPETITIONS, vain, Matt. 6. 7.
REPLEIST against God, Rom. 9.
20.
REPORT, evil, Gen. 37. 2. Num.
13. 32 & 14. 37. Neh. 6. 13.
Ex. 23. 1. should not raise a false *r.*
Prov. 15. 30. good *r.* maketh bones
Isa. 53. 1. who hath believed our *r.*,
John 12. 38. Rom. 10. 16.
2 Cor. 6. 8. by evil *r.* and good *r.*
1 Tim. 3. 7. a good *r.* of them who
Heb. 11. 2. obtained a good *r.*
R. V. Isa. 28. 19. message; Jer. 50.
43. fame; Prov. 15. 30. good tid-
ings; 1 Tim. 3. 7. testimony; Heb.
11. 2. 39; 3 John 12. witness; Neh.
6. 19. spake of; 1 Pet. 1. 12. an-
nounced; Matt. 28. 15. spread
abroad
REPROACH, Josh. 5. 9. Neh. 1. 3.
Ps. 69. 7. Prov. 18. 13. Isa. 54. 4. Jer.
31. 19. Heb. 13. 13. Gen. 30. 23. Luke
1. 25.
Job 27. 6. my heart shall not *r.* me
Ps. 15. 3. up a *r.* against neighbor
20. *r.* hath broken my heart
Prov. 14. 24. sin is a *r.* to any peo.
Isa. 51. 7. fear ye not the *r.* of men
Zeph. 3. 18. to whom *r.* of it
Heb. 11. 28. esteeming the *r.* of
Christ
Ps. 69. 9. *r.* of them that *reproached*
2 Cor. 12. 10. I take pleasure in *reproaches*
Prov. 14. 31. *reproacheth* his Maker
1 Pet. 4. 14. if *reproached* for name
R. V. Prov. 22. 10. ignominy; Job
20. 3. *reproof*; 2 Cor. 11. 21. dis-
paragement; 12. 10. injuries; Isa.
43. 28. a reviling; Num. 15. 30.
blasphemeth
REPROBATE, Jer. 6. 30. Rom. 1.
28. 1 Cor. 13. 5, 6, 7. 1 Tim. 3. 8.
Tit. 1. 16.
R. V. Jer. 6. 30. *refuse*

REPROOF, astonished at, Job 26.
11.
Prov. 1. 23. turn ye at my *r.* I will
10. 17. he that refuseth *r.* erreth
13. 18. he that regardeth *r.* shall be
honored
15. 5. he that regardeth *r.* is
10. he that hateth *r.* shall die
31. heareth *r.* abideth among wise
17. 10. *r.* entereth more into a
wise
29. 15. the rod and *r.* give wisdom
2 Tim. 3. 16. Scripture profitable
for *r.*
Ps. 38. 14. *reproofs*, Prov. 6. 23.
Ps. 50. 21. I will *reprove* thee, and
Prov. 9. 8. *r.* not a scorner, lest he
Hos. 4. 4. let no man strive nor *r.*
John 16. 8. *r.* world of sin
Eph. 5. 11. works of dark, but *r.*
Ps. 105. 14. he *reproved* kings
Prov. 29. 1. he that being often *r.*
John 3. 20. deeds should be *r.*
Eph. 5. 13. things that are *r.* are
Isa. 29. 21. snare from him that *re-
proveh* in the gate
Prov. 9. 7. that *r.* a scorner, getteth
15. 12. loveth not one that *r.* him
25. 12. *reprover*, Ezek. 3. 25.
R. V. Job 26. 11; Prov. 17. 10. re-
buke; 2 Kings 19. 4; Isa. 37. 4;
Jer. 29. 27. rebuke; John 16. 8.
convict
REPUTATION, Eccl. 10. 1. Acts
5. 34. Gal. 2. 2. Phil. 2. 7, 29.
R. V. Eccl. 10. 1. outweigh; Acts 5.
34. honor of; Gal. 2. 2. *repute*;
Phil. 2. 7. emptied himself
REQUEST, Ps. 106. 15. Phil. 4. 6.
R. V. Phil. 1. 4. supplication
REQUIRE, Gen. 9. 5. & 42. 22.
Ezek. 3. 18, 20 & 33. 8.
Deut. 10. 12. what doth the Lord *r.*
18. 19. speak in my name, I will *r.*
1 Kings 8. 59. maintain as matter
shall *r.*
Prov. 30. 7. two things I *required*
Isa. 1. 12. who *r.* this at your
Luke 12. 20. shall thy soul be *r.*
48. of him shall much be *r.*
1 Cor. 4. 2. it is *r.* of stewards to be
R. V. Neh. 5. 18. demanded; Ex.
12. 36; Prov. 30. 7; Luke 23. 25.
ask; Ruth 3. 11. sayest; Eccl. 3.
15. seeketh again
REQUIRE, Gen. 50. 15. 2 Sam. 16.
12.
Deut. 32. 6. do ye thus *r.* the Lord
1 Tim. 5. 4. learn to *r.* their parents
2 Chron. 6. 23. by *requiring* wicked
R. V. Sam. 25. 21. returned; Ps.
10. 14. take
REWARD, Isa. 52. 12 & 58. 8.
RESERVE, Jer. 50. 20. 2 Pet. 2. 9.
Jer. 3. 5. will he *r.* his anger for
ever
Job 21. 30. wicked is *reserved* to
1 Pet. 1. 4. inheritance *r.* in heav.
Jude 6. *r.* in everlasting chains
Jer. 5. 24. he *reserveth* the appoint.
Nah. 1. 2. *r.* wrath for his enemies
R. V. Deut. 33. 21. seated; Judg.
21. 22. took; Ruth 2. 18; Rom. 11.
4. left; Acts 25. 21; Jude 6. kept
RESIST, Zeph. 2. 9. Matt. 1. 15.
RESIST not evil, Matt. 5. 39.
Zeph. 3. 1. Satan at his right hand
to *r.* him
Acts 7. 51. ye do always *r.* the Holy
2 Tim. 3. 8. so do these *r.* the truth
Jas. 4. 7. *r.* the devil and he
1 Pet. 5. 9. whom *r.* steadfast in
Rom. 9. 19. who hath *resisted* will
Heb. 12. 4. have not yet *r.* to blood
Rom. 13. 2. that *resisteth* shall
Jas. 4. 6. God *r.* proud, 1 Pet. 5. 5.
R. V. Luke 21. 15; Acts 6. 10; Rom.
9. 19; 13. 2; 2 Tim. 3. 8; 1 Pet. 5. 9.
withstand; Zech. 3. 11. be adver-
sary
RESPECT to Abel, Lord had,
Gen. 4. 4. Ex. 2. 25. Lev. 26. 9.
2 Kings 13. 23.
Deut. 1. 17. ye shall not *r.* persons

2 Chron. 19. 7. nor *r.* of persons,
Rom. 2. 11. Eph. 6. 9. Col. 3. 25
Acts 10. 34. Job 37. 24. 1 Pet. 1. 17.
Ps. 40. 4. *r.* not the proud
119. 6. *r.* to all thy commandments
138. 6. *r.* the lowly
Prov. 24. 23. not good to have *r.* of
persons, 28. 21. Lev. 19. 15. Jas. 2.
1. 3. 9.
Heb. 11. 26. he had *r.* to recom.
R. V. Ex. 2. 25. took knowledge;
Heb. 11. 26. looked; Jas. 2. 3. re-
gard; Job 37. 24. regardeth
REST, Ex. 16. 23 & 33. 14. Deut. 12. 9.
Ps. 95. 11. not enter into my *r.*
116. 7. return to thy *r.* O my soul
132. 14. this is my *r.* here I will
Isa. 11. 10. his *r.* shall be glorious
28. 12. this is the *r.* and refreshing
62. 7. him no *r.* till he establish
Jer. 6. 16. shall find *r.* for your
Mic. 2. 10. this is not your *r.* it is
Matt. 11. 28, 29. I will give *r.* to
Acts 9. 31. had the churches *r.*
2 Thes. 1. 7. who are troubled *r.*
Heb. 4. 9. *r.* for the people of God
10. enter into his *r.*
11. enter into that *r.* lest any
Rev. 14. 11. they have no *r.* day nor
Ps. 15. 9. my flesh shall *r.* in hope
37. 7. *r.* in the Lord and wait
Isa. 57. 2. in peace *r.* on their beds
20. wicked are like the troubled
sea when it cannot *r.*
Hab. 3. 16. I might *r.* in the
Zeph. 3. 17. he will *r.* in his love
Rev. 14. 13. dead in the Lord, *r.*
Rom. 2. 17. art a Jew, and *restatest*
Prov. 14. 33. wisdom *resteth*
Eccl. 7. 9. anger *r.* in bosom
1 Pet. 4. 14. Spirit of God *r.* upon
Num. 10. 33. *resting* place, 2 Chron.
6. 41. Prov. 24. 15. Isa. 32. 18. Jer.
50. 6.
R. V. Several changes, but none
of moment
RESTORE, Ps. 51. 12 & 23. 3. & 69.
4. 1. Isa. 58. 12. Luke 19. 8. Gal. 6. 1.
Ex. 22. 3. *restoration*, Acts 3. 21.
R. V. Job 20. 18. hath gotten; Acts
3. 21. restoration; Ex. 22. 1. pay;
Lev. 24. 21. make good; 25. 28. get
it back; 2 Chron. 8. 2. given
RESTRAIN, 1 Sam. 3. 13. Job 15.
4. Ps. 76. 10. Gal. 6. 15.
R. V. Gen. 11. 6. withholden
RESURRECTION, Matt. 22. 23.
28. 30. Acts 23. 8. 1 Cor. 15. 12.
Heb. 6. 2.
Luke 20. 36. children of God being
children of the *r.*
John 5. 29. done good to *r.* of life
11. 25. I am the *r.* and the life
Acts 17. 18. preached Jesus and *r.*
Rom. 6. 5. in likeness of his *r.*
Phil. 3. 10. power of *r.*
11. attain unto the *r.* of the dead
1 Tim. 2. 18. erred, say. that *r.* is
Heb. 11. 35. might obtain better *r.*
Rev. 20. 5. this is the first *r.*, 6.
RETAIN, Job 2. 9. John 20. 23.
Prov. 3. 18. & 11. 16. Eccl. 8. 8.
Rom. 1. 28.
Mic. 7. 16. *retaineth* not his anger
R. V. Job 2. 9. bold fast; Rom. 1.
28. have; Phil. 13. fair have kept
RETURN to the ground, Gen. 3.
19. *r.* to dust
1 Kings 8. 48. *r.* to thee with all
Job 1. 21. naked shall I *r.* thither
Ps. 73. 10. his people *r.* hither
116. 7. *r.* unto thy rest, O my soul
Eccl. 12. 7. dust shall *r.* to the
S. of S. 6. 13. *r.* O Shulamite
Isa. 10. 21. remnant shall *r.* to
35. 10. the ransomed of the Lord
shall *r.*, 51. 11.
55. 11. my word shall not *r.* void
Jer. 3. 12. *r.* backsliding Israel
4. 1. if thou wilt *r.* unto me
Hos. 2. 7. *r.* to my first husband
5. 16. I will go and *r.* to my place
7. 16. they *r.* but not to Most High
11. 9. not *r.* to destroy Ephraim

Mal. 3. 7. *r.* to me, and I will *r.* to Ps. 35. 13 my prayer *returned* 78. 34. they *r.* and inquired early Amos 4. 6. ye *r.* not to me, 8-11. 1 Pet. 2. 25. are *r.* unto Shepherd Isa. 30. 15. in *returning* and rest Jer. 5. 3. they refused to *return* Deut. 30. 2. *return* to the Lord, 1 Sam. 7. 3. Isa. 55. 7. Hos. 6. 1. & 3. 5. & 7. 10. & 14. 1. 7.

R. V. Several unimportant changes, chiefly to sense of turned, came, or bring back

REVEAL Prov. 11. 13. Dan. 2. 19. Job 20. 27. heaven shall *r.* his inl. Gal. 1. 16. pleased God to *r.* his Phil. 3. 15. God shall *r.* even this Deut. 29. 23. those things which are *revealed*

Isa. 22. 14. it was *r.* in mine ears 53. 1. to whom is arm of Lord *r.* Matt. 10. 26. covered that shall not be *r.*

11. 25. hid from wise, and *r.* 16. 17. flesh and blood hid of *r.* Rom. 1. 17. righteous, of God *r.* 1 Cor. 2. 10. God hath *r.* them to us

2 Thes. 1. 7. when the Lord Jesus shall be *r.* 2. 3. fall away, man of sin be *r.* Prov. 20. 19. a tale-bearer *revealeth*

Amos 3. 7. *r.* his secret to servants Rom. 2. 5. *revelation*, 16. 25. Gal. 1. 12. Eph. 1. 17. & 3. 1 Pet. 1. 13. 2 Cor. 12. 1. Rev. 1. 1

R. V. 1 Cor. 14. 30. 2 Thes. 1. 7. 1 Pet. 4. 13. *revelation*

REVELLINGS, Gal. 5. 21. 1 Pet. 4. 3.

REVENGE, Jer. 15. 15. & 2 Cor. 7. 11. & 6. Nah. 1. 2. Ps. 79. 10. by *revenge* blood Num. 35. 19. *revenger*, Rom. 13. 2. 1 V. Deut. 32. 42. leaders; 2 Cor. 7. 11. *avenging*, Jer. 15. 15; 2 Cor. 10. 6. *avenge*

REVERENCE my sanctuary, Lev. 19. 30. Ps. 89. 7. to be had in *r.* of all Eph. 5. 33. see that she *r.* acceptably Heb. 12. 28. serve God acceptably with *r.*

Ps. 111. 9. and *reverend* is his name R. V. 2 Sam. 9. 6; 1 Kings 1. 31. obedience, Ps. 89. 7. feared above; Eph. 5. 33. *feared*

REVEIL, Ex. 22. 28. Matt. 5. 11. 1 Cor. 4. 12. being *reveiled* we bless 1 Pet. 2. 23. when he was *r.* not 1 Cor. 6. 10. nor *revilers* inherit Isa. 51. 7. *revilings*, Zeph. 2. 8. R. V. Matt. 27. 39. rallied on; Mark 15. 32. *reproached*

REVIVE us again, Ps. 85. 6. Isa. 57. 15. to *r.* the spirit of the Hos. 6. 2. *r.* shall *r.* two days will *r.* us 14. 7. they shall *r.* as the corn Hab. 3. 2. *r.* thy work in midst of Rom. 7. 9. sin *revived* and I died 14. 9. Christ died, and rose, and *r.* Ezra 9. 8. give us a little *reviving* R. V. Ps. 85. 6. quicken; Rom. 14. 9. lived again

REVOLT more and more, Isa. 1. 5. Isa. 31. 6. children of Israel have deeply *revolted* Jer. 5. 23. this people hath a *revolt*ing heart 6. 28. *revellers*, Hos. 5. 2. & 9. 5.

REWARD, exceeding great, Gen. 15. 1. Deut. 10. 17. God taketh not *r.* Ps. 19. 11. keeping them is great *r.* 58. 11. there is a *r.* for righteous Prov. 11. 18. that soweth righteously sure *r.*

Isa. 3. 11. the *r.* of his hands 5. 23. who justly wicked for a *r.* Mic. 3. 3. the judge asketh for a *r.* Matt. 5. 12. great is your *r.* in 6. 2. verily they have their *r.* 40. 41. shall receive a prophet's *r.*

Rom. 4. 4. *r.* is not reckoned of 1 Cor. 3. 8. shall receive his own *r.* 1 Tim. 2. 18. man beguile you of *r.* Heb. 2. 5. labor, is worthy of *r.* Heb. 2. 2. just recompense of *r.* 2 John 8. we may receive a full *r.* Matt. 6. 4. Father shall *r.* openly 2 Tim. 4. 14. Lord *r.* him accord. Rev. 22. 12. I come and my *r.* is with 18. 6. *r.* her as she rewarded you Ps. 103. 10. nor *r.* us according Isa. 3. 9. *r.* evil unto themselves Ps. 81. 25. plentifully *rewardeth* Heb. 11. 6. *rewarder* of them that R. V. Job 6. 22. Prov. 21. 14; Jer. 40. 5. present; Job 7. 2. wages; Jer. 40. 15; 70. 3 by reason; 94. 2. desert; Ezek. 16. 34; Hos. 2. 12; 9. 1; 1 Tim. 5. 18; 2 Pet. 2. 13; Jude 11. hire; Obad. 15. dealing; Col. 2. 18. prize by; 3. 24. recompense 1 Sam. 24. 17; Matt. 16. 27; 2 Tim. 4. 14. Rev. 18. 6. render; Deut. 32. 41; Matt. 6. 4. 6. 18. recompense, Ps. 54. 5. requite

RICH, Gen. 12. 2. & 13. 2. Ex. 30. 15. Prov. 10. 4. hand of diligent maketh *r.*

22. bless, of the Lord maketh *r.* 13. 7. maketh himself *r.* yet 14. 20. *r.* man hath many friends 18. 11. *r.* man's wealth is 23. the answereth roughly 22. 2. *r.* and poor meet together 23. 4. labor not to be *r.*

23. 1. *r.* man is wise in his Eccl. 5. 12. abundance of the *r.* 10. 20. curse not the *r.* in thy Jer. 9. 23. let not *r.* man glory in Matt. 19. 23. *r.* man hardly enter Luke 1. 53. *r.* he sent empty away 6. 24. woe unto you that are *r.* 12. 21. layeth up, and is not *r.* 16. 1. certain *r.* man which had 18. 23. sorrow, for he was very *r.* 2 Cor. 6. 10. yet making many *r.* 8. 1. Jesus, though he was *r.* Eph. 2. 4. God who is *r.* in mercy 1 Tim. 4. 9. they that will be *r.* 18. they that be *r.* in good works Jas. 2. 5. poor of this world, *r.* Rev. 2. 9. I know thy poverty, but thou art *r.*

3. 17. sayest, I am *r.* 18. mayest be *r.* 1 Chron. 29. 12. *riches* and honor Ps. 29. 6. he heapeth up *r.* and 52. 7. trust, in abundance of his *r.* 62. 10. If *r.* increase set not 104. 24. the earth is full of thy *r.* 112. 3. wealth and *r.* shall be 119. 14. rejoice, as much as in all *r.* Prov. 3. 16. in her left hand *r.* 11. 4. *r.* profit not in day of 13. 8. ransom of man's life are his *r.*

23. 5. *r.* make themselves wings 27. 24. *r.* are not for ever, nor the 30. 8. give me neither pover, nor *r.* Jer. 17. 1. so he that getteth *r.* Matt. 13. 22. deceitfulness of *r.* Luke 16. 11. your trust the true *r.* Rom. 2. 4. despisest thou *r.* of his 9. 23. known the *r.* of his glory 2 Cor. 8. 2. abounded unto *r.* of Eph. 1. 7. according to the *r.* of 2. 7. show exceeding *r.* of grace Phil. 4. 19. according to his *r.* in Col. 2. 2. unto all *r.* of the full 1 Tim. 6. 17. trust in uncertain *r.* Heb. 11. 26. the reproach of Christ greater *r.*

Jas. 5. 2. your *r.* are corrupted Col. 3. 16. word of God dwell *richly* 1 Tim. 6. 17. giveth us *r.* all things R. V. Gen. 36. 7; Dan. 11. 13, 24, 28. substance; Josh. 22. 8; Isa. 61. 6. wealth; Ps. 37. 16; Jer. 48. 36. abundance; Prov. 22. 16. gain

RIDE, Ps. 45. 4. & 66. 12. Hab. 3. 8. Deut. 33. 26. *rideth*, Ps. 68. 4, 33. Isa. 49. 1.

RIGHT, Num. 27. 7. Deut. 21. 17.

Gen. 18. 25. shall not the Judge of the earth do *r.*

Ezra 8. 21. seek of him a *r.* way for Job 34. 23. lay on man more than *r.* Ps. 19. 8. statu, of the Lord are *r.* 31. 10. renew a *r.* spirit within 119. 128. I esteem all thy precepts to be *r.*

Prov. 4. 11. I have led thee in *r.* paths 8. 9. all *r.* to them that find 12. 5. thoughts of righteous are *r.* 14. 12. a way which seemeth *r.* to 21. 2. way of man is *r.* in own Isa. 30. 10. prophesy not unto *r.* Ezek. 18. 5. be just and do lawful and *r.*

Hos. 14. 9. ways of the Lord are *r.* Amos 3. 10. know not to do *r.* Mark 5. 15. and in his *r.* mind Luke 12. 57. jud. ye not what is *r.* Acts 4. 19. whether it be *r.* in sight 8. 21. thy heart is not *r.* in sight 13. 10. not cease to pervert *r.* ways

Eph. 6. 1. children obey your parents, this is *r.* 2 Pet. 2. 15. forsaken the *r.* way Rev. 22. 1. have *r.* to tree 2 Tim. 2. 15. *rightly* dividing word Gen. 7. 1. seen these *righteous* be. 18. 23. wilt thou destroy *r.* Num. 23. 10. let me die death of *r.* Deut. 25. 1. justify *r.* and condemn 1 Kings 8. 32. justifying the *r.* to Job 4. 7. where were the *r.* cut off 17. 9. the *r.* shall hold on his way Ps. 1. 6. Lord knoweth way of *r.* 1. 5. I will bless the *r.* with favor 7. 11. God loveth the *r.*

11. 10. Lord trieth the *r.* but wicked 32. 11. rejoice in the Lord ye *r.* 34. 17. *r.* cry, and Lord heareth 37. 17. the Lord upholdeth the *r.* 25. I have not seen the *r.* forsaken 29. the *r.* shall inherit the land 55. 22. shall never suffer the *r.* 58. 11. there is a reward for the *r.* 64. 10. *r.* shall be glad in the Lord 68. 3. let the *r.* be glad and rejoice 92. 11. the *r.* shall flourish like 97. 11. light is sown for the *r.* 112. 6. the *r.* shall be in everlast. 141. 5. let *r.* smite me; it shall be Ps. 145. 17. Lord is *r.*, Lam. 1. 18. Dan. 9. 14.

146. 8. the Lord loveth the *r.* Prov. 3. 22. his secret is with the *r.* 10. 3. will not suffer the soul of *r.* 16. labor of the *r.* tendeth to life 21. the lips of the *r.* feed many 24. desire of the *r.* shall be grant. 25. *r.* is an everlasting foundation 28. the hope of *r.* shall be glad. 30. the *r.* shall never be removed 32. the lips of the *r.* know what 11. 8. *r.* is delivered out of 21. seed of *r.* shall be delivered 28. the *r.* shall flourish as a 30. fruit of the *r.* is a tree of life 12. 3. root of *r.* shall not be 5. the thoughts of the *r.* are *r.* 7. the house of the *r.* shall 10. a man regardeth life of 12. root of *r.* yieldeth fruit 13. 9. the light of the *r.* rejoiceth 25. *r.* eateth to satisfying of soul 14. 32. *r.* bath hope in his death 15. 6. in house of *r.* is much 29. Lord heareth the prayer of *r.* 18. 10. *r.* runneth into it and is 28. 1. the *r.* are bold as a lion Eccl. 7. 16. be not *r.* overmuch, nor Isa. 3. 10. say to *r.* It shall be well 41. 2. raised up *r.* man from east 60. 21. thy people also shall be *r.* Ezek. 3. 20. when a *r.* man turneth Mal. 3. 18. discern between *r.* and Matt. 9. 13. not come to call *r.* but 10. 41. shall receive *r.* man's rev. 25. 46. *r.* shall go into life eternal Luke 1. 6. were both *r.* before God 18. 9. trusted that they were *r.*

Rom. 3. 10. there is none *r.* no not
5. 7. scarcely for a *r.* man will one
19. by the ob. of one many made *r.*
2 Thes. 1. 5. a manifest token of *r.*
Judgment
1 Tim. 1. 9. law is not made for a *r.*
Jas. 5. 16. fervent prayer of *r.* man
1 Pet. 4. 18. the *r.* scarcely be saved
1 John 3. 7. he that doeth right-
eousness is *r.* even as he is *r.*
Rev. 22. 11. he that is *r.* let him be *r.*
Tit. 2. 12. live soberly, *righteously*
Deut. 6. 25. it shall be our *right-
eousness*
33. 19. offer sacrifice of *r.*
Job 29. 14. I put on *r.* and it cloth.
36. 3. I will ascribe *r.* to my Maker
Ps. 11. 7. righteous Lord loveth *r.*
15. 2. walk upright, and work *r.*
97. 2. *r.* and judgment are habita.
106. 3. he that doeth *r.* at all
Prov. 10. 2. *r.* delivereth from
11. 5. *r.* of perfect shall direct way
6. *r.* of upright shall deliver them
18. to him that soweth *r.* a sure
19. *r.* tendeth to life; so evil to
12. 28. in the way of *r.* is life
13. 6. *r.* keepeth the upright in
14. 34. *r.* exalteth a nation, but sin
15. 9. he loveth him that follow-
eth after *r.*
16. 8. better is a little with *r.* than
12. his throne is established by *r.*
Isa. 11. 5. *r.* shall be girdle of his
26. 9. inhabitants of the world will
learn *r.*
28. 17. judgment to line and *r.* to
32. 17. work of *r.* shall be peace
45. 24. in the Lord have I *r.* and
46. 12. far from *r.*
13. I bring near my *r.*
14. 17. their *r.* is of me, saith Lord
61. 3. trees of *r.* planting of Lord
10. covered me with robes of *r.*
62. 1. till the *r.* thereof go forth
64. 5. that rejoice and work *r.*
Jer. 23. 6. be called Lord our *r.*
Dan. 4. 27. break off thy sins by *r.*
9. 7. O Lord *r.* belongeth unto thee
12. 3. that turn many to *r.* shine
Zeph. 2. 3. seek *r.* seek meekness
Mal. 4. 2. Sun of *r.* arise with
Matt. 3. 15. it becom. to fulfil all *r.*
5. 6. hunger and thirst after *r.*
20. except you *r.* exceed the *r.* of
21. 32. John came in the way of *r.*
Luke 1. 75. in holiness and *r.* before
John 16. 8. *r.* prove world of sin, *r.*
Acts 10. 35. he that worketh *r.* is
13. 10. thou enemy of all *r.*
24. 25. as he reasoned of *r.*
Rom. 1. 17. therein is the *r.* of God
2. 22. even *r.* of God by faith
4. 6. man to whom God imput. *r.*
11. a seal of the *r.* of faith
5. 18. by *r.* of one free gift came
21. grace reign through *r.* unto
6. 13. membe. as instruments of *r.*
18. servants of *r.* to holiness, 19.
8. 4. that the *r.* of the law might
9. 30. Gentiles who followed not
after *r.* have attained to *r.* even
r. of faith, 31.
10. 3. ignorant of *r.* of God, estab-
lishing their own *r.* have not sub-
mitted to *r.* of God
5. *r.* of law
6. *r.* which is of faith
9. 10. with the heart man beli. to *r.*
14. 17. kingdom of God is *r.* peace
1 Cor. 1. 30. made unto us wisdom
and *r.*
15. 34. awake to *r.* and sin not
2 Cor. 5. 21. the *r.* of God in him
6. 7. armor of *r.*
14. what fellowship hath *r.*
9. 10. increase the fruits of your *r.*
11. 15. ministers as ministers of *r.*
Gal. 2. 21. if *r.* come by the law
Eph. 6. 14. having on the breast-
plate of *r.*
Phil. 1. 11. being filled with fruits
of *r.*
3. 6. touching *r.* of law blameless

1 Tim. 6. 11. follow *r.*, 2 Tim. 2. 22.
Tit. 3. 5. not by works of *r.* we
Heb. 12. 11. peaceable fruits of *r.*
Jas. 1. 20. man worketh not the *r.*
of God
18. fruit of *r.* is sown in peace
1 Pet. 3. 14. if ye suffer for *r.* happy
2 Pet. 1. 1. through the *r.* of God
2. 5. Noah a preacher of *r.*
3. 13. wherein dwelleth *r.*
1 John 2. 29. that doeth *r.* is born
3. 7. he that doeth *r.* is righteous
Rev. 19. 8. fine linen is the *r.* of
saluts
Gen. 15. 6. counted to him for
righteousness, Ps. 106. 31. Rom. 4.
3. 5, 9, 22. Gal. 3. 6.
1 Kings 8. 32. his *righteousness*, Job
33. 26. Ps. 50. 6. Ezek. 3. 20. Matt.
6. 33. Rom. 3. 25. 2 Cor. 9. 9.
Ps. 17. 15. in *righteousness*, Hos. 10.
12. Acts 17. 31. Ps. 96. 13. & 98. 9.
Eph. 4. 24. Rev. 19. 11.
Deut. 9. 5. thy *righteousness*, Job
35. 8. Ps. 35. 28. & 40. 10. & 51. 14. &
89. 16. & 119. 142. Isa. 57. 12. & 58. 8.
& 62. 2.
Isa. 64. 6. all our *righteousness*,
Ezek. 33. 13. Dan. 9. 18.
R. V. Many changes, chiefly due
to context. Many changes in Job,
Ps., and Prov. to upright; Ps.
67. 4; 96. 10. with equity; Rom.
2. 26; 8. 4. ordinance; Rom. 9.
28; 10. 3 —
RIGOR, Ex. 1. 13. Lev. 25. 43, 53.
RIOT, Tit. 1. 6. 1 Pet. 4. 4.
2 Pet. 2. 13. rioting, Rom. 13. 13.
Prov. 23. 20. riotous, 28. 7. Luke 15.
13.
R. V. Rom. 13. 13. revelling; 2 Pet.
2. 13. revel; Prov. 23. 20; 28. 7.
riotous
RIPE fruit, Ex. 22. 29. Num. 18. 13.
Mic. 7. 1. Jer. 24. 2; *r.* figs, Hos. 9.
10. Nah. 3. 12.
Gen. 40. 10. ripe grapes, Num. 13. 20.
Joel 1. 13. harvest is *r.*, Rev. 14. 15.
RISE, S. of S. 3. 2. Isa. 14. 21. & 24.
20. & 26. 14. & 33. 10. & 43. 17. & 54.
17. & 58. 10. 1 Thes. 4. 16.
Prov. 30. 31. rising, Luke 2. 34.
R. V. Many changes to arise; oth.
frequent but suiting context
RIVER, Ex. 1. 22. & 4. 9. Job 40. 23.
Ps. 36. 8. & 46. 4. & 65. 9. Isa. 48. 18.
& 66. 12. Rev. 22. 1, 2.
Job 20. 17. rivers, 28. 9. Ps. 119. 136.
Prov. 5. 16. & 21. 1. Isa. 32. 2. & 33.
21. Mic. 6. 7. John 7. 38.
R. V. Num. 34. 5; Deut. 10. 7; Josh.
15. 4, 47; 16. 8; 17. 9; 19. 11; 1 Kings
8. 65; 2 Kings 24. 7; 2 Chron. 7. 8;
S. of S. 5. 12; Ezek. 47. 19; Amos
6. 14; Joel 3. 18. brook or brooks;
Ezek. 6. 3; 31. 12; 32. 6; 34. 13; 35.
8; 36. 4, 6; Prov. 21. 1. water
courses; Deut. 2. 24, 36; 3. 8, 12;
4. 48; Josh. 12. 1, 2; 13. 9, 16; 2 Sam.
24. 5; 2 Kings 10. 33. valley; Ex. 8.
5; Ps. 1. 3. streams; Isa. 23. 3, 10;
Zech. 10. 11. Nile; Job 28. 10;
Ezek. 31. 4. channels
ROAR, Isa. 42. 13. Jer. 25. 30. Hos.
1. 10. Joel 3. 16. Amos 1. 2.
R. V. Isa. 42. 13. shout aloud
ROB, Lev. 19. 13. Prov. 22. 22.
Mal. 3. 8. will a man *r.* God
Isa. 42. 22. a people robbed and
2 Cor. 11. 8. I *r.* other churches
Job 5. 5. the robber swalloweth up
John 10. 1. that climbeth up is a
thief and a *r.*
Ps. 62. 10. robbery, Prov. 21. 7. Isa.
61. 8. Amos 3. 10. Phil. 2. 6.
R. V. Ps. 119. 61. wrapped me
round; Job 5. 5; 18. 9. snare; Dan.
11. 14. children of the violent;
Prov. 21. 7. violence; Nah. 3. 1.
rapine
ROBE, Isa. 61. 10. Rev. 7. 9, 13, 14.
R. V. Luke 23. 11. apparel; John
19. 2. garment; Rev. 22. 14. do his
commandments

ROCK, Ex. 17. 6. Num. 20. 8, 11.
Deut. 32. 4, 13, 15, 18, 30, 31.
Ps. 18. 2. Lord is my *r.* and, 92. 15.
31. 3. thou art my *r.* and fortress
61. 2. lead me to the *r.* higher
62. 2. he only is my *r.* and, 6.
71. 3. thou art my *r.* and fortress
89. 26. my Father and *r.* of my
94. 22. God is the *r.* of my refuge
Matt. 7. 24. wise man built his
house on a *r.*
16. 18. on this *r.* will I build
1 Cor. 10. 4. that *r.* was Christ
Rev. 6. 16. said to rocks, fall on us
R. V. Judg. 6. 26. strong hold; 1 Sam.
14. 4. crag; Isa. 42. 11. Set; Luke
6. 48. well builded; Acts 27. 28.
rocky ground
ROD, Ex. 4. 4, 20. Num. 17. 2, 8.
1 Cor. 13. 4. thy *r.* and staff comfort
125. 3. *r.* of wicked shall not rest
Prov. 13. 24. spatheth *r.* hateth his
22. 15. *r.* of correction shall drive
29. 15. *r.* and reproof give wisdom
Isa. 10. 5. *r.* of my anger, staff of
Ezek. 20. 37. cause to pass under *r.*
Mic. 6. 9. hear the *r.*
Rev. 12. 5. rule with *r.* of iron, 19.
R. V. Ps. 129. 3. sceptre; Isa. 11. 1.
shoot; Jer. 13. 16; 51. 19. tribe
ROOM, Prov. 18. 6. Luke 14. 22.
R. V. 2 Kings 15. 25; 1 Chron. 4. 41.
stead; Ps. 31. 8; Luke 14. 9, 10; 20.
46; 1 Cor. 14. 16. place; Matt. 23. 6;
Mark 12. 39. chief place; Luke 14.
7. 8. chief seat; Acts 13. chamber
ROOT, Job 5. 3. & 31. 12. Ps. 52. 5.
Deut. 29. 18. a *r.* that bareth gall
Job 19. 28. seeing *r.* of the matter
Prov. 12. 3. *r.* of the righteous
Isa. 11. 10. there shall be *r.*
Matt. 3. 10. axe is laid to *r.* of tree
13. 6. because it had no *r.* it
Rom. 11. 16. if *r.* be holy, so are
1 Tim. 6. 10. love of money is *r.* of
Heb. 12. 15. lest *r.* of bitterness
Matt. 15. 13. plant Father hath not
planted shall be rooted up
Eph. 3. 17. being *r.* and grounded
Col. 2. 7. *r.* and built up in him
ROSE, S. of S. 2. 1. Isa. 35. 1.
ROYAL diadem in hand of God.
Isa. 62. 3.
Jas. 2. 8. if ye fulfil *r.* law
1 Pet. 2. 9. ye are a *r.* priesthood
RUBIES, price of wisdom is
above, Job 28. 18. Prov. 3. 15. & 8.
11. & 31. 10.
R. V. S. of S. 2. 1. Lam. 4. 7.
RUBINETS, Col. 2. 8, 20.
RULE, Ps. 11. 1. Prov. 2. 2.
Prov. 25. 28. no over own spirit
Gal. 6. 16. walk according to *r.* of
Phil. 3. 16. let us walk by same *r.*
Heb. 13. 7. which have *r.* over you
Col. 3. 15. let the peace of God *r.*
1 Tim. 3. 5. how to *r.* his own house
5. 17. let the elders that *r.*
Rev. 12. 5. man child was to *r.* all
2 Sam. 23. 3. *r.* over men
Ps. 103. 19. his kingdom *r.* over all
Prov. 16. 32. he that *r.* his spirit
Hos. 11. 12. Judah yet *r.* with God
Mic. 5. 2. is to be *r.* in Israel
Matt. 25. 21. make thee *r.* over
Acts 23. 5. not speak evil of *r.*
Rom. 13. 3. *r.* are not a terror
Eph. 6. 12. *r.* of darkness of world
R. V. 1 Kings 22. 31. command;
Prov. 25. 26. restraint; Isa. 44. 13.
line; 2 Cor. 10. 13, 15. province;
Ezek. 22. 33. be king; Matt. 2. 6.
be shepherd; Ruth 1. 1. judged;
Gen. 43. 16. steward; Num. 13. 2;
1 Sam. 25. 30; 2 Sam. 6. 21; 7. 8;
1 Kings 1. 35; 1 Chron. 2. 12; 5. 2; 11.
2; 17. 7; 28. 4; 2 Chron. 6. 5; 11. 22;
29. 20; Ezra 10. 14; Neh. 11. 1; Esth.
3. 12; 8. 9; 9. 3. prince or princes;
1 Kings 11. 28; Jer. 2. 2. charge;
2 Kings 25. 22; Mark 13. 9; Luke
21. 12. government; 2 Chron. 26. 11.
officer; 2 Sam. 8. 18; 20. 26. priest;
Gen. 41. 43; Matt. 24. 45, 47; 25. 21.

23. set; Deut. 1. 13; Isa. 29. 10. heads; 1 Chron. 26. 32. overseers; Jer. 51. 23, 28, 57. deputies
RUN, Gen. 49. 22. Lev. 15. 3. 1 Sam. 8. 11. Ps. 19. 5. Eccl. 1. 7. Heb. 6. 20. 2 Chron. 16. 9. eyes of the Lord *r.* Ps. 119. 32. I will *r.* in way *S.* of *S.* 1. 4. draw me, we will *r.* Isa. 40. 31. shall *r.* and not be Dan. 12. 4. many shall *r.* to and 1 Cor. 9. 24. *r.* so that we may Gal. 2. 2. *r.* in vain
 5. 7. did *r.* well
 Heb. 12. 1. *r.* with patience the race
 1 Pet. 4. 4. *r.* not to same excess of Ps. 23. 5. my cup *runneth* over Prov. 18. 10. righteous *r.* into it Rom. 9. 16. it is not of him that *r.* R. V. Judg. 18. 25. fall; 1 Sam. 17. 17. carry quickly; Amos 5. 24. roll; Joel 2. 9. leap upon; Matt. 9. 17. is spilled

S

SABBATH holy, Ex. 16. 23, 29. & 20. 8-11. & 31. 14. Acts 13. 42. & 18. 4.
 Lev. 23. 3. seventh day is *s.* of rest Neh. 9. 14. madest known thy *s.* 13. 18. bring wrath by profan. *s.* Isa. 56. 2. keepeth *s.* from pollut. 58. 13. call *s.* a delight, holy
 Matt. 12. 5. priests profane *s.* and 28. 1. end of *s.* as it began to dawn
 Lev. 19. 3. *my sabbaths*, 30. & 26. 2. Isa. 56. 4. Ezek. 20. 12, 13. & 22. 8, 26. & 23. 38. & 44. 24. & 46. 3.
 Deut. 5. 12. *sabbath day*, Neh. 13. 22. Jer. 17. 21. Acts 15. 21. Col. 2. 16.
 R. V. Lev. 23. 24, 39. solemn rest; Lam. 1. 7. desolations
SACKCLOTH, Gen. 37. 34. Job 16. 15. Ps. 30. 11. & 35. 13. Isa. 22. 12. Rev. 11. 3.
SACRIFICE, Gen. 31. 54. Ex. 8. 25.
 1 Sam. 2. 29. wherefore kick ye at my *s.*
 3. 14. Eli's house not purg. with *s.* 15. 22. to obey is better than *s.* Ps. 4. 5. offer. of righteousness 40. 6. *s.* and offering thou
 51. 16. desirest not *s.* else I would 17. *s.* of God are a broken spirit 107. 22. *s.* the *s.* of thanksgiving 141. 2. lifting up hands as even *s.* Prov. 15. 8. *s.* of wicked is abomination
 21. 3. to do justice more acceptable than *s.*
 Eccl. 5. 1. than to give *s.* of fools Dan. 8. 11. daily *s.* was taken away
 9. 27. cause *s.* and oblation to cease
 11. 31. take away daily *s.*, 12. 11. Hos. 6. 6. mercy and not *s.*
 Mark 9. 49. every *s.* be salted Rom. 12. 1. present bodies a liv. *s.* 1 Cor. 5. 7. Christ our passover is *s.* Eph. 5. 2. *s.* to God for a sweet Phil. 2. 17. offered on *s.* of your 4. 18. *s.* acceptable to God
 Heb. 9. 26. put away sin by *s.* of 13. 15. *s.* of praise
 1 Pet. 2. 5. priesthood to offer spiritual *s.*
 R. V. In O. T. frequent changes to offering, oblation
SACRILEGE, commit, Rom. 2. 22.
SAD, 1 Sam. 1. 18. Ezek. 13. 22. Mark 10. 22.
 Eccl. 7. 3. by *sadness* the heart is R. V. Ezek. 13. 22. grieved; Mark 10. 22. contentance fell
SAFE, Ps. 119. 117. Prov. 18. 10. & 29. 25.

Job 5. 4. *safety*, 11. Ps. 4. 8. & 12. 5. & 33. 17. Prov. 11. 14. & 21. 31.
 R. V. Ezek. 34. 27. secure; 2 Sam. 18. 29. 32. well with; Job 3. 25. ease; 24. 23. security; Prov. 21. 31. victory
SAINTS, Ps. 52. 9. & 79. 2. & 89. 5. Deut. 33. 2. came with ten thousands of *s.*, Jude 14.
 Deut. 33. 3. all his *s.* are in thy 1 Sam. 2. 9. keep thy of his *s.* 2 Chron. 6. 41. let *s.* rejoice
 Job 15. 15. he putteth no trust in *s.*
 Ps. 16. 3. goodness extendeth to *s.* 27. 2. Lord forsaketh not his *s.* 50. 5. gather my *s.* together 97. 10. Lord preserveth souls of *s.* 106. 16. envied Aaron *s.* of Lord 116. 15. precious in the sight of the Lord is death of *s.*
 149. 9. this honor have all his *s.* Prov. 2. 8. preserv. way of his *s.* Hos. 11. 12. Judah is faith. with *s.* Zech. 14. 5. shall come and all *s.* Rom. 1. 7. called to be *s.* 1 Cor. 1. 2. 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 2. 4, 12, 26.
 Rom. 8. 27. intercession for *s.* 12. 13. necessity of *s.* 15. 25. minister to *s.*, 26. 31. 1 Cor. 16. 1. 2 Cor. 8. 4. & 9. 1. Heb. 6. 10. 1 Cor. 6. 2. *s.* shall judge the world Eph. 3. 8. less than the least of all *s.*
 4. 12. for perfecting the *s.* for 1 Thes. 3. 13. coming of Jesus with all his *s.*
 2 Thes. 1. 10. come to be glorified in his *s.*
 Rev. 5. 8. prayers of the *s.*, 8. 3, 4. 11. 18. reward of *s.* 14. 11. patience of *s.* 15. 3. King of *s.* 16. 16. blood of *s.*, 17. 6. & 18. 24. 19. 8. righteousness of *s.*
 R. V. Deut. 33. 2; 1 Sam. 2. 9; Job 11. 15. 15; Ps. 89. 5, 7. Dan. 13; Hos. 11. 12; Zech. 14. 5; Jude 14. holy one, or ones; Rev. 15. 3. ages
SALT, Gen. 19. 26. Lev. 2. 13. Matt. 5. 13. Mark 9. 49, 50. Col. 4. 6. R. V. Mark 9. 49
SALVATION, Ps. 14. 7. & 53. 6. Ex. 14. 13. stand still and see the *s.* 3. 8. *s.* belongeth only to Lord 50. 25. I will show him the *s.* of 68. 20. God is the God of *s.* 65. 5. 85. 9. his *s.* is nigh them that 98. 2. made known his *s.* 119. 155. *s.* is far from the wicked 149. 4. Lord will beautify the meek with *s.*
 Isa. 25. 9. we will rejoice in his *s.* 26. 1. *s.* will God appoint for walls 33. 2. our *s.* also in the 46. 13. I will place *s.* in Zion for 52. 7. him that putteth *s.* 59. 16. arm brought *s.* unto me 17. for a helmet of *s.* Eph. 6. 17. Ps. 60. 18. call thy walls *s.* thy 62. 1. *s.* as a lamp
 Jer. 3. 23. in vain is *s.* hoped for Lam. 3. 26. quietly wait for *s.* Jonah 2. 9. *s.* is of the Lord Hab. 3. 8. ride on thy char. of *s.* Zech. 9. 9. king cometh having *s.* Luke 19. 9. *s.* is come to thy house Acts 4. 22. *s.* is of the Jews 13. 26. word of *s.* sent
 Rom. 1. 16. Gospel is the power of God to *s.*
 11. 11. through their fall *s.* is come
 2 Cor. 1. 6. for your *s.*
 Eph. 1. 13. the Gospel of your *s.* Phil. 2. 12. work out your own *s.* 1 Thes. 5. 8. hope of *s.* 2 Thes. 2. 13. hath chosen you to *s.* 2 Tim. 2. 10. to obtain *s.* with *s.* 3. 15. scriptures able to make wise unto *s.*

Tit. 2. 11. grace of God bringeth *s.* Heb. 1. 14. who shall be heirs of *s.* 2. 3. how escape 'if we neglect so great *s.*
 10. make Captain of our *s.* perfect 6. 9. things that accompany *s.* 9. 28. appear without sin unto *s.* 1 Pet. 1. 5. kept through faith to *s.* Jude 3. write unto you of com. *s.* Rev. 7. 10. *s.* to our God, 12. 10. & 19. 1.
 Ex. 15. 2. God is become my *salvation*, Job 13. 16. Ps. 18. 2. & 25. 5. & 27. 2. & 38. 22. & 51. 14. & 62. 7. & 88. 1. & 118. 14. Isa. 12. 2. Mic. 7. 7. Hab. 3. 18.
 Ps. 89. 26. rock of —
 140. 7. strength of —
 2 Sam. 23. 5. thy covenant is all — Isa. 46. 13. — shall not tarry, 49. 6. & 51. 5, 6, 8. & 56. 1.
 Gen. 49. 18. *thy salvation*, 1 Sam. 2. 1. Ps. 9. 14. & 13. 5. & 20. 5. & 18. 35. & 21. 1. 5. & 35. 3. & 40. 10, 16. & 51. 12. & 59. 12. & 29. 4. & 70. 4. & 71. 13. & 85. 7. & 106. 1. & 119. 41, 81, 123, 165, 174. Isa. 17. 10. & 62. 11. Luke 2. 30.
 R. V. 1 Sam. 11. 13; 2 Sam. 22. 51; Ps. 68. 20. deliverance; 1 Sam. 19. 5. victory; Jer. 3. 23. help; 2 Cor. 1. 6 —
SAME, Ps. 102. 27. Heb. 13. 8. Rom. 10. 2. 2 Cor. 12. 4. 5. 6. Eph. 4. 10.
SANCTIFY, Ex. 13. 2. & 19. 10. Ex. 31. 13. I am Lord that doth *s.* Lev. 20. 7. *s.* yourselves and be holy
 Num. 20. 12. believed me not, to *s.* Isa. 8. 13. *s.* the Lord of hosts Ezek. 28. 23. I will *s.* myself
 Joel 1. 14. *s.* a fast
 John 17. 17. *s.* them through truth 19. for their sakes I *s.* myself
 Eph. 5. 26. might *s.* and cleanse it 1 Thes. 5. 23. God of peace *s.* you Heb. 13. 12. that he might *s.* people
 1 Pet. 3. 15. *s.* the Lord God in Gen. 2. 3. blessed the seventh day and sanctified it
 Lev. 10. 3. I will be *s.* in them Deut. 32. 51. ye *s.* me not in midst Job 1. 5. Job sent and *s.* them
 Isa. 5. 16. God that is holy shall be *s.*
 13. 3. commanded my *s.* ones
 Jer. 1. 5. before thou camest I *s.* Ezek. 2. 41. *s.* you before the heathen, 28. 22, 25. & 38. 16. & 39. 27.
 John 10. 36. whom Father hath *s.* Acts 20. 32. inheritance among all them which are *s.*, 26. 18.
 Rom. 15. 16. offering of Gent. *s.* 1 Cor. 1. 2. *s.* in Christ Jesus 7. 14. unbelieving husband is *s.* 1 Tim. 4. 5. *s.* by word and 2 Tim. 2. 21. *s.* and meet for mas. Heb. 2. 11. they who are *s.* all
 Matt. 23. 17. temple that sanctifieth
 1 Cor. 1. 30. sanctification, 1 Thes. 4. 3, 4. 2 Thes. 2. 13. 1 Pet. 1. 2.
 R. V. Gen. 2. 3; 2 Chron. 7. 16, 20. hallowed; Deut. 5. 12. keep it holy; 1 Sam. 21. 5. be holy; Isa. 13. 3. consecrated; Jude 1. beloved
SANCTUARY, Ps. 63. 2. & 73. 17. Isa. 8. 14. Ezek. 11. 16. Dan. 9. 17. Heb. 9. 2.
 R. V. Ezek. 45. 2; Heb. 9. 2; 13. 11. holy place
SAND, Gen. 22. 17. & 32. 12. Job 6. 3. & 29. 18. Isa. 10. 22. Matt. 7. 26.
SATAN provoked David, 1 Chron. 21. 1.
 Job 1. 6. *s.* came also among Ps. 109. 6. let *s.* stand at thy right Matt. 4. 10. get thee hence *s.* Luke 10. 18. I beheld *s.* as light. 22. 31. *s.* hath desired to

Acts 26. 18. turn from power of s.
Rom. 16. 20. God shall bruise s.
1 Cor. 5. 5. deliver such a one to s.
7. 5. that s. tempt you not for
2 Cor. 2. 11. let s. get advantage
11. 14. s. is transformed into
angel
12. 7. messenger of s. to
1 Tim. 1. 20. I have delivered to s.
Rev. 2. 9. synagogue of s.
24. depth of s.

SATIATE, Jer. 31. 14, 25. & 46. 10.
SATISFY, Job 38. 27. Prov. 6. 30.
Ps. 90. 14. O s. us early with mercy
91. 16. with long life I will s. him
103. 5. who s. thy mouth with
107. 9. he s. the longing soul
132. 15. will s. her poor with
Prov. 5. 19. breasts s. thee at all
Isa. 55. 2. that which s. not
Ps. 17. 15. *satisfied* with thy like.
22. 26. meek shall eat and be s.
63. 5. soul shall be s. as with
65. 4. s. with goodness of house
Prov. 14. 14. good man s. from
27. 20. eyes of man are never s.
30. 15. are three things never s.
Eccl. 5. 10. that loveth silver shall
not be s.

Isa. 9. 20. shall eat and not be s.
66. 11. be s. with breasts of her
Jer. 31. 14. my people be s. with
Ezek. 16. 28. couldst not be s.
Amos 4. 8. they were not s.
Hab. 2. 5. his desire cannot be s.
Num. 35. 31. shall take no *satisfaction*, 32.

R. V. Prov. 12. 11. have plenty;
18. 20. filled
SAVE your lives, preserve and,

Gen. 45. 7.
Gen. 50. 20. for good to s. much
Job 22. 29. he shall s. the humble
Ps. 18. 27. wilt s. afflicted people
28. 9. s. thy people and lift them
69. 35. God will s. Zion
72. 4. s. children of needy
73. s. souls of needy
86. 2. s. thy servant
109. 31. poor to s. him

118. 25. s. now; send prosperity
Prov. 20. 22. he shall s. thee
Isa. 35. 4. God will come and s.
45. 25. cannot s., 59. 1. Jer. 9. 14.
Isa. 49. 25. I will s. thy children
Ezek. 18. 27. shall s. his soul
30. 23. I will s. from all unclean.
Hos. 1. 7. I will s. them by Lord
Zeph. 3. 17. he will s.
19. s. her that halteth
Zech. 8. 7. I will s. my people
Matt. 1. 21. s. his people from sins
5. 15. faith shall s. his life shall
8. 11. Son of man is come to s.
that which was lost, Luke 19. 10.
Mark 3. 4. is it lawful to s. life or
John 12. 47. not to judge but to s.
Acts 2. 40. s. yourselves from this
1 Cor. 1. 21. by foolishness of
preaching to s.

9. 22. became all, that I might s.
1 Tim. 1. 15. to s. sinners, of whom
Heb. 7. 25. able to s. to the utter.
Jas. 1. 21. word able to s.

2. 14. faith
5. 15. faith shall s. sick
20. converts a sinner shall s. soul
Jude 23. others s. with fear
Ps. 6. 4. *save* me, 55. 16. & 57. 3. &
119. 94. Jer. 17. 14. John 12. 27.
Isa. 25. 9. *save* us, 33. 22. & 37. 20.
Hos. 14. 3. Matt. 8. 25. 1 Pet. 3. 21.
Ps. 44. 7. thou hast *saved* us from
106. 8. s. them for his name's sake
Isa. 45. 22. look . . . and be ye s.
Jer. 4. 14. may be s.
8. 20. we are not s.
Matt. 19. 25. who then can be s.,
Luke 18. 29.

Luke 1. 71. be s. from our enemies
7. 50. thy faith hath s. thee
13. 23. are few s.
23. 35. he s. s. others
John 3. 17. through him be s.

Acts 2. 47. added to church such
as should be s.

4. 12. name whereby be s.
16. 30. what must I do to be s.
Rom. 8. 24. we are s. by hope
10. 1. prayer for Israel that they
may be s.

1 Cor. 1. 18. to us who are s. it is
Eph. 2. 5. by grace ye are s., 8.
1 Tim. 2. 4. all men to be s.

Tit. 3. 5. according to his mercy s.
1 Pet. 4. 18. righteous scarcely be s.
Rev. 21. 24. nations which are s.
Ps. 80. 3. *shall be saved*, 7. 19. Isa. 45.
17. & 64. 5. Jer. 23. 6. & 30. 7. Matt.
10. 22. & 24. 13. Mark 16. 16. Acts
16. 31. Rom. 5. 10, 11, 26. 1 Tim. 2.
15.

2 Sam. 22. 3. God my refuge and my
Saviour

2 Kings 13. 5. Lord gave Israel a S.
Ps. 105. 21. forget God their S.

Isa. 43. 3. I am thy S., 49. 26.
11. besides me is no S., Hos. 13. 4.
45. 15. of Israel, the S., Jer. 14. 8.

Obad. 21. S. shall come up on
Luke 1. 47. rejoiced in God my S.

2. 11. to you is born a S. which is
Acts 5. 31. him hath God exalted
to be a S.

Eph. 5. 23. Christ is head and S.
1 Tim. 4. 10. who is the S. of all
men, 1. 1; God our S., Tit. 1. 4. &
2. 10. 13. & 3. 4. 6. 2 Pet. 1. 1, 11.
Jude 25.

2 Pet. 2. 20. knowledge of our S.
SAVOR, sweet, Gen. 8. 21. Ex. 29.
13. Lev. 1. 9. & 2. 9. & 3. 16.
S. of S. 1. 3. of s. of thy good oint.

2 Cor. 2. 14. the s. of his knowledge
15. are to God a sweet s. of Christ
16. to one s. of death

Eph. 5. 2. sacrifice to God of sweet
smelling s.

Matt. 16. 23. *savorest* not things of
God

SAY, Matt. 3. 9. & 5. 22, 28, 32, 34, 39,
44. & 7. 22. & 23. 3. 1 Cor. 12. 3.

R. V. Frequent changes to speak,
tell, etc.

SCAB, Lev. 13. 1; Deut. 28. 27; Isa.
3. 17.

SCARCELY, Rom. 5. 7. 1 Pet. 4. 18.
SCATTER them in Israel, Gen.

49. 6.
Num. 10. 35. let thine enemies be
scattered

Matt. 9. 36. s. abroad as sheep
Luke 1. 51. s. proud in imagination

Prov. 11. 21. that *scattereth* and
SCRYPTURE not depart from Judah,

Gen. 49. 10.
Num. 24. 17. a s. shall rise out of
Ps. 45. 6. the s. of thy kingdom is

Zech. 10. 11. s. of Egypt shall de.
R. V. 2 Sam. 18. 8; Job 37. 1.

spread; Ps. 60. 1. broken down;
Prov. 20. 26. winnoweth; Isa. 18. 2.

2. tall; 30. 30. a blast; Dan. 12. 7.
breaking in pieces; Ezek. 12. 15;

Acts 5. 36. disperse; Jas. 1. 1;
1 Pet. 1. 1. the Dispersion

SCHISM, 1 Cor. 1. 10. & 12. 25.
SCHOLAR, 1 Chron. 25. 8. Mal. 2.

12.
Gal. 3. 24. the law was our *school-*
master

R. V. Mal. 2. 12. that answereth
SCOFFERS, Hab. 1. 10. 2 Pet. 3. 3.

R. V. Mal. 2. 12. that answereth
SCORN, Job 16. 20. Ps. 44. 13.

Prov. 9. 8. reprove not a *scorner*
14. 6. a s. seeketh wisdom and

1. 22. *scorners* delight in scorning
3. 34. he *scorneth* the s. but giveth

9. 12. if thou *scornest* thou
Ps. 1. 1. *scornful*, Prov. 29. 8. Isa.

28. 14.
R. V. Job 12. 4. laughing-stock;
Hab. 1. 10. derision; Prov. 19. 28.
meeketh at
SCORPIONS, 2 Chron. 10. 11. Ezek.

2. 6.
SCOURGE of the tongue, Job 5. 21.

Isa. 28. 15. overflowing s., 18.
Heb. 12. 6. Lord *scourgeth* every

R. V. Lev. 19. 20. punished
SCRIPTURE of truth, Dan. 10. 21.

Matt. 22. 29. err, not knowing s.
John 5. 39. search s., Acts 17. 11. &
18. 24.

Rom. 15. 4. through comfort of s.
2 Tim. 3. 15. from a child known s.

16. all s. is given by inspiration
2 Pet. 1. 20. no prophecy of s. is of
private interpretation

R. V. Dan. 10. 21. writing; 2 Tim.
3. 15. holy writing; Mark 15.

28—
SCROLL, the heavens compared to
Isa. 34. 4; Rev. 6. 14.

SEA, Ps. 35. 7. & 72. 8. Prov. 8. 29.
Isa. 48. 18. & 57. 20. Zech. 9. 10.

Rev. 4. 6. & 10. 2. & 15. 2. & 21. 1.
SEAL upon thine heart, S. of S. 8. 6.

John 3. 33. set to his s. that God is
Rom. 4. 11. s. of the righteousness

1 Cor. 9. 2. s. of my apostleship
2 Tim. 2. 19. having s. Lord know.

Rev. 7. 2. angel having s. of living
Deut. 32. 34. *sealed* up among

Job 14. 17. my transgression is s.
S. of S. 4. 12. spring shut up, foun-

tain s.
John 6. 27. hath God the Father s.

2 Cor. 1. 22. who hath s. us and
Eph. 1. 13. ye were s. with the

Rev. 5. 1. a book s. with seven
7. 3. s. the servants of our God

4. were s. a hundred and forty
R. V. Rev. 7. 5. 8.

SEARCH out resting place, Num.
10. 33.

Ps. 139. 23. s. me, O God, and
Prov. 25. 27. men to s. own glory

Jer. 17. 10. I the Lord s. the heart
29. 13. when ye shall s. with me

Lam. 3. 40. s. and try our ways
Zeph. 1. 12. s. Jerusalem with

Acts 17. 11. s. Scriptures, John 5. 39.
1 Chron. 28. 9. the Lord *searcheth*

all hearts
1 Cor. 2. 10. Spirit s. deep things

Rev. 2. 23. I am he that s. the
Job 10. 6. that *searcheth* after my

Prov. 2. 4. s. for her as for hidden
Judg. 5. 16. great *searchings* of

R. V. Job 38. 16. recesses; Gen. 31.
34. 37. felt about; Num. 10. 33.

Deut. 1. 33. seek; Num. 13. 2. 21.
32. 14. 6. 7. 34. 36. 38; Deut. 1. 24.

spy or spied out; Acts 17. 11. ex-
amining; Num. 13. 25. spying out

SEARED, with hot iron, 1 Tim.
4. 2.

SEASON, Gen. 40. 4. Ex. 13. 10.
Ps. 1. 3. bring forth fruit in his s.

Eccl. 3. 1. to . . . thing there is a s.
Isa. 50. 4. s. speak a word in s.

Luke 4. 13. depart from him for s.
John 5. 35. willing for s. to re.

Acts 1. 7. know the times and s.
14. 17. gave us rain and fruitful s.

1 Thes. 5. 1. of times and s. ye
2 Tim. 4. 2. instant in s. and out

Heb. 11. 25. pleasures of sin for a s.
1 Pet. 1. 6. for a s. ye are in heav.

Col. 4. 6. let speech be *seasoned*
R. V. Josh. 24. 7. days; 1 Chron. 21.

29; Luke 23. 8; Acts 20. 18; Rev. 6.
11; 20. 3. time; Acts 19. 22; 1 Pet.

1. 6. while; John 5. 4—
SECOND COMING, Christ's, Acts
1. 11.

SECOND DEATH, Rev. 20. 14.
SECRET, Gen. 49. 6. Job 40. 13.

Job 11. 6. show thee s. of wisdom
29. 4. s. of God on my tabernacle

Ps. 25. 14. s. of Lord is with them
31. 20. hide them in s. presence

Prov. 3. 32. his s. is with righteous
9. 17. bread eaten in s. is pleasant

11. 13. talebearer revealeth s.
25. 9. discover not s. to another

Dan. 2. 28. a God that revealeth s.
Amos 3. 7. revealeth his s. unto

Matt. 6. 4. aims in s. Father seeth
in s.

John 18. 20. in s. have I said no.
 19. 38. *secretly* for fear of Jews
 Rom. 2. 16. when God shall judge
secrets of men
 R. V. Gen. 49. 6. council; Judg. 13.
 12; wonderful; Job 40. 13; Ps. 19.
 12; Prov. 27. 5; Eccl. 12. 14; Matt.
 13. 35. hidden; Ps. 10. 8; 27. 5; 31.
 20; S. of S. 2. 14. covert; Ps. 18.
 11. hiding; Job 20. 26. treasures;
 Matt. 24. 26. inner; Luke 11. 33.
 cellar; 1 Sam. 23. 9—; Ps. 10. 9.
 the covert
SECT, Acts 5. 4. & 26. 5. & 28. 22.
SECTION, Gal. 5. 20; 2 Pet. 2. 19.
SEDUCE, Ezek. 13. 10. Mark 13. 22.
 2 Tim. 3. 13. *seducers*, 1 Tim. 4. 1.
 R. V. Isa. 19. 13; Mark 13. 22;
 1 John 2. 26. go or lead astray
SEE, Ps. 34. 8. Matt. 5. 8. John 16.
 22. 1 John 3. 2. Rev. 1. 7. & 22. 4.
 Matt. 6. 1. before men to be *seen* of
 13. 17. to see and have not s.
 23. 5. their works to be s.
 John 1. 18. no man hath s. God
 14. 9. he that hath s. me hath s.
 the Father
 20. 29. thou hast s. and believed
 2 Cor. 4. 18. look not at things s.
 1 Tim. 6. 16. no man hath s.
 Heb. 11. 1. evidence of things not s.
 1 Pet. 1. 8. having not s. ye love
 1 John 1. 1. that which we have s.
 12. no man hath s. God at any
 Job 10. 4. seeest thou as man *seeth*
 John 12. 17. because I s. him not
 12. 45. he that s. me, s. him that
SEED, Gen. 1. 11. & 17. 7. & 38. 9.
 Ps. 126. 6. bearing precious s.
 Eccl. 11. 6. in morning sow thy s.
 Isa. 55. 10. give s. to the sower
 Matt. 13. 38. good s. are children
 Luke 8. 11. good s. is word of God
 1 Pet. 1. 23. born again not of cor-
 ruptible s.
 1 John 3. 9. his s. remaineth in
 Ps. 37. 28. s. of wicked shall be
 69. 36. s. of his servants
 Prov. 11. 21. s. of righteous
 Isa. 1. 4. sinful nation s. of evil
 14. 20. the s. of evil doers
 45. 5. all s. of Israel be justified
 Mal. 2. 15. might seek a godly s.
 Rom. 9. 8. children are count. for s.
 Gal. 3. 16. not to *seeds* but to thy s.
SECK, Ezra 8. 21. Job 5. 8. Ps. 10.
 15.
 Deut. 4. 29. if thou s. him with all
 the heart, 1 Chron. 28. 9. 2 Chron.
 15. 2. Jer. 29. 13.
 2 Chron. 19. 3. prepare heart to s.
 God, 30. 19.
 Ezra 8. 22. them for good that s.
 Ps. 9. 10. forsake them that s.
 63. 1. God, early will I s. thee
 69. 32. heart. I've that s. God
 119. 2. bless, are they that s. him
 Prov. 8. 17. that s. me early
 S. of S. 3. 2. s. him whom soul lov.
 Isa. 26. 9. my spirit will I s. thee
 45. 19. I said not s. me in vain
 Jer. 29. 13. he shall s. me and
 Amos 5. 4. s. me and ye shall live
 Zeph. 2. 3. s. Lord, s. righteous.
 Mal. 2. 7. s. the law
 Matt. 6. 33. s. first kingdom of God
 7. 7. s. and ye shall find
 Luke 13. 24. many will s. to enter
 19. 10. to s. and to save that which
 is lost, Matt. 3. 11.
 John 8. 21. shall s. me and not
 Rom. 2. 7. s. for glory, honor
 1 Cor. 10. 24. let no man s. own
 13. 5. charity s. not her own
 Phil. 2. 21. all s. their own, not
 Col. 3. 1. s. things which are above
 1 Pet. 3. 11. s. peace and ensue it
 Lam. 3. 25. to soul that *seeketh*
 John 4. 23. the Father s. such
 1 Pet. 5. 8. *seeking* whom he may
SEEM, Job. 37. 12. Deut. 25. 3.
 1 Cor. 11. 16. if any man s. conten.
 Heb. 4. 1. test any s. to come short
 Jas. 1. 26. if any s. to be religious

Luke 8. 18. taken that he *seemeth*
 1 Cor. 3. 13. if any man s. wise
 Heb. 12. 11. no chastening s. joyous
SELF-DENIAL, Prov. 23. 2. Jer.
 35. Luke 3. 11. & 14. 33. Acts 2. 43.
 Rom. 6. 12. & 8. 13. & 14. 20. & 15. 1.
 1 Cor. 10. 23. & 13. 5. & 24. 33. Gal.
 5. 24. Phil. 2. 4. Tit. 2. 12. 1 Pet. 2.
 11.
 Christ an example of, Matt. 4. 8. &
 8. 20. Rom. 15. 3. Phil. 2. 6.
 incumbent on His followers, Matt.
 10. 38. & 16. 24. Mark 8. 34. Luke 9.
 23.
SELF EXAMINATION enjoined,
 Lam. 3. 40. Ps. 4. 4. 1 Cor. 11.
 28. 2 Cor. 13. 5.
SELFISHNESS, Isa. 56. 11. Rom.
 15. 1. 1 Cor. 10. 24. 2 Cor. 5. 15.
 Phil. 2. 4. 21. 2 Tim. 3. 2. Jas. 8. 2.
SELF-WILL, Ps. 75. 5. Tit. 1. 7.
 2 Pet. 2. 10.
SELL me thy birthright, Gen. 25.
 31.
 Prov. 23. 23. buy truth and s. it
 Matt. 19. 21. go s. that thou hast
 25. 9. go to them that s. and buy
 13. 44. he *sellet*h all and buyeth
 R. V. Jas. 4. 13. trade
SENATORS, Ps. 105. 22.
SEND help from the sanctuary, Ps.
 20. 2.
 Ps. 43. 3. O s. out thy light and
 57. 3. he shall s. from heaven
 Matt. 9. 38. s. forth laborers into
 John 14. 26. the Father will s. him
 16. 7. if I depart I will s. him
 2 Thes. 2. 11. s. them strong delud.
 R. V. Gen. 12. 20. brought; Judg.
 5. 15. rushed forth; other changes
 of slight moment, and chiefly
 dependent on antecedent or conse-
 quent word
 Jas. Neh. 8. 8. Heb. 5. 14.
 Jas. 3. 15. *sensual*, Jude 19.
SENTENCE, Deut. 17. 9. Dan.
 9.
 Prov. 16. 10. a divine s. is in lips
 2 Cor. 1. 9. we had s. of death in
 R. V. Jer. 4. 12; Acts 15. 19. judg-
 ment
SEPARATE, Gen. 13. 9. Ex. 33. 16.
 Gen. 49. 6. head of him that was s.
 from his brethren, Deut. 33. 16.
 Deut. 29. 21. Lord shall s. him
 Isa. 59. 2. iniquities have *separated*
 Acts 13. 2. s. me Saul and Barna.
 19. 9. separated and the disciples
 Rom. 8. 35. who s. us from Christ
 2 Cor. 6. 17. come out, be ye s.
 Gal. 1. 15. who s. me from moth.
 Heb. 7. 26. holy, harmless, s. from
 R. V. Num. 6. 2. make special; Jer.
 37. 12. receive his portion; Hos.
 4. 14. go apart; 9. 10. consecrated
SERAPHIMS, Isa. 6. 2, 6.
SERMON on the mount, Matt. 5.
 1. Luke 6. 20. *See* CHRIST.
SEVENTH, Gen. 3. 1. 13. & 49. 17.
 Num. 21. 6. Lord, send fiery s., 8. 9.
 Prov. 23. 32. it biteth like a s.
 Eccl. 10. 11. s. will bite without
 Matt. 7. 10. will he give him a s.
 10. 16. be wise as s. harmless as
 John 3. 14. as Moses lifted up s.
 2 Cor. 11. 3. as the s. beguiled Eve
 Rev. 12. 9. that old s. called devil
 R. V. Deut. 32. 24. crawling things;
 Jas. 3. 7. creeping things
SERVE the Lord with all thy
 heart, Deut. 10. 12. 20. & 11. 13.
 Josh. 22. 5. 1 Sam. 12. 20.
 Deut. 13. 4. shall s. him, and cleave
 Josh. 24. 14. fear the Lord, s. him
 15. choose this day whom ye will
 s. . . . me and my house, we will s.
 the Lord
 1 Sam. 12. 24. fear the Lord, s. him
 Job 21. 15. what is the Almighty
 that we should s. him
 Ps. 2. 11. s. Lord with fear, rejoice
 Isa. 43. 24. made me to s. with sins
 Matt. 6. 24. no man can s. two mas-
 ters; ye cannot s. God and mam-

Luke 1. 74. s. him in holiness
 12. 37. will come forth and s.
 John 12. 26. if any man s. me let
 Acts 8. 2. leave word of God and
 s. tables
 27. 23. whose I am, and whom I s.
 Rom. 1. 9. whom I s. with my spirit
 6. 6. henceforth should not s. sin
 7. 25. s. law of God
 Col. 3. 24. s. Lord Jesus Christ
 Gal. 5. 13. by love s. one another
 1 Thes. 1. 9. to s. living God
 Heb. 12. 28. may s. God accept.
 Rev. 7. 15. s. him day and night
 Prov. 25. 19. *servant* will not be
 Isa. 24. 2. with s. so with his mas.
 42. 1. behold my s., 49. 3. & 52. 13.
 Matt. 20. 27. be chief, let him be s.
 25. 21. well done, good and faith-
 ful s., 23.
 John 8. 34. committeth sin is s.
 18. 16. s. is not greater than his
 1 Cor. 7. 21. called, being a s.
 9. 19. I made myself s. to
 Gal. 1. 10. pleased men, not s. s.
 Phil. 2. 7. took on him form of s.
 2 Tim. 2. 24. s. of Lord must not
 Ezra 5. 11. *servants* of the God of
 heaven, Dan. 3. 26. Acts 16. 17.
 1 Pet. 2. 16. Rev. 7. 3.
 Rom. 6. 16. yield yourselves s. to
 obey, his s. ye are, whom ye obey
 19. members s. to uncleanness
 1 Cor. 7. 23. ye the s. of men
 Phil. 1. 1. s. of Christ
 2 Pet. 2. 19. s. of corruption
 John 12. 26. his s. shall serve him
 Rom. 12. 1. reasonable *service*
 Luke 10. 40. cumbered about much
*serv*ing
 Acts 20. 19. s. Lord with all humil.
 26. 7. tribes instantly s. God
 Rom. 12. 11. fervent in spirit s.
 Lord
 Tit. 3. 3. s. divers lusts and pleas.
 R. V. Gen. 26. 14. household; 44.
 10. 16, 17. bondmen; Gen. 14. 14.
 1 Sam. 24. 7. men; 1 Sam. 16. 18;
 25. 19; 2 Sam. 21. 9. young men;
 Ex. 33. 11; Num. 11. 28; Mark 9.
 35. minister; Deut. 15. 18. hire-
 ling; 2 Kings 10. 19. worshippers;
 Ezra 2. 65; Eccl. 2. 7. menses-
 vants; Matt. 26. 58; Mark 14. 54.
 officers; John 8. 34, 35; 1 Cor. 7. 21.
 22; Gal. 4. 1. 7; 1 Pet. 2. 16;
 2 Pet. 2. 19. bondservant; Gen. 39.
 4; 40. 4; 2 Chron. 29. 11; Esth. 1.
 10; 101. 6. Isa. 56. 6. minister;
 19. 23. worship; Jer. 44. 10; 52. 12
 stand before; Ezek. 48. 18. 19. la-
 bor in; Ex. 35. 19; 39. 1, 41; 1 Chron.
 9. 28. ministering; Num. 4. 47; 8.
 24. work; Rom. 15. 31. ministra-
 tion; Gal. 4. 8. bondage; Rev. 2.
 19. ministry; 2 Cor. 11. 8. minis-
 ter unto
SERVILE work forbidden on holy
 days, Lev. 23. 7. Num. 28. 18 & 29.
 1.
SET, Ps. 2. 6. & 4. 3. & 12. 5. & 16. 8.
 & 64. 8. & 75. 7. & 113. 8. Prov. 1.
 25. S. of S. 8. 6. Rom. 3. 25. Col. 2.
 2.
 R. V. Frequent changes, chiefly
 due to antecedent and conse-
 quent words
SETTLE, Luke 21. 14. 1 Pet. 5.
 10.
 Col. 1. 23. if ye continue in faith,
settled
 R. V. Ezek. 36. 11. cause to be in-
 habited, 1 Pet. 5. 10
SEVENTY elders, the Ex. 18. 25.
 Num. 11. 16.
 years' captivity foretold, Jer. 25.
 11.
 weeks, Daniel's prophecy con-
 cerning, Dan. 9. 24.
 disciples, Christ's charge to, Luke
 10.
SEVERITY, goodness and, Rom. 11.
 22.
SHADE, Lord is thy, Ps. 121. 5.

SHADOW, our days are as a,
1 Chon. 29. 15. Eccl. 8. 13. & 6. 12.
Job 8. 9. Ps. 107. 11. & 109. 23. &
144. 4.
Ps. 17. 8. hide me under the s. of
thy wings, Ps. 7. & 57. 1. & 63. 7.
S. of S. 2. 3. I sat under his s.
Isa. 4. 6. for a s. from heat
49. 2. in s. of his hand hath he
Jer. 6. 4. s. of evening are stretch.
Acts 9. 15. s. of Peter might
Col. 2. 17. s. of things to come
Jas. 1. 17. no variableness nor s.
SHAKE heaven and earth, Hag.
2. 6, 21.
Hag. 2. 7. I will s. all nations
Matt. 10. 14. s. off the dust of feet.
11. 7. a reed shaken with the wind
Luke 6. 38. good measure s. toget.
2 Thes. 2. 2. be not soon s. in mind
Ps. 44. 14. shaking, Isa. 17. 6. & 24.
13. & 30. 32. Ezek. 37. 7. & 38. 19.
R. V. Lev. 26. 36. driven; Job 16
12. dashed; Isa. 13. 13; Heb. 12. 26.
make tremble; Matt. 28. 4. quake;
Job 41. 29. rushing; Ezek. 37. 7. an
earthquake
SHAME, 1 Sam. 20. 34. 2 Sam. 13. 13.
Ps. 119. 31. put me not to s., 69. 7.
Prov. 3. 35. s. shall be the promotion
of fools, 9. 7. & 10. 5. & 11. 2.
& 13. 5. 18. & 14. 35. & 17. 2. & 18.
13. & 19. 26. & 25. 8. & 29. 15. Isa.
22. 18.
Isa. 50. 6. hid not my face from s.
Dan. 12. 2. some to life, some to s.
Hos. 4. 7. change glory into s.
Zeph. 3. 5. unjust knoweth no s.
Acts 5. 41. worthy to suffer s. for
Phil. 3. 19. glory is in their s.
Heb. 12. 2. endured the cross, de-
spising the s.
Rev. 3. 18. s. of thy nakedness
2 Tim. 2. 9. *shamefacedness*
R. V. Ex. 32. 25. derision; Ps. 4. 2;
35. 4; 40. 14; 44. 9; 109. 29; Acts 5.
41; 1 Cor. 11. 14. dishonor; Ps. 83.
16. confusion; 83. 17. confounded;
Prov. 25. 10. revile; Jer. 3. 24;
Hos. 9. 10; 1 Cor. 14. 35. shameful;
Mic. 2. 6. reproaches
SHAPE, Luke 3. 22. John 5. 37. Ps.
51. 5.
R. V. Luke 3. 22; John 5. 37. form
SHARP, Isa. 41. 15. & 49. 2. Rev. 1.
16.
Job 16. 9. *sharpeneth*, Prov. 27. 17.
Matt. 7. 14. *sharper* than, Heb. 4. 12.
Judg. 8. 1. *sharply*, Tit. 1. 13.
2 Cor. 13. 10. should use *sharpness*
R. V. Josh. 5. 2. 3. flint; 1 Sam. 14.
4. rocky; Job 41. 30. *threshing*
wain; Ex. 4. 25—; Mic. 7. 3.
worse
SHEARING sheep, rejoicing at,
1 Sam. 25. 4. 2 Sam. 13. 23.
SHEAVES of corn, Joseph's
dream, Gen. 37. 7.
sheaf of the firstfruits of harvest,
Lev. 23. 10-12.
forgotten, to be left in the field,
Deut. 24. 19. Job 24. 10.
typical, Ps. 126. 6. Mic. 4. 12. Matt.
13. 30.
SHED for many, for remission,
Matt. 26. 28.
Rom. 5. 6. love of God is s. abroad
Tit. 3. 5. Holy Ghost is s. on us
R. V. Ex. 22. 3. 1 Sam. 25. 26. 33.
bloodguiltiness; Ezek. 35. 5. given
over to; Ezek. 36. 18; Luke 22. 20;
Acts 2. 33; Tit. 3. 6; Rev. 16. 6.
poured out
SHEEP, Ps. 49. 14. & 74. 1. & 78. 52.
Ps. 44. 22. 23. s. for the slaughter
79. 13. s. of thy pasture, 100. 3.
119. 176. gone astray like lost s.
Isa. 53. 6. like s. have gone astray
Ezek. 34. 12. s. that are scattered
Matt. 9. 36. as s. having no shep.
10. 6. to lost s. of house of
18. 12. hundred s. and one of
26. 32. divideth the s. from goats

John 10. 2-7. the s.
27. my s.
21. 15-17. feed lambs, feed my s.
1 Pet. 2. 25. were as s. going astray
R. V. Gen. 34. 28; Ex. 9. 3; Lev.
22. 21; Num. 31. 28; Deut. 7. 13;
15. 19; 28. 4. 18. 51; 1 Sam. 8. 17;
Ps. 49. 17. flock or flocks; S. of S.
4. 2. 6. 6. ewes; John 10. 4. his
own; 10. 14. mine own
SHEPHERD, Gen. 46. 34. & 49. 24.
Ex. 2. 17, 19.
Num. 27. 17. sheep that have no s.,
1 Kings 22. 17. Mark 6. 34.
Ps. 23. 1. the Lord is my s.
S. of S. 1. 8. feed thy kids before
the s. tents
Ezek. 34. 2. prophesy against s.,
woe to the s.
5. scattered because no s.
12. s. seeketh out his flock
23. set up one s. even David
37. 24. all shall have one s.
Mic. 5. 5. against him seven s.
John 10. 11. I am the good s.
16. one fold and one s., Eccl. 12. 11.
Heb. 13. 20. Jesus, that great s.
1 Pet. 2. 25. returned to s. of souls
5. 4. when the chief s. shall ap.
SHIELD and great reward, Gen.
15. 1.
Deut. 33. 29. Lord the s. of thy
help
Ps. 3. 3. Lord is a s. for me, 28. 7.
33. 20. Lord our s., 59. 11. & 84. 9.
84. 11. God is a sun and a s.
115. 9. their help and their s.
Prov. 30. 5. a s. unto them that
Eph. 6. 16. taking the s. of faith
SHINE, Job 22. 28. & 36. 32. & 37.
15.
Num. 6. 25. make his face to s.
Job 10. 3. s. on counsel of wicked
Ps. 31. 16. thy face to s. on thy
Eccl. 4. 1. man's wisdom maketh
his face s.
Dan. 12. 3. wise shall s. as firma.
Matt. 5. 16. let your light so s.
13. 43. righteous s. forth as the
2 Cor. 4. 6. commanded light to s.
Phil. 2. 15. among whom ye s. as
R. V. Matt. 24. 27. is seen; Job 25.
25. no brightness
SHIPWRECK, 1 Tim. 1. 19.
SHORT is the Lord's hand waxed,
Num. 11. 23.
Ps. 89. 47. remember how s. time
Rom. 3. 23. and come s. of glory
Ps. 102. 23. he *shortened* my days
Isa. 50. 2. is my hand s., 59. 1.
Matt. 24. 22. except the days be s.
SHOUT, Num. 23. 21. Isa. 12. 6. &
42. 11. & 44. 23. Zeph. 3. 14. Zech.
9. 9.
Ps. 47. 5. God is gone up with a s.
1 Thes. 4. 16. the Lord shall de-
scend with a s.
SHOW, Ps. 39. 6. Luke 20. 47. Col.
2. 23.
Ps. 4. 6. who will s. us any good
16. 11. wilt s. me path of life
91. 16. I will s. him my salvation
1 Cor. 11. 26. s. forth Lord's death
Tit. 2. 7. s. thyself a pattern
1 Pet. 2. 9. s. forth the praise
Rev. 22. 6. sent his angel to s.
John 5. 20. loved Son, and *showeth*
R. V. frequent changes, chiefly to
will declare, manifest, etc.
SHRINES, Acts 19. 24.
SHUT up or left, Deut. 32. 36.
Matt. 23. 13. ye s. up the kingdom
Gal. 3. 23. s. up to the faith which
Rev. 3. 7. that openeth, and no
man shutteth, Isa. 22. 22.
R. V. Deut. 32. 30. delivered
SICK of love, S. of S. 2. 5. & 5. 8.
Isa. 1. 5. whole head is s. and
John 11. 1. a certain man was s.
Jas. 5. 14. is any s. call the
15. faithful shall save the s.
1 Cor. 11. 30. are weak and *sickly*
Ps. 41. 3. make his bed in *sickness*
Ex. 23. 25. I will take s. away

Ma. 1. 8. 17. bare our *sicknesses*
R. V. Prov. 23. 35. hurt; Mic. 6. 13.
wound; Luke 7. 10 —; 5. 24;
Acts 9. 33. palsied; Matt. 8. 17.
diseases; Mark 3. 15 —
SIFT, Isa. 30. 28. Amos 9. 9. Luke
22. 31.
SIGHT, Ex. 3. 3. 2 Cor. 5. 7.
R. V. Many changes to eyes,
presence, appearance, etc.
SIGN, Gen. 9. 12. 13. & 17. 11. Ex.
4. 17. Isa. 8. 18. Rom. 15. 19.
Rom. 4. 11. received the s. of cir.
Jer. 22. 24. *signet*, Hag. 2. 23.
SILENT in darkness, 1 Sam. 2. 9.
Ps. 21. 1. be not s. to me, 55. 12.
Zech. 2. 13. be s. O all flesh before
Ps. 31. 18. *silence*, 32. 3. & 35. 22. 5.
50. 3. 21. & 83. 1. & 94. 17. Jer. 8. 11.
Amos 5. 13. & 8. 3. 1 Cor. 14. 36.
1 Tim. 2. 11. 12. 1 Pet. 2. 15. Rev.
8. 1.
R. V. Ps. 31. 18. dumb; Isa. 15. 1.
nought; 62. 6. take no rest; Acts
22. 2. quiet; 1 Tim. 2. 11. 12. quiet-
ness; Ps. 28. 1. deaf unto
SILLY, Job 5. 2. 2 Tim. 3. 6.
SIMPLE, Prov. 1. 4. 22. 32. & 7. 7.
& 8. 5. & 9. 4. 13. & 19. 25. & 21. 11.
Ps. 19. 7. testimony sure, making
wise the s.
116. 16. Lord preserveth the s.
119. 130. understanding to the s.
Prov. 14. 15. the s. believeth
22. 3. pass on and are punished
Rom. 16. 19. but s. concerning evil
R. V. Rom. 16. 18. innocent
SIN lieth at the door, Gen. 4. 7.
Job 10. f. searchest after my s.
Ps. 4. 4. stand in awe and s. not
32. 1. blessed is he whose s. is
covered
38. 13. I will be sorry for my s.
51. 3. my s. is ever before me
119. 11. that I might not s. against
Prov. 14. 34. s. is a reproach to
Isa. 30. 1. counsel to add s. to s.
53. 10. offering for s.
John 1. 29. take away s. of world
5. 14. s. no more lest a worse
Rom. 5. 12. by one s. entered
6. 14. s. shall not have dominion
7. 13. s. might appear
17. s. that dwellth in me
8. 2. free from the law of s.
1 Cor. 15. 34. awake to righteous-
ness and s. not
2 Cor. 5. 21. made s. for us, who
Eph. 4. 26. be angry, and s. not
Jas. 1. 15. lust bringeth forth s.
and s. death
1 Pet. 2. 10. who did no s. neither
1 John 1. 8. say we have no s.
2. 1. ye s. not; if any man s. we
have an advocate
5. 16. there is a s. unto death
Ps. 19. 13. keep me from presump-
tuous *sins*
Isa. 43. 25. not remember s.
Ezek. 33. 16. none of his s. shall
Dan. 9. 24. transgression, make
end of s.
1 Tim. 5. 22. partaker of other
men's s.
2 Tim. 3. 6. women laden with s.
1 John 2. 2. propitiation for s. of
Ps. 69. 5. *my sins*, 51. 9. Isa. 38. 17.
19. 9. *our sins*, 90. 8. & 103. 10.
Isa. 59. 12. Dan. 9. 16. Gal. 1. 4.
1 Cor. 15. 3. Heb. 1. 3. 1 Pet. 2. 24.
Rev. 1. 5. 21. *their sins*, Rom. 11. 27.
Heb. 8. 12. & 10. 17. Num. 16. 26.
Isa. 59. 2. *your sins*, Jer. 5. 25. John
8. 21. 1 Cor. 15. 17. Josh. 24. 19.
Ex. 32. 33. who hath *sinned*, 1
Job 1. 22. in all this Job s. not
Lam. 1. 8. Jerusalem grievously s.
Rom. 2. 12. many as s. without
3. 23. all have s. and come short
1 John 1. 10. say we have not s.
Ex. 9. 27. *I have sinned*, Num. 22.
34. Josh. 7. 20. 1 Sam. 15. 24. 30. 7
Sam. 12. 13. & 24. 10. Job 7. 20. &

33. 27. Ps. 41. 4. & 51. 4. Mic. 7. 9. Matt. 27. 4. Luke 15. 18, 21.
JUDG. 10. 10. we have *sinned*, 1 Sam. 7. 6. Ps. 106. 6. Isa. 42. 24. & 64. 5. Jer. 3. 25. & 8. 14. & 14. 7. 20. Lam. 5. 16. Dan. 9. 5, 8, 11, 15.
 1 Kings 8. 46. man that *sinneth* Prov. 8. 36. s. against me wrong Eccl. 7. 20. doeth good, and s. not Ezek. 18. 4. soul that s. it shall die 1 John 5. 18. is born of God s. not Eccl. 7. 26. the *sinner* shall be 9. 18. s. destroyeth much good Isa. 65. 20. s. a hundred years Luke 15. 7. joy over one s. that repenteth
 18. 13. be merciful to me a s.
 Jas. 5. 20. convert a s. from 1 Pet. 4. 18. where shall s. appear Gen. 13. 13. *sinner*s before the Ps. 1. 1. standeth in way of s.
 51. 13. s. shall be converted to thee
 Isa. 33. 14. s. in Zion are afraid Matt. 9. 13. call s. to repentance John 9. 31. God heareth not s.
 Rom. 5. 8. that while we were yet s. Christ died for us
 19. by disobedi. many made s.
 Gal. 2. 15. are Jews and not s.
 1 Tim. 1. 15. Jesus came to save s.
 Heb. 7. 26. holy, separate from s.
 Jude 15. ungodly s. have spoken Num. 32. 14. *sinful* Isa. 1. 4. Luke 5. 8. Rom. 7. 13. & 8. 3.
 R. V. Prov. 10. 12. 19. 23. transgression; 14. 9. Jer. 51. 5. guilt; 2 Chron. 28. 10; Eph. 1. 7. 2. 5; John 2. 13. trespasses; Col. 2. 11; 1 Cor. 2. 2 — Lev. 4. 13. err
SINCERE, Phil. 1. 10, 16. 1 Pet. 2. 2.
 Job. 24. 14. serve him in *sincerity* 1 Cor. 5. 8. unleavened bread of s.
 2 Cor. 1. 12. in godly s. we have 2. 17. as of s. in the sight of God 8. 8. prove true by our love
 Eph. 6. 24. love Lord Jesus in s.
 Tit. 2. 7. showing gravity, s.
 R. V. 1 Pet. 2. 2. spiritual; Eph. 6. 24. uncorruptness; Tit. 2. 7 —
SINEW, Isa. 43. 4. Job 10. 11.
 R. V. Job 30. 17. gnaw
SING to the Lord, Ex. 15. 21. 1 Chron. 16. 23. Ps. 30. 4. & 68. 32. & 81. 1. & 95. 1. & 96. 1. 2. & 98. 1. & 147. 7. & 149. 1. Isa. 12. 5. & 52. 9. Eph. 5. 19.
 Ex. 15. 1. I will s. Judg. 5. 3. Ps. 6. 6. & 57. 7. 9. & 59. 16. 17. & 101. 1. & 104. 33. & 144. 9. Isa. 5. 1. 1 Cor. 14. 15.
 Job 29. 13. s. for joy, Isa. 65. 14.
 Ps. 9. 11. s. praise, 18. 49. & 27. 6. & 30. 12. & 47. 6. 7. & 68. 4. & 75. 9. & 92. 1. & 108. 1. 3. & 135. 3. & 146. 2. & 147. 1. & 149. 3.
 Ps. 145. 7. s. of thy righteousness Prov. 29. 6. righteous doeth s.
 Isa. 65. 6. shall tongue of dumb s.
 1 Cor. 14. 15. I will s. with the spirit
 R. V. Ps. 30. 4; 33. 2; 57. 9; 71. 22; 98. 5; 101. 1. sing praises; Isa. 24. 14. shout; Hos. 2. 15. make answer
SINGLE eye, Matt. 6. 22. Luke 11. 34.
 Acts 2. 46. *singleness* of heart, Eph. 6. 5. Col. 3. 22.
SINK, Job. 69. 2. 14. Luke 9. 44.
SISTER, S. of S. 4. 9. & 5. 1. & 8. 8. R. V. 1 Chron. 7. 15. 1 Cor. 9. 15. wife; Col. 4. 10. cousin
SITUATION, 2 Kings 2. 19. Ps. 48. 2.
 R. V. Ps. 48. 2. elevation
SKIN for skin, Job 2. 4. & 10. 11. & 19. 26. Jer. 13. 23. Heb. 11. 37.
 R. V. Ex. 16. 10; 36. 19; Num. 4. 6. 8. 10. 11. 12. 14. 25; Ezek. 16. 10. sealskin; Job 18. 13. body; Ps. 102. 5. flesh; Mark 1. 6. leathern girdle

SKIP, Ps. 29. 6. & 114. 4. S. of S. 2. 8.
 R. V. Jer. 48. 27. waggeth the head
SLACK, Deut. 7. 10. Prov. 10. 4. Hab. 1. 4. Zeph. 3. 16. 2 Pet. 3. 9.
SLANDER, Eccl. 23. 1; Ps. 15. 3; 31. 13; 44. 13. (1 Pet. 3. 10); 50. 20; 64. 3; 101. 5; Prov. 10. 18; Jer. 6. 28; 9. 4; Eph. 4. 31; Tit. 3. 2. effects of, and conduct under, Prov. 16. 28; 17. 9; 18. 8; 26. 20; 22. 7. 38. 4; Ezek. 22. 9; Matt. 5. 11; 26. 59; Acts 6. 11; 17. 7; 24. 5; 1 Cor. 4. 12.
SLEAZEOUSLY reported, 1 Kom. 8. 4.
SLAY, Job 13. 15. Ps. 139. 19. Lev. 14. 13.
 Eph. 2. 16. having *slain* the enmi. Rev. 5. 9. wast s. and hast redeemed 6. 9. were s. for word of God 13. 8. Lamb s. from foundation R. V. Lev. 26. 17; Deut. 1. 1. smitten. Many changes to kill, smote, put to death, etc.
SLEEPING, unpromptedly, 1 Kings 19. 5. 11. Deut. 4. 42. & 19. 3. Josh. 20. 3.
SLEEP, deep, Gen. 2. 21. & 15. 12. 1 Sam. 26. 12. Job 4. 13. Ps. 76. 6. Prov. 19. 15. Isa. 29. 10.
 Ps. 90. 5. as a s. in morning 127. 2. he giveth his beloved s.
 Prov. 3. 24. thy s. shall be sweet 6. 10. a little s. a little slumber 20. 13. have not s. lest thou Eccl. 5. 12. s. of a laboring man Jer. 31. 26. my s. was sweet to me Luke 9. 32. were heavy with s.
 Rom. 13. 11. time to wake out of s. Esth. 6. 1. night king could not s.
 Eccl. 5. 12. the abundance of the rich will not suffer him to s.
 S. of S. 5. 2. Is. but my heart waks 1 Cor. 11. 30. for this cause many s. 15. 51. we shall not all s. but 1 Thes. 4. 14. them which s. in Jesus
 5. 6. let us not s. as others; but Ps. 3. 5. laid me down and *sleep* 76. 5. they have s. their sleep 1 Cor. 15. 20. the firstfruits of them that s.
 Eph. 5. 14. awake, thou that *sleepest* R. V. Isa. 56. 10. dreaming
SLIDE, Deut. 32. 35. Ps. 26. 1. & 37. 31. Jer. 8. 5. Hos. 4. 16.
 R. V. Ps. 26. 1. without wavering Hos. 4. 16. behaved stubbornly
SLIGHTLY, Jer. 6. 14. & 8. 11.
SLING, 1 Sam. 25. 29. Jer. 10. 18.
SLIP, Ps. 17. 5. & 18. 36. & 38. 16. & 94. 18. Heb. 2. 1.
 Ps. 35. 6. *slippery*, 73. 18. Jer. 23. 12. R. V. Heb. 2. 1. drift away
SLOTHFUL are under tribute, Prov. 12. 24.
 Eccl. 12. 27. s. roasteth not which 18. 9. s. is brother to great wastor 19. 24. s. hideth hand in bosom 24. 30. by the field of the s.
 26. 14. door on hinges so doth s.
 Rom. 12. 11. not s. in business Heb. 6. 12. be not s. but followers Prov. 19. 15. *slothfulness* casteth in a deep sleep
 R. V. Prov. 15. 19; 19. 24; 22. 13; 26. 13. 14. 15. sluggish; 18. 9. slack; Heb. 6. 12. sluggish
SLOW to anger, Neh. 9. 17.
 Luke 24. 25. fools, s. of heart to Jas. 1. 19. s. to speak, s. to wrath, Prov. 14. 29.
 R. V. Tit. 1. 12. idle
SLUGGARD, go to ant, Prov. 6. 6. Prov. 6. 9. how long wilt sleep, O s. 20. 4. s. will not plough by reason 26. 16. s. is wiser in his own conceit
SLUMBER, Ps. 132. 4. Rom. 11. 8. Ps. 121. 3. he that keepeth thee will not s., 4.

Matt. 25. 5. they all *slumbered* and 2 Pet. 2. 3. their damnation *slumbereth* not
 R. V. Rom. 11. 8. stupor
SMITE, Lord shall, Deut. 28. 22. Ps. 141. 5. let the righteous s. me Zech. 13. 7. s. the shepherd Matt. 5. 39. s. thee on thy right John 18. 23. why *smitest* thou me Isa. 53. 4. him *smitten* of God Hos. 6. 1. bath s. and he will bind R. V. 1 Sam. 23. 5. slew 2 Sam. 12. 15. 19. put to the worse; 2 Chron. 22. 5. wounded; Matt. 24. 49; Luke 12. 63. beat; Matt. 26. 51; Luke 22. 64. John 18. 10. 19. 3. struck
SMOKE, Gen. 19. 28. Ex. 19. 18. Deut. 29. 20. anger of Lord shall s. Ps. 74. 1. why doth thy anger s. 102. 3. ass., Prov. 10. 26. Isa. 65. 5. Rev. 14. 11. s. of torment ascend, Isa. 42. 3. *smoking* flax, Matt. 12. 20.
SMOOTH, Gen. 27. 11. 16. Isa. 30. 10. 15.
 Ps. 55. 21. *smoother*, Prov. 5. 3.
SNARE, Eccl. 23. 33. Judg. 2. 3. Ps. 69. 22. table become a s.
 91. 3. deliver thee from the s.
 119. 110. wicked laid a s. for me Prov. 29. 25. fear of man bringeth a s.
 1 Tim. 6. 9. they that will be rich fall into a s.
 2 Tim. 2. 26. out of the s. of devil Ps. 11. 6. on the wicked he will *snare* snares
 Prov. 13. 14. depart from s. of death. 15. 16. *snared*, Prov. 6. 2. & 12. 13. Eccl. 9. 12. Isa. 8. 15. & 28. 13. & 47. 22.
 R. V. Job 18. 8. toils; 18. 10. noose; Prov. 29. 8. flame; Lam. 3. 47. pit; Jer. 5. 26. lie in wait
SNOW, as, Ps. 51. 7. & 68. 14. Isa. 1. 18. Dan. 7. 9. Matt. 28. 3. Rev. 1. 14.
SOFTENED, Mal. 1. 13. Jer. 2. 24.
SOAP, Jer. 2. 22. Mat. 3. 2.
SOBER for your cause, 2 Cor. 5. 13. 1 Thes. 5. 6. watch and be s.
 1 Tim. 3. 2. bishop must be vigilant, s.
 11. wives not slanderers, s.
 Tit. 1. 8. s. just, holy, temperate 2. 4. teach young women to be s.
 1 Pet. 1. 13. gird up your loins, be s. 4. 7. be s. and watch unto prayer 5. 8. be s. be vigilant, for your Rom. 12. 3. not to think highly, but *soberly*
 Tit. 2. 12. teaching us to live s.
 Acts 26. 25. words of *sobriety* 1 Tim. 2. 9. *sobriety*, 15.
 R. V. 2 Cor. 5. 13; 2 Tim. 3. 2; Tit. 1. 8. soberminded; 1 Tim. 3. 11; Tit. 2. 2. temperate; 1 Pet. 4. 7. of sound mind; Tit. 2. 4 —
SOFT, God maketh my heart, Job 23. 16.
 Prov. 15. 1. s. answer turneth 25. 15. s. tongue breaketh the Matt. 18. 8. man clothed in s. rai. R. V. Job 23. 16. faint
SOJOURN, Gen. 12. 10. Ps. 120. 5. Lev. 25. 23. *sojourners* with me, 1 Chron. 29. 15. Ps. 39. 12. Ex. 12. 40. *sojourn*ing, 1 Pet. 1. 17.
SOLD thyself to work evil, 1 Kings 21. 20.
 Rom. 7. 14. I am carnal, s. under sin
SOLDIER of Jesus Christ, 2 Tim. 2. 3. 4.
 R. V. 1 Chron. 7. 4. host; 2 Chron. 25. 13; Isa. 45. 4. men; 1 Chron. 7. 11; Matt. 27. 27 —
SON, 2 Sam. 18. 33. & 19. 4.
 Ps. 2. 12. kiss the *S.* lest he be Prov. 10. 1. a wise s. maketh a glad father, 15. 26.
 Mal. 3. 17. as a man, *S.* areth his s. Matt. 11. 27. no man know, the *S.* 17. 5. this is my beloved *S.*, 3. 17.

Luke 10. 6. If s. of peace be there
John 1. 18. only begotten S., 3. 16.
5. 21. S. quickeneth whom he will
8. 35. S. abideth ever
36. the S. maketh free
Rom. 8. 3. sent his own S. in the
Gal. 4. 7. if s. then an heir of God
2 Thes. 2. 3. man of sin, s. of per.
Heb. 5. 8. though a S. yet learned
1 John 2. 22. denieth the S. denieth
5. 12. that hath S. hath life
Matt. 21. 37. *his son*, Acts 3. 13. Rom.
1. 3. 9. & 6. 10. & 8. 29, 32. 1 Cor. 1. 9.
Gal. 1. 16. & 4. 4. 6. 1 Thes. 1. 10.
Heb. 1. 2. 1 John 1. 7. & 2. 23. & 3.
23. & 4. 9, 10. 14. & 5. 9, 10, 11, 20.
Luke 15. 19. *thy son*, John 17. 1. & 19.
26.
Dan. 3. 25. *the son of God*, Matt. 4. 3.
& 16. 16. and forty-one other places
Num. 23. 19. *Son of man*, Job 25. 6.
Ps. 8. 4. & 80. 17. & 144. 3. Dan. 7. 13.
Ezekiel is so called about ninety
and Christ about eighty-four
times
Ps. 144. 12. that our *sons* may be as
S. of S. 2. 3. is my beloved among s.
Isa. 60. 10. s. of strangers, 61. 5. &
62. 8.
Mal. 3. 3. purify s. of Levi
Mark 3. 17. Boanerges, s. of thum.
1 Cor. 4. 14. as my beloved s. I
Gal. 4. 6. because ye are s. God
sent forth the Spirit of his Son
Heb. 2. 10. bring many s. to glory
12. 7. God dealeth with you as s.
Gen. 6. 2. *sons of God*, Job 1. 6. &
2. 1. & 38. 7. Hos. 1. 10. John 1. 12.
Rom. 8. 14, 19. Phil. 2. 15. 1 John
3. 1, 2.
R. V. Gen. 23. 3, 16, 20; 25. 10; 32.
22; Num. 2. 14, 18, 22; Deut. 4. 1;
2 Chron. 21. 7; Mark 13. 12; John
1. 12; 1 Cor. 4. 14, 17; Col. 3. 12;
Phil. 2. 15, 22. 1 Tim. 1. 18; 2 Tim.
1. 2; 2. 1; Tit. 1. 4; Phile. 10; 1 John
1. 2. 1. child or children; 1 Num.
20; 26. 5. firstborn; 2 Sam. 23. 6.
ungodly; Acts 3. 13, 26. Servant;
Col. 4. 10. cousin; Gen. 36. 15; Isa.
56. 3, 6; Matt. 18. 11; 24. 36; 25. 13;
Luke 9. 56; John 12. 4; Acts 8. 37;
1 John 5. 13—

SONG to the Lord, Ex. 15. 1. Num.
21. 17.
Ex. 15. 2. Lord is my s., Ps. 118. 14.
Isa. 12. 2.
Job 30. 9. I am their s., Ps. 69. 12.
35. 10. giveth s. in the night, Ps.
42. 8. & 77. 6. Isa. 30. 29.
Ps. 32. 7. compass with s. of deliv.
119. 54. s. in house of pilgrimage
Ezek. 33. 32. as a very lovely s.
Eph. 5. 19. speak to yourselves in
spiritual s.
Rev. 14. 3. could learn that s.
Ps. 33. sings. of Moses and of Lamb
Ps. 33. 3. sing a *new song*, 40. 3. &
96. 1. & 144. 9. & 149. 1. Isa. 42. 10.
Rev. 5. 9.
R. V. 1 Chron. 25. 7; Isa. 35. 10.
singing
SOON as they be born, Ps. 58. 3.
Ps. 106. 13. s. forget his works
Prov. 14. 17. s. angry dealeth fool.
Gal. 1. 6. s. removed to another
R. V. Ps. 68. 31. haste to; Matt. 21.
20. Immediately; Gal. 1. 6; 2 Thes.
2. 2. quickly; Josh. 3. 13. 2 Sam.
6. 18; Mark 14. 45; Luke 1. 44; 15.
30; 23. 7; John 16. 21; Acts 10. 29;
Rev. 10. 10; 12. 4. when
SORCERER, Acts 13. 6, 8. & 8. 9, 11.
Jer. 27. 9. *sorcerers*, Mal. 3. 5. Rev.
21. 8.
SORE, 2 Chron. 6. 28. Job 5. 18.
Heb. 10. 29. much *sorer* punish.
Isa. 1. 6. and putrefying *sores*
R. V. Lev. 13. 42, 43; 2 Chron. 6. 28,
29; Ps. 38. 11. plague
SORRY, Ps. 38. 18. 2 Cor. 2. 2. & 7. 8.
Ps. 90. 10. labor and *sorrow*
Prov. 15. 13. by s. of heart the

Eccl. 1. 18. knowledge increaseth s.
7. 3. s. is better than laughter
Isa. 35. 10. s. and sighing life, 51. 11.
Lam. 1. 12. be any s. like unto my
John 16. 6. s. hath filled you
20. s. shall be turned into joy
2 Cor. 7. 10. godly s. worketh re-
pentance to salvation, but s. of
world, 9.
Rev. 2. 27. should have s. upon s.
Phil. 2. 1. s. s. not as others
Ps. 18. 5. the s. of hell
116. 3. the s. of death
Isa. 53. 3. man of s.
4. carried our s.
Matt. 24. 8. beginning of *sorrows*
1 Tim. 6. 10. pierced through with
many s.
2 Cor. 7. 9. *sorrowed*, Jer. 31. 12.
1 Sam. 1. 15. woman of *sorrowful*
spirit
Prov. 14. 13. in laughter heart is s.
Jer. 31. 25. replenished s. soul
Matt. 19. 22. man went away s.
26. 22, 38. my soul is exceeding s.
2 Cor. 6. 10. s. yet always rejoicing
Luke 2. 48. *sorrowing*, Acts 20. 38.
R. V. Gen. 3. 17; Ps. 127. 2. toil:
Ex. 15. 14. pangs; Deut. 28. 65.
pining; Job 3. 10. trouble; 41. 22.
terror; Job 6. 10; Jer. 30. 15; 45. 3;
51. 29; Rom. 9. 2. pain; 2 Sam. 22.
6; Ps. 18. 4, 5; 116. 3. cords; Ps. 55.
10. mischief; Isa. 5. 30. distress;
Isa. 29. 2. lamentation; Matt. 24. 8;
Mark 13. 8. travail; Rev. 18. 7;
21. 4. mourning; Neh. 8. 10; Matt.
14. 9. grieved; Isa. 51. 19. be-
moaned

SORT, 2 Cor. 7. 11. 3 John 6.
R. V. Deut. 22. 11. mingled stuff;
Ps. 78. 45; 105. 31. swarms; Dan.
1. 10. ownage; Acts 17. 5. rabble;
Rom. 15. 15. measure
SOUGHT the Lord, Ex. 33. 7.
2 Chron. 14. 7.
Ps. 34. 4. I s. Lord, and he heard
119. 10. with my whole heart I s.
Eccl. 7. 29. s. out many inventions
Isa. 62. 12. be called s. out, a city
65. 1. found of them that s. me
Rom. 9. 32. s. it not by faith, but
Heb. 12. 17. though he s. it care.
1 Chron. 16. 12. s. not Lord
2 Chron. 15. 13. *sought him*, 2 Chron.
1. 7. & 15. 4. Ps. 78. 34. S. of S. 3.
1. 2. & 5. 6. Jer. 8. 2. & 26. 21.

SOUL abhor my judgments, Lev.
26. 15, 43.
Deut. 2. 7. man became a living s.
Deut. 11. 13. serve him with all s.
13. 3. love the Lord with all thy
s., Josh. 22. 5. 1 Kings 2. 4. Mark
12. 33.
1 Sam. 18. 1. s. of Jonathan knit
1 Kings 8. 48. with all their s.
1 Chron. 22. 19. set your s. to seek
Job 16. 4. if your s. were in my s.'s
stead
Ps. 19. 7. law is perfect, convert. s.
49. 8. redemption of s. is precious
107. 9. filleth the hungry s. with
Prov. 10. 3. s. not suffer s. of right.
18. 2. s. be without knowledge
27. 17. full s. loatheth honey-comb
Isa. 55. 2. let your s. delight
58. 10. I will satisfy the afflicted s.
Jer. 31. 25. have satiated weary s.
38. 16. the Lord made us this s.
Ezek. 18. 4. s. that sinneth, it
Matt. 10. 28. are not able to kill s.
Rom. 13. 1. let every s. be subject
1 Thes. 5. 23. spirit, s. and body
Heb. 4. 12. piercing to divid. of s.
10. 39. believe to saving of the s.
Ex. 30. 12. ransom for *his soul*
Judg. 10. 16. — was grieved for
2 Kings 23. 25. turned to Lord with
all—
Job 7. 8. God taketh away—
Hab. 2. 4. — lifted up, is not
Matt. 16. 26. lose—; what in ex-
change for—

Ps. 16. 10. *not leave my soul* in
35. 3. say to—I am thy salvation
42. 5, 11. why cast down, O—
62. 1.—waiteth upon God, 5.
63. 1.—thirsteth for thee, my flesh
Isa. 26. 9. with—have I desired
thee, 8.
61. 10. shall be joyful in my God
Luke 1. 46.—doth magnify the
John 12. 27. now is—I troubled,
Matt. 26. 38.
Ps. 33. 20. *our soul*, 44. 25. & 66. 9. &
123. 4. & 124. 4. Isa. 26. 8.
Deut. 13. 6. *even soul*, 1 Sam. 18. 1. &
20. 17. Ps. 22. 29. Prov. 8. 36. & 11.
17. & 15. 32. & 19. 8, 16. & 6. 32. & 20.
2. & 29. 24. Mark 8. 36. Luke 2. 35.
Deut. 4. 9. *with all thy soul*, 6. 5 &
10. 12. & 30. 6. Matt. 22. 37.
Ezek. 3. 19. deliver *thy soul*, 21. &
33. 9.
Luke 12. 20. this night—shall be
required of thee
3 John 2. prosper—as prospereth
Ps. 72. 13. save *souls* of the
Prov. 11. 36. winneth s. is wise
Isa. 57. 16. spirit fail, and s.
Ezek. 14. 14. should but deliver s.
1 Pet. 3. 20. s. of 1 s. & 8 s. saved
2 Pet. 2. 14. beguiling unstable s.
Rev. 6. 9. s. of slain and behead.
Luke 21. 19. *your souls*, Josh. 23. 14.
Jer. 6. 16. & 26. 19. Matt. 11. 29.
Heb. 13. 17. 1 Pet. 1. 9, 22. & 2. 25.
R. V. Lev. 17. 11. Num. 16. 38.
1 Sam. 26. 21; Job 31. 30; Prov. 22.
23; Matt. 16. 26; Mark 8. 36, 37. life
or lives; Lev. 4. 2; 5. 1, 2, 4, 15, 17.
6. 2; 7. 21. any one; Num. 15. 27.
one person; Job 30. 15. honor;
Prov. 19. 18. heart; Hos. 9. 4. ap-
petite; Ps. 16. 2; Jer. 5. 41; Mark
12. 23—

SOUND, dreadful, Job 15. 21.
Ps. 47. 5. God is gone up with s.
119. 80. let my heart be s.
Prov. 2. 7. s. wisdom, 3. 21.
Eccl. 12. 4. s. of the grinding is
Amos 6. 5. s. went into s. of viol.
Rom. 10. 18. s. thanchant to all the
1 Tim. 1. 10. contrary to s. doc.
2 Tim. 1. 7. s. mind
13. of s. words
Tit. 1. 9. s. doctrine, in s. faith
2. 8. s. speech that cannot
Isa. 63. 15. *sounding* of bowels, 16.
11.
Ps. 38. 3, 7. no *soundness*, Isa. 1. 6.
R. V. Job 39. 24; John 8. 3; 1 Cor.
14. 7. 8; Rev. 15. 18. 22. voice;
Ps. 119. 80. perfect; 2 Tim. 1. 7.
discipline; Isa. 63. 15. yearning,
Ezek. 7. 7. joyful shouting
SOUR GRAPES, proverb con-
cerning, Jer. 31. 29. Ezek. 18. 2.
SOUTH, the king of, Dan. 11.
—green of, Matt. 12. 42.
SOW that was washed, 2 Pet. 2. 22.
SOW wickedness reap the same,
Job 4. 8.
Ps. 126. 5. s. in tears, reap in joy
Isa. 32. 20. blessed that s. beside
Jer. 4. 3. s. not among thorns
Hos. 10. 12. s. in righteousness
Mic. 6. 15. thou shalt s. and not
Matt. 13. 3. sower went out to s.
Luke 12. 24. the ravens neither s.
Ps. 97. 11. light is *sown* for right.
Hos. 8. 7. s. wind, reap whirlwind
1 Cor. 9. 11. have s. to your spiritual
15. 42. it is s. in corruption
2 Cor. 9. 10. multiply your seed s.
Jas. 3. 18. fruit of righteousness is
s. in peace
Prov. 11. 18. that *soneth* righteous
22. 8. s. iniquity, shall reap van.
John 4. 37. one s. another reapeth
2 Cor. 9. 6. s. sparingly, s. bounti.
Gal. 6. 7. what a man s. that shall
Isa. 55. 10. seed to *sower*, 2 Cor. 9.
10.
R. V. Prov. 16. 28. scattereth
SPARE all the place, Gen. 18. 16.
Neh. 13. 22. s. me according to

- Ps. 39. 13. *s. me that I may*
 Prov. 19. 18. let not thy soul *s.* for
 Joel 2. 17. *s.* thy people and give
 Mal. 3. 17. I will *s.* them, as
 Rom. 8. 32. *spared* not his own Son
 11. 21. if God *s.* not the natural
 2 Pet. 2. 4. God *s.* not angels that
 Prov. 13. 24. he that *spareth* rod
 R. V. Ps. 72. 13; Jonah 4. 11. have
 pity on; Prov. 21. 25. withholdeth
SPARKS, Job 5. 7. Isa. 50. 11.
 R. V. Isa. 50. 11. firebrands
SPARROW, Ps. 102. 7. Matt. 10. 29.
SPEAK against Moses, Num. 12. 8.
 Gen. 18. 27. taken on me to *s.*
 Ex. 4. 14. Aaron thy brother can *s.*
 34. 35. went in to *s.* to the Lord
 1 Sam. 3. 9. *s.* Lord, thy servant
 Ps. 85. 8. Lord will *s.* peace to peo.
 Isa. 8. 20. if *s.* not according to
 Jer. 18. 7. at what instant I *s.*, 9.
 Hab. 2. 3. at end I shall *s.* and
 Matt. 10. 19. what shall *s.*
 Luke 6. 26. when all men *s.* well
 John 8. 11. we *s.* that we do know
 Acts 4. 20. cannot but *s.* things
 1 Cor. 1. 10. ye all *s.* the same
 Tit. 3. 2. to *s.* evil of no man
 Jas. 1. 19. swift to hear, slow to *s.*
 2 Pet. 2. 10. *s.* evil of dignities
 Jude 19. *s.* evil of things which
 Matt. 12. 32. *speaketh* against Son
 34. out of the *undance* of the
 heart the mouth *s.*
 Heb. 11. 4. he being dead yet *s.*
 12. 24. *s.* better things than
 1 Pet. 2. 12. *s.* against you as evil
 Isa. 45. 19. *I speak*, 63. 1. John 4.
 26. & 7. 17. & 8. 26, 28, & 12. 50.
 Rom. 3. 5. & 6. 19. 1 Tim. 2. 7.
 Isa. 58. 13. *nor speaking* own
 65. 24. while they are *s.* I will
 Dan. 9. 20. while I was *s.* and
 Matt. 6. 7. heard for such *s.*
 Eph. 4. 15. *s.* the truth in love
 31. evil *s.* be put away
 5. 19. *s.* to yourselves in psalms
 1 Tim. 4. 2. *s.* lies in hypocrisy
 Rev. 13. 5. a mouth *s.* great
 Gen. 11. 1. earth was of one *speech*
 Deut. 32. 2. my *s.* shall distil
 Matt. 26. 73. thy *s.* bewrayeth
 1 Cor. 2. 1. with excellency of *s.*
 2 Cor. 3. 12. great plainness of *s.*
 Col. 4. 6. let your *s.* be with grace
 Tit. 2. 8. sound *s.* that cannot
 Jude 15. all their hard *speeches*
 Rom. 16. 18. by fair *s.* deceive
 Matt. 22. 12. he was *speechless*
 R. V. Many changes, chiefly to
 say, said, answered, spoken, ut-
 ter; 2 Sam. 14. 20. matter; 2 Chron.
 32. 18. language; S. of S. 4. 3.
 mouth; Ezek. 1. 24. tumult; Hab.
 2. 2. report; 1 Cor. 4. 19. word;
 Jude 15. things; Luke 1. 22. dumb
SPECTACLE to angels, 1 Cor. 4.
 9.
SPEED, Gen. 24. 12. 2 John 10. 11.
 Ezra 7. 21. *speedily*, 26. Ps. 31. 2.
 79. 8. Ex. 8. 11. Luke 18. 8.
 R. V. Ezek. 6. 12. all diligence;
 2 John 10. 11. greeting; Gen. 44.
 11. hastened; 2 Sam. 17. 16. in any
 wise; 2 Chron. 25. 13. quickly;
 Ezek. 6. 13. 7. 17. 21. 26. with dil-
 igence; Ps. 143. 4. make haste
SPEND their days in wealth, Job
 21. 13.
 Ps. 90. 9. *s.* our years as a tale
 Isa. 55. 2. *s.* money for that is
 49. 4. have *spent* my strength
 Rom. 13. 12. night is far *s.* day
 2 Cor. 12. 15. *s.* spend and be *s.*
 R. V. Ps. 90. 9. bring to an end;
 Prov. 31. 20. swalloweth; 29. 3.
 wasteth
SPICES, S. of S. 4. 10, 14, 16. & 8.
 14.
 R. V. Gen. 43. 11. *spicery*; 1 Kings
 10. 15 —; Ezek. 24. 10. make thick
 the broth
SPIDER, Prov. 30. 28. Job 8. 14.
 Isa. 59. 5.
 Prov. 30. 28. *s.* take hold with hands
 R. V. *hazard*
SPIES sent into Canaan by Moses,
 Num. 13. 3. 17. 26. & 14. 36. Deut.
 1. 22. Heb. 3. 17
 sent to Jericho by Joshua, Josh.
 2. 1. 4. 17. 23. & 6. 17. 23.
SPIKENARD, S. of S. 1. 12. & 4.
 13. 14.
SPIRIT made willing, Ex. 35. 21.
 Num. 11. 17. take of *s.* which is
 2 Kings 2. 9. portion of thy *s.*
 1. 5. whose *s.* God raised
 Neh. 9. 20. gavest good *s.* to instr.
 Job 26. 13. by his *s.* he garnished
 Ps. 31. 5. into thy hand I commit *s.*
 32. 2. in whose *s.* there is no guile
 51. 10. renew a right *s.* within me
 12. uphold me with thy free *s.*
 17. a broken *s.* and contrite, 34. 18.
 Prov. 15. 13. & 17. 22. Isa. 57. 15. &
 66. 2.
 1. 16. 12. will cut off *s.* of princes
 104. 30. sendest forth thy *s.*
 139. 7. whither should I go from *s.*
 142. 3. my *s.* was overwhelmed
 143. 7. *s.* felleth
 10. thy *s.* is good
 Prov. 14. 29. hasty of *s.* exalteth
 15. 13. sorrow of heart the *s.*
 16. 18. a haughty *s.* before a fall
 18. 14. a wounded *s.* who can bear
 Eccl. 3. 21. who knoweth *s.* of man
 8. *s.* no power over *s.* to retain *s.*
 12. the *s.* shall return to God
 Isa. 32. 15. until *s.* be poured on us
 Mic. 2. 11. walking in *s.* and false
 Zech. 10. 1. formeth *s.* of man
 within
 Mal. 2. 15. take heed to your *s.*
 Matt. 22. 43. doth David in *s.* call
 26. 41. *s.* is willing, but flesh
 Luke 1. 80. John waxed strong in *s.*
 8. 55. *s.* came again and she arose
 9. 55. what kind of *s.* ye are
 24. 39. *s.* hath not flesh and
 John 3. 5. born of water and of *s.*
 34. God giveth not *s.* by measure
 4. 24. God is a *s.* worship him
 6. 63. it is the *s.* that quickeneth
 Acts 6. 10. not able to resist the *s.*
 17. 7. the *s.* suffered them not
 17. 16. Paul's *s.* was stirred in
 Rom. 8. 1. not after flesh, but *s.*
 2. *s.* of life in Christ Jesus made
 9. if any have not *s.* of Christ
 13. if ye through *s.* mortify
 26. the *s.* helpeth our infirmity
 1 Cor. 2. 10. *s.* searcheth all things
 5. 3. present in *s.*
 5. *s.* may be saved
 6. 17. joined unto the Lord is one
s., 12. 13.
 2 Cor. 3. 3. written with *s.* of illv.
 17. *s.* of Lord is, there is liberty
 Gal. 3. 3. begun in *s.* are now per.
 4. 6. sent forth *s.* of Son into
 5. 16. walk in the *s.*
 18. if led by *s.* are not under law
 22. fruit of *s.* is love, joy, peace
 25. if we live in the *s.* let us walk
 6. 18. grace be with your *s.*
 Eph. 1. 13. with holy *s.* of promise
 4. 4. one body and one *s.*
 23. renewed in *s.* of your mind
 5. 9. fruit of *s.* is in all godliness
 Col. 2. 5. I am with you in the *s.*
 1 Thes. 5. 23. whole *s.* soul and
 Heb. 4. 12. dividing asunder of
 soul and *s.*
 14. through eternal *s.* offered
 Jas. 4. 5. *s.* that dwelleth in us
 1 Pet. 3. 4. ornament of a meek and
 quiet *s.*
 4. 6. live according to God in the *s.*
 1 John 4. 1. believe not every *s.* but
 try *s.*
 Rev. 1. 10. I was in *s.* on Lord's
 11. *s.* of life from God entered
 14. 13. *yea*, saith the *s.* that they
 Gen. 6. 7. *my spirit*, Job 10. 12. Ps.
 31. 5. & 7. 6. Isa. 38. 16. Ezek. 36.
 27. Zech. 4. 6. Luke 4. 7. & 23. 46.
 Acts 7. 59. Rom. 1. 9. 1 Cor. 14. 14.
 Gen. 1. 2. *Spirit of God*, Ex. 31. 3.
 2 Chron. 15. 1. Job 33. 4. Ezek. 11.
 34. Matt. 3. 16. & 12. 28. Rom. 8. 9.
 14. & 15. 19. 1 Cor. 2. 11. 14. & 3. 16.
 & 6. 11. & 12. 13. 2 Cor. 3. 3. Eph. 4.
 30. 1 Pet. 4. 13. 1 John 4. 2
 Isa. 11. 2. *s.* of wisdom, Eph. 1. 17.
 Zech. 13. 2. unclean *s.*, Matt. 12.
 43.
 Ps. 104. 4. maketh angels *spirits*
 Prov. 16. 2. Lord weigheth the *s.*
 Matt. 10. 1. *unclean spirits*, Acts 5.
 16. & 8. 7. Rev. 16. 13, 14.
 Luke 10. 20. the *s.* are subject
 1 Cor. 14. 32. *s.* of the prophets
 Heb. 12. 25. to each of *s.* of just men made
 1 Pet. 3. 19. preach to *s.* in prison
 1 John 4. 1. try *s.* whether they be
 Hos. 9. 7. the *spiritual* man is mad
 Rom. 1. 11. impart some *s.* gift
 7. 14. law is *s.* but I am carnal
 15. 27. partakers of their *s.* things
 1 Cor. 2. 13. comparing *s.* things
 15. he that is *s.* judgeth all things
 9. 11. sown to you *s.* things
 10. 3. eat *s.* meat
 10. 16. if it is raised as *s.* body
 Gal. 6. 1. ye which are *s.* restore
 Eph. 1. 3. blessed us with *s.* bless.
 5. 19. speaking in *s.* songs
 6. 12. wrestle against *s.* wicked.
 Col. 1. 9. filled with *s.* understand
 1 Pet. 2. 5. built us *s.* house; offer
 Rom. 8. 6. to be *spiritually* minded
 1 Cor. 2. 14. because *s.* discerned
 Rev. 11. 8. *s.* is called Sodom and
 R. V. Ps. 104. 4. Eccl. 1. 14, 17; 2.
 11. 17. 26. 5. Hab. 1. 7. wind
 Zech. 6. 5. Hab. 1. 6; 6. 16; 9. 11. 5;
 2. 18. Rev. 11. 1. breath; Matt. 14.
 26; Mark 6. 49. apparition; Acts
 18. 5. by word; Eph. 5. 9. light;
 Luke 24. 40. 9. 55; Rom. 8. 1; 1 Cor.
 6. 20. 1 Tim. 4. 12; 1 Pet. 1. 22 —
SPITE, Ps. 10. 14. Matt. 22. 6.
SPOTTING, Isa. 50. 6. Luke 18. 32.
SPOT, Gen. 49. 27. Ps. 68. 12.
 Ps. 119. 62. that finds great *s.*
 Matt. 12. 29. he will *s.* his house
 Col. 2. 8. lest any *s.* you through
 Ex. 12. 36. *spoiled* the Egyptians
 Col. 2. 15. having *s.* principalities
 Heb. 10. 34. took joyfully *spoiling*
 R. V. Num. 31. 53; 2 Chron. 14. 13.
 booty; Job 29. 17. prey; Prov. 31.
 11. gain; Isa. 25. 11. craft; Hab. 2.
 17. destruction; Ps. 35. 12. bereav-
SPOT, without Num. 19. 2. & 28. 3.
 9. Job 11. 19. 2 Tim. 6. 14. Heb. 9.
 14. 1 Pet. 1. 19. 2 Pet. 3. 14.
 S. of S. 4. 7. there is no *s.* in thee
 Eph. 5. 27. not having *s.* or wrinkle
 Jer. 13. 33. *spots*, Jude 12. 23.
 R. V. Num. 28. 3, 9, 11; 29. 17, 26;
 Deut. 32. 5; Heb. 9. 14. blemish;
 Lev. 13. 39. tetter; Jude 12. hidden
 rocks
SPREAD, Job 9. 8. Isa. 25. 11. &
 57. 14. Jer. 4. 3. Lam. 1. 17. Ezek.
 16. 8.
 R. V. 2 Sam. 17. 19. strewed;
 1 Chron. 14. 9. made raid; Job 9.
 8. stretcheth; Mark 1. 28. went
 out; 6. 14. become known; 1 Thes.
 1. 8. gone forth
SPRING, Ps. 85. 11. Matt. 13. 5, 7.
 Ps. 65. 10. *springing*, John 4. 14.
 Heb. 12. 15.
 Ps. 87. 7. all my *springs* are in thee
 R. V. Deut. 4. 49; Josh. 10. 40; 12.
 8. slops; Ps. 87. 7; Jer. 51. 36.
 fountains; Lev. 13. 42. breaking
 out; Matt. 13. 7; Luke 8. 6, 7. 8.
 grew; Mark 4. 8. growing
SPRINKLE, Lev. 14. 7. & 16. 7.
 Isa. 52. 15. he shall *s.* many nations
 Ezek. 36. 25. I will *s.* clean water
 Heb. 10. 22. having hearts *sprinkled*
 from an evil conscience
 12. 24. to blood of *sprinkling*
 1 Pet. 1. 2. through *s.* of the blood
SPUE thee out of my mouth, Rev.

3. 16. Hab. 2. 16. Lev. 18. 28. Jer. 25. 27.
 R. V. Lev. 18. 28; 20. 22. vomit
SPY, Num. 13. 16. Josh. 2. 1. Gal. 2. 4.
STABILITY of times, Isa. 33. 6.
STAFF, Gen. 32. 10. Zech. 11. 10.
 Ps. 23. 4. thy rod and s. comfort
 Isa. 3. 1. stay and s. of bread
 10. 5. s. in their hand is my
STAGGER, Ps. 107. 27. Rom. 4. 20.
STAIN, Isa. 23. 9. & 63. 3.
 R. V. Job 3. 5. claim it
STAKES, Isa. 33. 20. & 54. 2.
STAMMER, Isa. 28. 11. & 33. 19. & 32. 4.
STAND, Ezek. 29. 7. Ex. 9. 11.
 Job 19. 25. s. at latter day on earth
 Ps. 76. 7. who may s. in thy sight
 130. 3. if Lord mark iniquities
 who shall s.
 Isa. 46. 10. my counsel shall s.
 Mal. 3. 2. who shall s. when he
 Matt. 12. 25. house divided against
 itself shall not s.
 Rom. 5. 2. this grace wherein we s.
 14. 4. God is able to make him s.
 2 Cor. 1. 24. by faith ye s.
 Eph. 6. 13. having done all to s.
 1 Pet. 5. 12. grace of God wherein
 ye s.
 Rev. 3. 20. 1 s. at the door and
 Nah. 1. 6. *stand before*, 1 Sam. 6. 20.
 Luke 21. 36. Rom. 14. 10. Rev. 20.
 12.
 1 Cor. 16. 13. *stand fast* in the faith
 Gal. 5. 1. — in the liberty where.
 Phil. 1. 27. — in one spirit
 4. 1. — in the Lord
 1 Thes. 3. 8. live, if ye — in Lord
 2 Thes. 2. 15. — in old traditions
 Ps. 1. 5. *stand in*, 4. 4. & 24. 3.
 Ex. 14. 13. *stand still*, see salvation,
 1 Chron. 16. 17. Josh. 10. 12. Zech. 11.
 12.
 Ps. 1. 1. *standeth*, 26. 12. & 33. 11.
 Prov. 8. 2. S. of S. 2. 9. Isa. 3. 13.
 Ps. 119. 161. my heart s. in awe of
 1 Cor. 10. 12. thinketh he s. take
 2 Tim. 2. 19. foundation of God s.
 Jas. 5. 9. the Judge s. at the door
 R. V. Several changes, but chiefly
 due to words before and after
STAR, Num. 24. 17. Matt. 2. 2.
 Judg. 5. 20. *stars* in their courses
 Job 25. 5. s. are not pure in his
 Dan. 12. 3. shall shine as s. for
 Jude 13. wandering s. to whom is
 Rev. 12. 1. a crown of twelve s.
 R. V. Amos 5. 8. Pleiades
STATURE, Mark. 6. 27. Eph. 4. 13.
STATUTES and laws, Neh. 9. 14.
 Ps. 19. 8. s. of the Lord are right
 Ezek. 20. 25. s. not good
 Ex. 15. 26. his *statutes*, Deut. 6. 17.
 2 Kings 17. 15. Ps. 18. 22. & 105. 45.
 1 Chron. 29. 19. *thy statutes*, Ps. 119.
 12. 6. 23. 26. 33. 54. 64. 68. 71. 117.
STAVES for the tabernacle, Ex. 25.
 13. & 37. 15. & 40. 20. Num. 4. 6.
STAY, Ps. 18. 18. S. of S. 2. 5. Isa.
 10. 20. & 26. 3. & 27. 8. & 48. 2. & 50.
 10.
 R. V. 1 Sam. 24. 7. checked; Job
 38. 37. pour out
STEAD, Gen. 4. 25. & 22. 13.
 Job 16. 4. if your soul were in my
 soul's s.
 2 Cor. 5. 20. pray you in Christ's s.
 R. V. Phil. 13. behalf
STEADFAST, Job 11. 15. Dan. 6.
 26.
 Ps. 78. 8. spirit not s. with God
 Acts 2. 42. continued s. in apos.
 1 Cor. 15. 58. be ye s., immovable
 Heb. 3. 14. hold confidence s. to
 Col. 2. 5. *steadfastness*, 2 Pet. 3. 17.
 R. V. Ps. 78. 37. faithful; Heb. 3.
 14. firm
STEAL, Ex. 20. 15. Lev. 19. 11.
 Prov. 6. 30. if he s. to satisfy his
 30. 9. lest I be poor and s.; and
 Matt. 6. 19. thieves break through
 and s.
 Matt. 27. 64. disciples come by
 night and s. him away
 Eph. 4. 28. that *steal*, steal no more
 Prov. 9. 17. *stolen waters* are sweet
STEALING, Ex. 20. 15. & 21. 16. Lev.
 19. 11. Deut. 5. 19. & 24. 7. Ps. 50. 18.
 Zech. 5. 4. Matt. 19. 18. Rom. 13.
 9. Eph. 4. 28. 1 Pet. 4. 15.
 restoration inculcated, Ex. 22. 1.
 Lev. 6. 4. Prov. 6. 30. 31.
STEPS, Ex. 20. 26. Ps. 18. 36.
 15. 37. 23. s. of good men ordered
 44. 18. neither our s. declined
 Prov. 16. 9. Lord directeth his s.
 Jer. 10. 23. man to direct his s.
 Rom. 4. 12. walk in s. of that faith
 1 Pet. 2. 21. should follow his s.
 R. V. Ps. 27. 23. goings: 85. 13. foot-
 steps
STEWARD, Luke 12. 42. & 16. 2.
 1 Cor. 4. 1. Tit. 1. 7. 1 Pet. 4. 10.
 R. V. 1 Chron. 28. 1 s. rulers
STIFF neck, Deut. 31. 27. Jer. 17. 23.
 Ex. 32. 9. *stiff-necked* people, 33. 3.
 5. & 34. 9. Deut. 9. 6. 13. & 10. 16.
 Acts 7. 51. — ye do always resist
 2 Chron. 36. 13. he *stiffened* his neck
STILL, Ex. 15. 16. Ps. 8. 2. & 139. 18.
 Ps. 4. 4. be s. Jer. 47. 5. Mark. 4. 39.
 46. 10. be s. and know that I am
 Isa. 30. 7. their strength is to sit s.
 Rev. 22. 11. unjust s. filthy s.
 Ps. 65. 7. *stilleth* noise of the sea,
 89. 9.
STING, 1 Cor. 15. 55. 56. Rev. 9. 10.
 Prov. 23. 32. it *stings* like an adder
STINK, Ps. 38. 5. Isa. 3. 24.
 R. V. Isa. 3. 24. rottenness
STIR up, Num. 24. 9. Job 17. 8.
 Ps. 35. 23. s. up thyself, awake
 78. 38. did not s. up all his wrath
 S. of S. 2. 7. that ye s. not up
 2 Tim. 1. 6. s. up gift of God that
 2 Pet. 1. 13. think it meet to s. you
 R. V. Isa. 22. 2. shoutings; Num.
 24. 9. rouse; 1 Kings 1. 14. 23.
 raised; Dan. 11. 10. war; Acts 13.
 50. urged on; 17. 16. provoked
STONE of Israel, Gen. 49. 24.
 Ps. 118. 22. s. which the builders
 refused
 Isa. 8. 14. a s. of stumbling
 28. 16. a tried s. a precious cor. s.
 Hab. 2. 11. s. shall cry out of wall
 Matt. 3. 9. of s. to raise up children
 unto Abraham
 7. 9. bread, will he give him s.
 1 Pet. 2. 4. as unto a living s.
 6. lay in Sion a chief corner s.
 Ezek. 1. 19. *stone*; Matt. 13. 5.
 Ezek. 4. 25. flint; Job 40. 17.
 thighs; Ps. 137. 9. rock; Isa. 34.
 11. plummet; Mark 12. 4. —;
 John 1. 42. Peter; Matt. 13. 5. 20;
 Mark 4. 5. 16. rocky
STOOP, Job 9. 13. Prov. 12. 25.
 Mark 1. 7.
 R. V. 1 Sam. 24. 8; 28. 14. bowed
STORE, 1 Cor. 16. 2. 1 Tim. 6. 19.
 Luke 12. 24. *storehouse*, Ps. 33. 7.
 R. V. Deut. 28. 5. 17. kneading-
 trough
STORM, Ps. 55. 3. & 83. 15.
 Ps. 107. 29. maketh the s. a calm
 Isa. 4. 6. covert from the s.
 Mark 4. 37. a great s., Luke 8. 23.
 Ps. 148. 8. *stormy* wind fulfilling
 R. V. Isa. 29. 6. whirlwind
STOUT hearted, Ps. 76. 5. Isa. 46.
 12.
 Isa. 10. 12. punish fruit of s. heart
 Mal. 3. 13. words have been s.
 Isa. 9. 9. say to pride and *stout-*
ness
STRAIGHT, Josh. 6. 5. Jer. 31. 9.
 Ps. 5. 8. thy way s. before my
 Isa. 40. 3. make s. a highway
 4. crooked he made s., 43. 16.
 Luke 3. 5.
 Luke 3. 4. way of the Lord, make
 his paths s.
 Heb. 12. 13. make s. paths for feet
 R. V. Isa. 45. 2. plain
STRAIN at a gnat, Matt. 23. 24.
STRAIT, 2 Sam. 24. 14. Job 20. 22.
 & 36. 16. Isa. 49. 20. Phil. 1. 23.
 Matt. 7. 13. enter in at the s. gate
 Job 18. 7. steps *straitened*
 Mic. 2. 7. spirit of the Lord s.
 Luke 12. 50. how am I s. till it be
 2 Cor. 6. 12. not s. in us, s. in your
 R. V. Job 36. 16. distress; Matt.
 7. 13. 14; Luke 13. 24. narrow
STRANGE, Ex. 21. 8. & 30. 9. Lev.
 10. 1. Ps. 81. 9. Jer. 2. 21. Luke 5.
 26. Heb. 11. 9. 1 Pet. 4. 12. Jude 7.
 Job 31. 3. is not a s. punishment
 Isa. 28. 21. do his s. work bring
 Hos. 8. 12. counted as a s. thing
 Zeph. 1. 8. clothed with s. apparel
 Heb. 13. 9. about with s. doctrines
 Judg. 11. 2. *strange women*; Prov.
 2. 16. & 5. 3. 20. & 6. 24. & 20. 16.
 & 23. 27. & 27. 13. Ezra 10. 2. 11.
 Gen. 23. 4. *stranger* and sojourner,
 Ps. 39. 12. & 119. 19. 1 Chron. 29. 15.
 Prov. 14. 10. a s. doth not meddle
 Jer. 14. 8. should. thou be as s.
 Matt. 25. 35. I was a s. and ye
 Luke 17. 18. to give God glory save
 this s.
 John 10. 5. a s. will they not follow
 Ps. 105. 12. very few and *strangers*
 146. 9. Lord preceiveth the s.
 Eph. 2. 12. s. from the covenant
 Heb. 11. 13. confessed they were s.
 13. 2. not forgetful to entertain s.
 1 Pet. 2. 11. beseech you as s.
 R. V. Job 31. 3. disaster; 19. 13.
 hardly with; Prov. 21. 8.
 crooked; Judg. 11. 2. another;
 Zeph. 1. 8; Acts 26. 11. foreign;
 Heb. 11. 9. not his own; Gen. 17.
 8; 28. 4; 36. 7; 37. 1. sojournings;
 Ex. 12. 43; Prov. 5. 10; Ezek. 44.
 7. 9. alien; Ex. 16. 22; 12. 19; Lev.
 25. 47; 1 Chron. 16. 19; Ps. 105. 12.
 119. 19; Jer. 14. 8; Acts 2. 10; 7.
 29; 1 Pet. 2. 11. sojourner; Deut.
 17. 15; 23. 20. 22. foreigner; Isa.
 5. 17. wanderers; 29. 5. foes; Obad.
 12. of his disaster
STRANGLER, Acts 15. 20. 29. &
 21. 25.
 Job 7. 15. soul chooseth *strangling*
STREAM, Isa. 30. 33. & 66. 12. Dan.
 7. 10. Amos 5. 24. Luke 6. 48.
 Ps. 46. 4. *streams*, 126. 4. S. of S. 4.
 15. Isa. 30. 25. & 33. 21. & 35. 6.
 R. V. Ex. 7. 19; 8. 5. rivers; Num.
 21. 15. slope; Job 6. 15. channel;
 Isa. 27. 12. brook; 57. 6. valley
STREET, Rev. 11. 8. & 21. 21. & 22.
 2.
 Prov. 1. 20. *streets*, S. of S. 2. Luke
 14. 21.
 R. V. 2 Chron. 29. 4; 32. 6; Ezra
 10. 9; Neh. 8. 1. 3. 16; Esth. 4. 6;
 Prov. 1. 20. 7. 12; Isa. 15. 3; Amos
 5. 16. broad place or way; Ps. 144.
 13. fields; Mark 6. 56. market
 place
STRENGTH, Gen. 49. 24. Ex. 13.
 3.
 Ex. 15. 2. the Lord is my s. and my
 song, Ps. 18. 2. & 28. 7. & 118. 14.
 Isa. 12. 2.
 Judg. 5. 21. soul thou hast trodden
 down s.
 1 Sam. 2. 9. by s. shall no man
 Job 9. 19. if I speak of s. lo, he
 Ps. 13. 32. girded me with s., 39.
 27. 1. the Lord is the s. of my life
 29. 11. Lord will give s. to his
 33. 16. mighty not delivered by s.
 39. 13. spare me that I recover s.
 46. 1. God is our refuge and s.
 73. 26. God is s. of my heart
 84. 5. blessed whose s. is in thee
 93. 1. the Lord is clothed with s.
 96. 6. s. and beauty are in his
 140. 7. Lord, the s. of my salvation
 Prov. 10. 29. Lord is s. to the up.
 Eccl. 9. 16. wisd. is better than s.
 Isa. 25. 4. s. to poor and s. to needy
 26. 4. in Jehovah is everlasting s.
 Joel 3. 16. Lord is the s. of child.
 Luke 1. 51. showed s. with his

Rom. 5. 6. we were without s.
 1 Cor. 15. 56. s. of sin is the law
 Rev. 3. 8. thou hast a little s. and
 5. 12. worthy is the Lamb to re-
 ceive s.
 17. 13. give their s. to beast
 1 Chron. 16. 11. *his strength*, Ps. 33.
 17. Isa. 61. 1. Hos. 7. 9. & 12. 3.
 Gen. 49. 24. *in strength*, Job 9. 4. &
 36. 5. Ps. 71. 16. & 103. 20. & 147. 10.
 Isa. 33. 6.
 Gen. 49. 3. *my strength*, Ex. 15. 2.
 2 Sam. 22. 33. Job 6. 12. Ps. 8. 1, 2.
 & 19. 14. & 28. 7. & 38. 10. & 43. 2.
 & 59. 17. & 62. 7. & 71. 9. & 99. 4. &
 102. 23. & 118. 14. & 144. 1. Isa. 12.
 2. & 27. 5. & 49. 4. 5. Jer. 16. 19.
 Hab. 3. 19. 2 Cor. 12. 9.
 Ps. 37. 39. *their strength*, 89. 17. Prov.
 20. 29. Isa. 30. 7. & 40. 31.
 Ps. 28. 2. *thy strength*, 86. 16. & 110. 2.
 Prov. 24. 10. & 31. 3. Isa. 17. 10. &
 63. 15. Mark 14. 32. Deut. 33. 25.
 Neh. 8. 10. *your strength*, Isa. 23.
 14. & 30. 15. Ezek. 24. 21. Lev. 26.
 20.
 Ps. 20. 2. Lord *strengthen* thee
 27. 14. the Lord, he shall s. your
 31. 24. he shall s. your heart
 41. 3. s. him on bed of languish.
 Isa. 35. 3. s. ye the weak hands
 Dan. 11. 1. stood to confirm and s.
 Zech. 10. 12. I will s. them in Lord
 Luke 22. 32. when converted s. thy
 brethren
 Rev. 3. 2. s. the things that rema.
 1 Sam. 23. 16. *strengthened* his
 hand in God
 Ezek. 34. 4. diseased have ye not s.
 Eph. 3. 16. s. with might, Col. 1. 11.
 2 Tim. 4. 17. the Lord stood with
 me and s. me
 Ps. 138. 3. s. me with s. in my soul
 104. 15. bread which *strengtheneth*
 Phil. 4. 13. Christ who s. me
 R. V. Job 12. 13. 39. 19. Ps. 80. 2.
 Prov. 8. 14. 24. 5. Rev. 5. 12.
 might: Ps. 18. 2; 144. 1. Isa. 26. 4.
 rock; Ps. 60. 7; 108. 8. defence;
 Ps. 31. 4; 37. 39; Prov. 10. 29; Isa.
 23. 4. 14. 25. 4; Ezek. 30. 15; Nah.
 3. 11. strong hold; Ps. 33. 17;
 Ezek. 24. 21. 30. 18; 33. 28; 1 Cor.
 15. 56; 2 Cor. 12. 9; Heb. 11. 11;
 Rev. 3. 8; 12. 10. power; Ps. 41. 3.
 support; Ezek. 30. 25. hold up;
 Luke 22. 32; Acts 18. 23; Rev. 3. 2.
 stablish

STRETCH thy hands, Job 11. 13.
 Amos 6. 4. s. themselves on couch.
 Matt. 12. 13. s. forth thy hand
 John 21. 18. thou shalt s. forth
 Gen. 22. 10. *stretched* forth his
 1 Kings 17. 21. s. himself upon
 1 Chron. 21. 16. drawn sword s.
 Isa. 5. 25. hand is s. out still
 Job 15. 25. he *stretcheth* out hand
 Prov. 31. 20. she *stretcheth* out hand
 Isa. 40. 22. s. out the heavens as a
 curtain, 42. 5. & 44. 24. & 45. 12. &
 51. 13. Jer. 10. 12. & 51. 15. Zech.
 12. 1.
 R. V. Ex. 3. 20; 9. 15; 1 Sam. 24. 6.
 26. 9. 11. 23; 2 Sam. 1. 14; Job
 30. 24; Acts 12. 1. put; Ex. 25. 20;
 Ps. 44. 20; 88. 9; 136. 6; 143. 6;
 Prov. 31. 20. Isa. 16. 8; Rom. 10.
 21. spread, or spread forth

STRIFE between me and Gen. 13. 8.
 Ps. 80. 6. us s. to our neighbors
 Prov. 10. 12. hated *strife* upon s.
 16. 28. froward man soweth s.
 20. 3. an honor to cease from s.
 28. 25. proud heart stirreth up s.
 Isa. 58. 4. ye fast for s. and debate
 Luke 22. 24. was a s. among them
 Rom. 13. 13. not in s. and envying
 Gal. 5. 20. wrath, s. sedition
 Phil. 1. 15. preach Christ of s. and
 2 Tim. 2. 23. renderers, 2 Cor. 12. 20.
 Jas. 3. 14. bitter envying and s.
 16.

R. V. Ps. 106. 32. Meribah; Prov.
 15. 18; 26. 20; Luke 22. 24. con-

tention; 2 Cor. 12. 20; Gal. 5. 20;
 Phil. 2. 3; Jas. 3. 14. 16. faction;
 1 Tim. 6. 4. disputes

STRIKE hands, Job 17. 3. Prov.
 6. 1.
 Prov. 17. 26. s. princes for equity
 Isa. 1. 5. why be *stricken* any more
 53. 4. esteem him s. of God
 1 Tim. 3. 3. a bishop, no *striker*
 R. V. Ex. 12. 7. put; Deut. 21. 4.
 break; 2 Kings 5. 11. wave; Hab.
 3. 14. pierce; Mark 14. 65. received
 blows; 2 Chron. 13. 20; Matt. 26.
 51. smite; Luke 22. 64

STRIPES, Isa. 53. 5. 1 Pet. 2. 24.
 Prov. 17. 10. & 20. 30. Luke 12. 47.
 48.

R. V. Prov. 20. 30. strokes
STRIVE, Ex. 21. 18, 22. Job 33. 13.
 Gen. 6. 3. Spirit shall not alw. s.
 Prov. 8. 30. s. not without cause
 Hos. 4. 4. let no man s. nor reprove
 Matt. 12. 19. he shall not s. nor
 Luke 13. 24. s. to enter in at strait
 Isa. 45. 10. that *stretch* with Maker
 Phil. 1. 27. *striving* together for
 Heb. 12. 4. resisted unto blood s.
 R. V. Ex. 21. 18; 2 Tim. 2. 5. con-
 tended; Rom. 15. 20. making it my
 aim

STRONG this day, Josh. 14. 11.
 Ps. 24. 8. Lord is s. and mighty
 30. 7. made mountain to stand s.
 71. 6. be thou my s. rock
 71. 7. thou art my s. refuge, 3.
 Prov. 10. 15. rich man's wealth is
 his s. city
 18. 10. name of Lord is a s. tower
 24. 5. a wise man is s. and
 Eccl. 9. 11. battle is not to the s.
 S. of S. 8. 6. love is s. as death
 Isa. 1. 31. s. shall be as tow and
 35. 4. be s. fear not, behold your
 53. 12. divide the spoil with s.
 Jer. 50. 34. their Redeemer is s.
 Job 3. 10. the weak say I am s.
 Luke 1. 21. s. man named Kecephor
 Rom. 4. 20. s. in faith, giving glory
 15. 1. we that are s. ought to bear
 the infirmities of the weak
 Heb. 11. 34. weakness made s.
 1 John 2. 14. because ye are s.
 Isa. 35. 4. *be strong*, Hag. 2. 4. 1 Cor.
 16. 13. Eph. 6. 10. 2 Tim. 2. 1.
 1 Cor. 1. 25. *stronger* than men
 Job 17. 9. clean hands shall be s.
 Jer. 20. 7. thou art s. than I
 R. V. few changes to mighty, val-
 iant, etc.

STUBBLE, Job 13. 25. & 21. 18. Ps.
 83. 13. Isa. 33. 11. Mal. 4. 1. 1 Cor.
 3. 12.

STUBBORN, Deut. 21. 18. Ps. 78.
 8.
 1 Sam. 15. 23. *stubbornness*, Deut.
 9. 27.

R. V. Prov. 7. 11. wilful
STUDY, Eccl. 12. 12. 1 Thes. 4. 11.
 2 Tim. 2. 15. Prov. 15. 28. & 24. 2.
 R. V. 2 Tim. 2. 15. give diligence

STUMBLE, foot shall not, Prov.
 3. 23.

Prov. 4. 12. runnest, shalt not s.
 Isa. 5. 27. shalt be weary nor s.
 8. 15. many shall s. and fall
 Mal. 2. 8. cause many to s. at law
 1 Pet. 2. 8. which s. at the word
 Rom. 9. 32. they *stumbled* at that
 John 11. 9. day he *stumbled* not
 Rom. 14. 21. whereby thy brother s.

Isa. 8. 14. *stumbling*, 1 John 2. 10.
 Lev. 19. 14. *stumbling-block*, Isa. 8.
 14. & 57. 14. Jer. 6. 21. Ezek. 3. 20.
 & 7. 19. & 14. 3. 4. 7. Rom. 9. 32. 33.
 & 11. 9. & 14. 13. 1 Cor. 1. 23. & 8. 9.
 Rev. 2. 14.

R. V. Prov. 24. 17. Is overthrown
SUBDUe our iniquities, Mic. 7. 9.
 Ps. 81. 14. soon s. their enemies
 Phil. 3. 21. able to s. all things
 Heb. 11. 33. through faith *subdued*
 R. V. Deut. 20. 20. fall; Dan. 7. 24.
 put down; Mic. 7. 19. tread under

foot; Zech. 9. 15. tread down;
 1 Cor. 15. 28; Phil. 3. 21. subject
SUBJECT, devils are, Luke 10. 17.
 20.

Rom. 8. 7. not s. to law of God
 13. 1. every soul be s. to higher
 1 Cor. 14. 32. spirit of prophecs s.
 15. 28. Son shall be s. to him that
 Eph. 5. 24. as church is s. to Christ
 Tit. 3. 1. to be s. to principalities
 Heb. 2. 15. all lifetime s. to bond.
 Jas. 5. 17. Elias, a man s. to
 1 Pet. 2. 18. servants be s. to mas.
 3. 22. angels and powers made s.
 5. 5. all things s. one to another

1 Cor. 9. 27. *subjection*, 1 Tim. 2. 11.
 & 3. 4. Heb. 2. 5, 8. & 12. 9. 1 Pet.
 3. 1, 5.

R. V. Rom. 13. 5. Tit. 3. 1; 1 Pet. 2.
 18. in subjection; 1 Cor. 9. 27.
 bondage; 2 Cor. 9. 13. obedience
SUBMIT, Gen. 16. 9. Ps. 18. 44. &
 66. 3. & 68. 30. & 81. 15.

1 Cor. 16. *submit yourselves*,
 Eph. 5. 21. 22. Col. 3. 18. Heb. 13.
 17. Jas. 7. 7. 1 Pet. 2. 13. & 5. 8.
 Rom. 10. 3. have not *submitted* to
 righteousness

R. V. Rom. 10. 3; Eph. 5. 21. 22;
 1 Cor. 16. 16; Col. 3. 18; Jas. 4. 7;
 1 Pet. 2. 13; 5. 5. be subject or sub-
 jection

SUBSCRIBE, Isa. 44. 5. Jer. 32. 44.
SUBSTANCE, Gen. 7. 4. & 15. 14.
 Deut. 33. 11. bless Lord, his s.
 Job 30. 22. thou dissolvst my s
 Ps. 139. 15. my s. was not hid
 Prov. 3. 9. honor Lord with thy s.
 Hos. 12. 8. I have found me out s.
 Luke 8. 3. ministered to him of s.
 Heb. 10. 34. a more enduring s.

11. 1. faith is s. of things hoped
 R. V. Gen. 7. 4. thing; Deut. 11. 6.
 living thing; Gen. 36. 6; Heb. 10.
 34. possession; Ps. 139. 15. frame;
 Prov. 10. 3. desire; Isa. 6. 13.
 st. Hos. 12. 8. wealth; Heb. 11.
 1. assurance

SUBTIL, Gen. 3. 1. Prov. 7. 10.
 Acts 13. 10. *subtily*, 2 Cor. 11. 3.
 Prov. 1. 4.

R. V. Prov. 7. 10. wily
SUBVERT, Lam. 3. 36. Tit. 1. 11.
 & 3. 11.

Acts 13. 24. *subverting* souls, 2 Tim.
 2. 14.

R. V. Tit. 1. 11. overthrow; 3. 11.
 R. V. over-
 turned

SUCK, Gen. 21. 7. Deut. 32. 13. &
 33. 19.
 Job 20. 16. s. poison of asps and
 Isa. 60. 16. s. milk of Gentiles

66. 11. s. and be satisfied, 12.
 Matt. 24. 19. to them that give s.
 Luke 23. 29. blessed are paps which
 never gave s.

11. 27. blessed are paps thou hast
sucked
 Isa. 11. 8. *sucking* child, 49. 15.

Ps. 8. 2. *sucking*, Lam. 2. 11. & 4. 4.
 R. V. Ezek. 23. 34. drain

SUDDEN, Prov. 3. 25. 1 Thes. 5. 3.
SUFFER, Eccl. 12. 23. Lev. 19. 17.
 Ps. 55. 22. never s. righteous

89. 3. nor s. my faithfulness
 121. 3. s. thy foot to be moved
 Prov. 10. 3. soul of righteous
 Matt. 16. 21. must s. many things
 17. 17. how long shall I s. you

19. 14. s. little children to come
 1 Cor. 4. 12. being persecuted, we s.
 Phil. 1. 29. also to s. for his sake
 2 Tim. 2. 12. if we s. we shall reign

Heb. 11. 25. rather to s. affliction
 13. 3. them who s. adversity
 1 Pet. 4. 15. none s. as a murderer
 Ps. 105. 14. he *suffered* no man

Acts 14. 16. s. all to walk in his
 16. 7. the Spirit s. them not
 Phil. 3. 8. for whom I s. loss of all
 Heb. 5. 8. learned obedience by
 the things he s.
 1 Pet. 2. 21. s. for us leaving us
 3. 18. Christ hath s. once for sins

Matt. 11. 12. *suffereth*, 1 Cor. 13. 4.
 Rom. 8. 18. *sufferings*, 2 Cor. 1. 5.
 6. Phil. 3. 10. Col. 1. 24. Heb. 2.
 10. 1 Pet. 1. 11. & 4. 13. & 5. 1.
 R. V. Lev. 22. 16. cause; Lev. 19.
 17; Prov. 19. 13; Matt. 17. 17; Mark
 9. 19; Luke 9. 41; 1 Cor. 9. 12;
 2 Cor. 11. 19, 20; Heb. 13. 22. bear
 or bear with; Luke 8. 32. give
 leave; 12. 39. left; 1 Cor. 4. 12;
 2 Tim. 2. 12. endure; 1 Tim. 2. 12.
 permit; 4. 10. strive
SUFFICE, 1 Pet. 4. 3. John 14. 8.
 Matt. 6. 34. *sufficient* to-day is evil
 2 Cor. 2. 16. who is *s.* for these
 8. 5. we are not *s.* of ourselves
 12. 9. my grace is *s.* for thee
 Job 20. 22. *sufficiency*, 2 Cor. 3. 5. &
 9. 8.
SUM, Ps. 139. 17. Ezek. 28. 12. Heb.
 8. 1.
 R. V. Ex. 21. 30. ransom; Acts 7.
 16. price; Heb. 8. 1. chief point
SUMMER and winter not cease,
 Gen. 6. 22.
 Ps. 74. 17. hast made *s.* and winter
 Prov. 6. 8. provideth her meat in *s.*
 10. 5. gathereth in *s.* is a wise
 Isa. 18. 6. fowls shall *s.* and winter
 Jer. 8. 20. harvest past and *s.* ended
 Zech. 14. 3. living waters in *s.*
SUMPTUOUSLY, fared, Luke 16.
 19.
SUN, stand thou still, Josh. 10. 12.
 Ps. 19. 4. he set a tabernacle for *s.*
 104. 19. *s.* knoweth his going
 121. 6. *s.* not smite thee by day
 136. 8. *s.* to rule day, Gen. 1. 16.
 Eccl. 12. 2. while *s.* or stars be not
 darkened
 S. of 1. 6. because the *s.* hath
 Isa. 30. 26. light of the *s.* shall
 66. 19. *s.* no more thy light by
 Jer. 31. 35. giveth *s.* for a light by
 Mal. 4. 2. *S.* of righteousness arise
 Matt. 5. 45. his *s.* to rise on evil
 13. 43. shine as *s.* in the kingdom
 1 Cor. 15. 41. there is one glory of
s.
 Eph. 4. 26. let not *s.* go down on
 Rev. 7. 16. neither *s.* light on them
 10. 1. his face as *s.*, 1. 16.
 22. 23. city had no need of the *s.*,
 22. 5.
SUP, Luke 17. 8. Rev. 3. 20. Hab. 1.
 9.
 Luke 14. 16. certain man made a
 great *supper*
 1 Cor. 11. 20. to eat Lord's *s.*, Luke
 22. 20.
 Rev. 19. 9. to marriage *s.*
 R. V. Hab. 1. 9. set eagerly
SUPERFLUITY of naughtiness,
 Jas. 1. 21.
SUPERSTITION, Acts 25. 19. &
 17. 22.
SUPPLICATION, 1 Kings 8. 28. &
 9. 3. Job 8. 5. & 9. 15. Ps. 6. 9. & 30.
 8. & 55. 1. & 142. 1. & 119. 170. Dan.
 6. 11. & 9. 20. Hos. 12. 4. Zech. 12.
 10. Eph. 6. 18. Phil. 4. 6. 1 Tim. 2.
 1. & 5. 5. Heb. 5. 7.
SUPPLY spirit of Jesus Christ,
 Phil. 1. 19.
 Phil. 4. 19. God shall *s.* all need
 2 Cor. 9. 12. *supplieth*, Eph. 4. 16.
 R. V. 2 Cor. 9. 12. fillet measure
SUPPORT the weak, Acts 20. 35.
 1 Thes. 5. 14.
 R. V. Acts 20. 35. help
SUPREME, 1 Pet. 2. 13.
SURE, Gen. 23. 17. 1 Sam. 25. 28.
 Neh. 9. 38. we make a *s.* covenant
 Ps. 19. 7. testimonio of the Lord is *s.*
 111. 7. his commandments are *s.*
 Prov. 11. 15. hateth suretyship is *s.*
 18. righteous shall be *s.* reward
 Isa. 22. 23. 25. *s.* place
 28. 16. *s.* foundation
 55. 3. *s.* mercies of David
 John 6. 69. we believe and are *s.*
 Rom. 4. 16. promise might be *s.*
 2 Tim. 2. 19. the foundation of God
 standeth *s.*

2 Pet. 1. 10. calling and election *s.*
 R. V. Prov. 6. 3. importune; Ex. 3.
 19. 1 Sam. 20. 7; Luke 10. 11; John
 6. 69; 16. 30; Rom. 2. 2; 15. 29.
 know; 2 Tim. 2. 19. firm
SURETY for servant, Ps. 119. 122.
 Heb. 7. 22. Jesus made *s.* of better
 R. V. Acts 12. 11. truth
SURETYSHIP, evils of, Prov. 6.
 1. & 11. 15. & 17. 18. & 20. 16. & 22.
 26. & 27. 13.
SURFETING and drunkenness,
 Luke 21. 34.
SURPRISED hypocrites, Isa. 33.
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SUSTAIN, Ps. 55. 22. Prov. 18. 14.
 Ps. 3. 5. *sustained*, Isa. 59. 16.
 R. V. Isa. 59. 16. upheld
SWALLOW, Ps. 84. 3. Jer. 8. 7.
 Isa. 25. 8. will *s.* up death in vic.
 Matt. 23. 24. gnat, and *s.* a camel
 Ex. 15. 12. earth *swallowed* them
 Ps. 124. 3. they had *s.* us up quick
 2 Cor. 2. 7. be *s.* up with overmuch
 sorrow
 4. mortality be *s.* up of life
 R. V. Job 5. 5. gape, for; Hab. 1.
 13. devoureth
SWEAR, Num. 30. 2. Deut. 6. 13.
 Isa. 45. 23. every tongue shall *s.*
 65. 16. shall *s.* by the God of truth
 Jer. 4. 2. shalt *s.* Lord liveth in
 Zeph. 1. 5. *s.* by Lord, and *s.*
 Matt. 5. 34. *s.* not at all
 Ps. 15. 4. *swear*eth to his own hurt
 Eccl. 9. 2. *s.* as he that feareth
 Zech. 5. 3. every one that *s.* shall
 Jer. 23. 10. because of *swearing*
 Hos. 4. 2. by *s.* and lying they
 10. 4. *s.* falsely in making a cov.
 Mal. 3. 5. I will be a witness
 against false *s.*
 R. V. Ex. 6. 8. lifted up my hand;
 Lev. 5. 1. adjuration
SWEAT, Gen. 3. 19. Luke 22. 44.
SWEET, Job 20. 12. Ps. 55. 14.
 Ps. 104. 34. meditation of him be *s.*
 119. 103. how *s.* thy words to my
 Prov. 3. 24. thy sleep shall be *s.*
 9. 17. stolen waters are *s.*
 27. 7. to hungry bitter thing is *s.*
 Eccl. 5. 12. sleep of labor. man *s.*
 S. of S. 2. 8. his fruit was *s.* to my
 14. *s.* is thy voice and thy counte.
 Isa. 5. 20. put bitter for *s.* and *s.*
 Phil. 4. 18. odor of a *s.* smell
 Rev. 10. 9. in thy mouth *s.* as hon.
 Ps. 10. 10. *sweet*er than honey
 Judg. 14. 14. *sweetness*, Prov. 16. 21.
 & 27. 9.
 R. V. Jer. 6. 20. pleasing; Mark 16.
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SWELLING, Jer. 12. 5. 2 Pet. 2. 18.
 R. V. Jer. 12. 5; 49. 19; 50. 44. pride
SWIFT, Deut. 28. 49. Job 9. 26.
 Eccl. 9. 11. race is not to the *s.*
 Rom. 3. 15. feet are *s.* to shed
 Jas. 1. 19. *s.* to hear, slow to
 2 Pet. 2. 1. bring on themselves *s.*
 destruction
 Job 7. 6. days *swifter* than a shut.
 Ps. 147. 15. *swiftly*, Joel 3. 4.
SWIM, 2 Kings 6. 6. Ps. 6. 6. Ezek.
 47. 5.
SWORD, Ex. 32. 27. Lev. 26. 24.
 Deut. 32. 29. *s.* of thy excellency
 Judg. 7. 20. *s.* of Lord and Gideon
 2 Sam. 12. 30. *s.* shall never depart
 Ps. 17. 13. wicked which is thy *s.*
 149. 6. two-edged *s.* in their hands
 S. of S. 3. 8. man hath his *s.* on
 Jer. 9. 16. send a *s.* after them
 Ezek. 21. 13. if *s.* condemn rod
 Zech. 11. 17. *s.* shall be upon his
 13. 7. awake, O *s.*, against shep.
 Matt. 10. 34. not send peace, but *s.*
 Luke 2. 35. *s.* shall pierce through
 Rom. 13. 4. beareth not *s.* in vain
 Eph. 6. 17. *s.* of the Spirit, which
 Heb. 4. 12. word is sharper than
 any two-edged *s.*
 Rev. 1. 16. *s.* sharp two-edged
 Ps. 55. 21. *swords*, 59. 7. Prov. 30. 14.
 Isa. 2. 4. Ezek. 32. 27. Joel 3. 10.

R. V. Job 2. 25. point; Joel 2. 8.
 weapons
SWORN by myself, Gen. 22. 16.
 Ps. 24. 4. that hath not *s.* deceit.
 119. 106. I have *s.* and will per.
SYNAGOGUE, Ps. 74. 8. Matt. 6.
 5. & 23. 6. Luke 7. 5. John 9. 22. &
 18. 20. Acts 15. 21. Rev. 2. 9. & 3. 9.
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TABERNACLE, Ex. 26. 1. & 29. 43.
 Job 5. 24. thy *t.* shall be in peace
 Ps. 15. 1. who shall abide in thy *t.*
 27. 5. in secret of his *t.* shall hide
 Prov. 14. 11. *t.* of the upright shall
 Isa. 33. 20. a *t.* shall not be taken
 Amos 9. 11. raise up *t.* of David
 2 Cor. 5. 1. earthly house of this *t.*
 Heb. 8. 2. minister of the true *t.*
 2 Pet. 1. 13. I am in this *t.*
 Rev. 21. 3. *t.* of God is with men
 Job 12. 6. *tabernacles* of robbers
 Ps. 84. 1. how amiable are thy *t.*
 118. salvation is in the *t.* of the
 Heb. 11. 9. dwell in *t.* with Isaac
 R. V. In O. *t.* nearly always tent
 or tents; Luke 16. 9; Acts 7. 46.
 habitation
TABLE, Ex. 25. 23. Job 36. 16.
 Ps. 23. 5. prepared a *t.* before me
 69. 22. let thy *t.* become a snare
 Prov. 3. 3. write them on *t.* of heart
 S. of S. 1. 12. king sitteth at his *t.*
 Mal. 1. 7. *t.* of Lord is contempt
 Matt. 15. 27. crumbs from mast. *t.*
 1 Cor. 10. 21. partakers of Lord's *t.*
 Deut. 10. 4. *tables*, 5. Heb. 9. 4.
 2 Chron. 4. 8, 19. Isa. 28. 8. Ezek.
 40. 41.
 Hab. 2. 2. make it plain upon *t.*
 Acts 6. 2. leave *t.* God and serve *t.*
 2 Cor. 3. 3. not in *t.* of stone, but
 R. V. Isa. 30. 8; Luke 1. 63. tablet;
 Mark 7. 4—; John 12. 2. meat
TAKE you for a people, Ex. 6. 7.
 Ex. 20. 7. not *t.* name of the Lord
 34. 9. *t.* us for thine inheritance
 Ps. 27. 12. the Lord will *t.* me up
 116. 12. I will *t.* cup of salvation
 119. 43. *t.* not the word of truth
 Hos. 14. 2. *t.* with you words; say *t.*
 Matt. 16. 24. *t.* up his cross and
 18. 16. *t.* with thee one or two
 20. 14. *t.* that thine is, and go thy
 26. said *t.* eat, this is my body,
 1 Cor. 11. 24.
 Luke 12. 19. *t.* thine ease, eat
 Eph. 6. 13. *t.* the whole armor of
 Rev. 3. 11. no man *t.* thy crown
 Ex. 23. 25. *take* away, Josh. 7. 13.
 2 Sam. 24. 10. 1 Chron. 17. 13. Job
 7. 21. & 32. 22. & 36. 1. Ps. 58. 9. Isa.
 58. 9. Jer. 15. 15. Hos. 1. 6. & 4. 11.
 & 14. 2. Amos 4. 2. Mal. 2. 3. Luke
 17. 31. John 1. 29. 1 John 3. 5. Rev.
 22. 19.
 Deut. 4. 9. *take heed*, 11. 16. & 27. 9.
 2 Chron. 19. 6. Ps. 39. 1. Isa. 7. 4.
 Mal. 2. 15. Matt. 6. 1. & 16. 6. & 18.
 10. & 24. 4. Mark 4. 24. & 13. 33.
 Luke 8. 18. & 12. 15. 1 Cor. 10. 12.
 Col. 4. 17. Heb. 3. 12. 2 Pet. 1. 19.
 Deut. 32. 41. *take hold*, Ps. 69. 24.
 Isa. 27. 5. & 56. 4. & 64. 7. Zech. 1. 6
 Ps. 83. 3. *taken* crafty counsel
 119. 111. testimony have I *t.*
 Isa. 53. 8. he was *t.* from prison
 Lam. 4. 20. the anointed was *t.* in
 Matt. 21. 43. kingdom of God *t.*
 24. 40. one shall be *t.* the other
 Mark 4. 25. be *t.* that which he hath
 Acts 1. 9. *t.* up into heaven
 2 Tim. 2. 26. *t.* captive by him
 Isa. 6. 7. thy iniquity is *taken* away
 57. 1. merciful men are—
 Luke 10. 42. good part not be—from
 2 Cor. 3. 16. return to Lord, veil
 Ps. 40. 12. my iniquities *taken* hold
 Prov. 1. 19. *taketh* away, John 1. 29.
 & 10. 18. & 15. 2; *taketh* from, 16. 22

Ps. 119. 9. by *taking* heed thereto
Matt. 6. 27. who by *t.* thought can
Rom. 7. 8. sin *t.* occasion deceived
Eph. 6. 16. above all *t.* shield of
R. V. The frequent changes are
mostly due to context; as, Matt.
6. 25. take no thought, becomes,
be not anxious, etc.

TALE, Ps. 90. 9. Ezek. 22. 23. Luke
24. 11.

Lev. 19. 16. *tale-bearer*, Prov. 11. 13.
& 18. 8. & 20. 19. & 26. 20, 22.

R. V. Luke 24. 11. talk

TALENTS, Matt. 18. 24. & 25. 15, 25.
TALK of them when thou sittest,
Deut. 6. 7.

1 Sam. 2. 3. *t.* no more so proudly
Job. 13. 7. and *t.* deceitfully for
Ps. 71. 24. my tongue shall *t.*

77. 12. I will *t.* of thy doings

105. 2. *t.* ye of his wondrous works

145. 11. speak of glory and *t.* of

Jer. 12. 1. *t.* with thee of judgment

John 14. 30. I will not *t.* much

Ps. 37. 30. his *talk* *talks* of
Eph. 5. 4. nor foolish *talk*ing

Tit. 1. 10. unruly and vain *talkers*

R. V. Several changes and nearly

all to speak or spake; 1 Kings 18.

27. musing

TAME, Mark 5. 4. Jas. 3. 7, 8.

TARRY, 1 Chron. 19. 5. 2 Kings 14.

10.

Prov. 23. 30. that *t.* long at wine

Isa. 46. 13. my salvation shall not *t.*

Hab. 2. 3. though *t.* wait for it

Matt. 26. 38. *t.* ye here and watch

John 21. 22. that he *t.* till I come

1 Cor. 11. 33. come to eat *t.* for one

Ps. 68. 12. she that *tarried* at home

Matt. 25. 5. the bridegroom *t.* all

Luke 2. 43. child Jesus *t.* behind in

Acts 22. 16. why *tarriest* thou

R. V. Luke 17. 4. *tarrying*, 70. 5.

R. V. Lev. 14. 8. dwell; 1 Sam. 14.

2; 1 Sam. 15; 9; 2 Kings 14. 10.

Matt. 26. 38. Mark 14. 34; Luke 24.

29; John 4. 40; Acts 9. 43; 18. 20.

abide or abode; Ps. 107. 1. be es-

tablished; Hab. 2. 3. delay; Acts

20. 5; 27. 33; 1 Cor. 11. 38. wait or

waiting; Acts 15. 33. spend time;

Acts 20. 15

TASKMASTERS, Ex. 1. 11. & 5. 6.

TASTE, Ex. 16. 31. 1 Sam. 14. 43.

Job 6. 6. *t.* in white of an egg

Ps. 34. 8. *t.* and see Lord is good

119. 103. sweet are thy words *t.* to *t.*

S. of S. 2. 3. fruit was sweet *t.* to

Jer. 48. 11. *t.* remained in him

Matt. 16. 28. not *t.* of death

Luke 14. 24. *t.* of my supper

John 8. 52. keep my saying, never *t.*

t. death

Col. 2. 21. touch not, *t.* not, handle

Heb. 2. 9. *t.* death for every man

6. 4. *t.* heavenly gift

5. 4. *t.* word of God

1 Pet. 2. 3. if ye have *tasted* that

t. tattlers, 1 Tim. 5. 13.

TAXATION of all the world, under

Emperor Augustus, Luke 2. 1.

TEACH, Ex. 4. 12. Lev. 10. 11.

Deut. 4. 9. *t.* them thy sons, 6. 7.

33. 10. shall *t.* Jacob thy judg.

1 Sam. 12. 23. *t.* good way

2 Chron. 17. 7. *t.* to *t.* in cities of

Job 21. 22. shall any *t.* God

Ps. 25. 8. *t.* sinners in the way

34. 11. *t.* you fear of Lord

51. 13. *t.* transgressors thy way

90. 12. *t.* us to number our days

Isa. 2. 3. he will *t.* us of his ways

Jer. 31. 34. *t.* no more every man

Matt. 28. 19. go and *t.* all nations

John 9. 34. dost thou *t.* us

14. 26. Holy Ghost shall *t.* you all

1 Cor. 4. 17. as *t.* in every church

1 Tim. 3. 2. given to hospitality,

and to *t.*

2 Tim. 2. 2. faithful men able to *t.*

Heb. 5. 12. need that one *t.* you

Job 34. 32. what I see not, *teach me*

Ps. 25. 4. —thy paths. 5. & 27. 11. —

thy way, 86. 11. & 119. 12. —thy

statutes, 26. 64, 66, 68, 124, 135. —

good judgment, 108. —thy judg-

ments, 143. 10. —to do thy will

2 Chron. 32. 22. *taught* good knowl.

Ps. 71. 17. hast *t.* me from my

119. 171. hast *t.* me thy statutes

Ecc. 12. 9. he *t.* people knowledge

Isa. 29. 13. *t.* by precepts of men

John 6. 45 shall be all *t.* of God

Acts 20. 20. *t.* you publicly and

Gal. 6. 6. let him that is *t.* in word

1 Thes. 4. 9. yourselves are *t.* of God

Ps. 34. 12. *taught* him out of law

Matt. 22. 16. *t.* way of God in

Rom. 2. 21. *t.* another, *t.* not thy

Job 36. 22. who *teacheth* like him

Ps. 18. 34. *t.* my hands to war

94. 10. he that *t.* man knowledge

Isa. 48. 17. Lord thy God *t.* thee to

1 Cor. 2. 13. words which man's

wisdom *t.* but which the Holy

Ghost *t.*

1 John 2. 27. anointing *t.* you

R. V. 1 Sam. 12. 23. 1 Cor. 12. 2. Rom.

2. 20. 1 Tim. 2. 7. 2 Tim. 1. 11.

Ps. 119. 99. *teachers*, Isa. 30. 20.

2 Tim. 4. 3. heap to themselves *t.*

Tit. 2. 3. be *t.* of good things

Heb. 5. 12. ought to be *t.* ye have

2 Chron. 15. 3. a *teaching* priest

Matt. 15. 9. *t.* for doctrines the

28. 20. *t.* them to observe all things

Col. 1. 22. *t.* every man in all wis.

Tit. 2. 12. *t.* us that denying

R. V. 1 Sam. 12. 23. 1 Cor. 8. 12;

Acts 22. 3; 1 Cor. 14. 19. instruct;

Jer. 28. 16; 29. 32. spoken; Matt.

28. 19. make disciples; Acts 16. 21.

set forth; Tit. 2. 4. train; Isa. 43.

27. interpreters

TEAR, Ps. 50. 22. Hos. 5. 14. Job 16. 9.

R. V. 2 Sam. 13. 31. rent; Jer. 16.

17. break bread; Mark 9. 18. dash-

ed down; Isa. 5. 25. refuse; Mal.

1. 13. taken by violence

TEARS, Job 16. 21. Ps. 119. 38. 5.

Ps. 56. 8. put *t.* in thy bottle

126. 5. they that sow *t.* in shall

Isa. 25. 8. wipe away all *t.* from off

Jer. 9. 1. eyes were a fountain of *t.*

Luke 7. 38. to wash his feet with *t.*

Acts 20. 19. *t.* and temptations, 31.

2 Cor. 2. 4. wrote with many *t.*

2 Tim. 1. 4. being mindful of thy *t.*

Heb. 5. 7. with strong crying and *t.*

Rev. 7. 17. wipe all *t.* from their

R. V. Mark 9. 24

TEATS, Isa. 32. 12. Ezek. 23. 3. 21.

TEETH white with milk, Gen. 49.

12.

Job 4. 10. *t.* broken, Ps. 3. 7. & 58. 6.

S. of S. 4. 2. *t.* are like a flock of

Jer. 31. 29. children's *t.* set on

Amos 4. 6. cleanness of *t.* in all

Matt. 8. 12. weeping and gnashing

of *t.*, 22. 13. & 24. 51. & 25. 30. Ps.

12. 10.

TELL, Dan. 5. 25.

TELL if not in Gath, 2 Sam. 1. 20.

Ps. 43. 13. *t.* it to the generation

Prov. 30. 4. name, if thou canst *t.*

Matt. 8. 4. see thou *t.* no man

18. 15. *t.* him his fault

John 3. 8. not *t.* whence it cometh

4. 25. he is come he will *t.*

8. 14. ye cannot *t.* whence I come

2 Cor. 12. 2. out of body I cannot *t.*

Gal. 3. 16. *t.* you the truth

Phil. 3. 18. *t.* you even weeping

Ps. 36. 8. *tellet* all my wanderings

R. V. Frequent changes to speak,

say, shew, etc.

TEMPERANCE, Acts 24. 25. Gal.

5. 23. 2 Pet. 1. 6.

1 Cor. 9. 25. *temperate*, Tit. 1. 8. &

2. 2.

TEMPLE, 1 Sam. 1. 9. 1 Kings 6. 5.

Ps. 29. 9. in *t.* doth every one speak

Jer. 7. 4. *t.* of the Lord, *t.* of Lord

Matt. 12. 1. suddenly come to his *t.*

Matt. 12. 1. suddenly come to his *t.*

John 2. 19. destroy this *t.* and in

21. he spake of the *t.* of his body

1 Cor. 3. 16. ye are the *t.* of God

5. 19. body is *t.* of Holy Ghost

2 Cor. 6. 16. what agreement hath

the *t.* of God with idols; for ye

are the *t.* of the living God

Rev. 7. 15. serve him in his *t.*

11. 19. *t.* of God was opened in

S. of S. 4. 3. *thy temples*, 6. 7.

Acts 7. 48. Most High dwel. not in *t.*

R. V. 1 Kings 11. 10, 11, 13; 1 Chron.

6. 10; 10. 10; 2 Chron. 23. 10; Acts

14. 8. house or houses; Hos. 8. 14.

palaces; Matt. 23. 35; 27. 5; Luke

4. 51. sanctuary

TEMPERATE, 1 Cor. 4. 18.

TEMPT Abraham, God did, Gen.

22. 1.

Ex. 17. 2. wherefore do ye *t.* Lord

Deut. 6. 16. shall not *t.* the Lord

Isa. 7. 12. ask, nor will I *t.* Lord

Matt. 4. 7. shall not *t.* the Lord

22. 18. why *t.* ye me, shew

Acts 5. 9. agreed together to *t.*

1 Cor. 7. 5. that Satan *t.* you not

2 Cor. 12. 7. *they tempted* Lord

Num. 16. 22. *t.* me now ten times

Ps. 78. 18. *t.* God in their heart

95. 9. when your fathers *t.* me

Luke 4. 1. wilderness, to be *t.*

Matt. 10. 25. lawyer *t.* him, saying

1 Cor. 10. 13. suffer you to be *t.*

Gal. 6. 1. lest thou also be *t.*

Heb. 2. 18. he is able to succor

them that are *t.*

4. 15. in all points *t.* as we are

Job 1. 1. *t.* and *t.* of God

14. every man is *t.* when drawn

Matt. 16. 1. *tempting* him, 19. 3. &

22. 35. Luke 11. 16. John 8. 6.

Ps. 95. 8. as in day of *temptation*

Matt. 6. 13. lead us not into *t.*

Luke 4. 13. devil had ended all *t.*

8. 13. in time of *t.* fall away

1 Chron. 17. 21. *terribleness*, Jer. 49. 16.
 Job 7. 14. *terriblest*, Phil. 1. 28.
 R. V. Lam. 5. 10. burning; Dan. 7. 7. powerful; Heb. 12. 21. fearful
TERROR, Gen. 35. 5. Deut. 32. 25.
 Job 31. 23. destr. from God was *t.*
 Isa. 33. 18. heart shall meditate *t.*
 Jer. 17. 17. be not a *t.* unto me
 20. 4. a *t.* to thyself, and all
 Rom. 13. 3. rulers are not *t.* to
 2 Cor. 5. 11. know *t.* of the Lord
 1 Pet. 3. 14. be not afraid of their *t.*
 Job 6. 4. *terrors*, 18. 11, 14. & 27. 20.
 Ps. 55. 4. & 73. 19. & 88. 15, 16.
 R. V. 2 Cor. 5. 11; 1 Pet. 3. 14. fear
TESTAMENT, Matt. 26. 28. Luke
 22. 20. 1 Cor. 11. 25. 2 Cor. 3. 6, 14.
 Gal. 3. 15. Heb. 7. 22. & 9. 15, 16, 17,
 18. Rev. 11. 19.
 Heb. 9. 16. death of the *testator*
TESTIFY, Deut. 8. 19. & 32. 46.
 Neh. 9. 26, 34. Ps. 50. 7. & 81. 8.
 Num. 35. 30. witness shall not *t.*
 Isa. 59. 12. our sins *t.* against us
 Hos. 5. 6. pride of Israel *t.* to his
 John 3. 11. *t.* that we have seen
 5. 39. search the Scriptures, they
t. of me, 15. 26.
 Acts 20. 24. *t.* the Gospel of grace
 1 John 4. 14. *t.* that the Father
 2 Chron. 24. 19. *testified*, Neh. 13. 15.
 Acts 23. 11. 1 Tim. 2. 6. 1 John 5. 9.
 Heb. 11. 4. *testifying*, 1 Pet. 5. 12.
 2 Kings 11. 12. gave him the *testimony*
 Ps. 78. 5. established a *t.* in Jacob
 Isa. 8. 16. bind up the *t.*, seal the
 law
 Matt. 10. 18. for a *t.* against them
 John 3. 32. no man receiveth his *t.*
 Acts 14. 3. *t.* to word of his grace
 2 Cor. 1. 12. the *t.* of our conscience
 Rev. 1. 9. *t.* of Jesus Christ
 11. 7. have finished their *t.*
 Ps. 25. 10. keep his *testimonies*, 93.
 5. *thy testimonies*, 119. 14, 24, 31, 46,
 59, 95, 111, 129, 144.
 R. V. John 2. 25; 3. 11, 39; 5. 39; 15.
 26; 21. 24; Heb. 11. 14; 1 John 4.
 bear witness; 1 Cor. 15. 15; Heb.
 7. 17. witnessed; Ruth 4. 7. attestation;
 John 3. 32, 33; 8. 17; 21. 24.
 witness; Acts 13. 22; 14. 3; Heb.
 11. 5. bear witness; 1 Cor. 2. 1.
 mystery
THANK, 1 Chron. 16. 4. & 29. 13.
 Matt. 11. 25, 26. Luke 6. 32, 33. &
 17. 9. & 18. 11. John 11. 41. Rom. 1.
 6. & 7. 25. 1 Cor. 1. 4. 2 Thes. 2. 13.
 1 Tim. 4. 1. 12.
 Ps. 100. 4. be *thankful*, Acts 24. 3.
 Rom. 1. 21. Col. 3. 15.
 1 Pet. 2. 19. this is *thankworthy*
 Dan. 6. 10. gave *thanks*, Matt. 26.
 27. Mark 8. 6. Luke 22. 17. Rom.
 14. 6.
 2 Cor. 9. 15. *t.* to God for his unspeakable gift, 2. 14. & 8. 16. 1 Cor.
 15. 57.
 Eph. 5. 4. *giving of thanks*, 20. 1.
 Tit. 2. 1. Heb. 13. 15.
 1 Thes. 3. 9. what *t.* can we render
 Lev. 7. 12. *thanksgiving*, Neh. 11. 17.
 Ps. 26. 7. & 50. 14. & 100. 4. & 107.
 22. & 116. 17. Isa. 51. 3. Phil. 4. 6.
 1 Tim. 4. 3. Rev. 7. 12.
 R. V. Heb. 13. 15. confession; Ps.
 100. 4. Rom. 1. 21. give *thanks*
THEATRE, Acts 19. 29.
THINE is the day and night, Ps.
 74. 16.
 Ps. 119. 94. I am *t.*, save me
 Isa. 63. 19. we are *t.* thou never
 Matt. 20. 14. take that *t.* is and go
 John 17. 6. *t.* they were, and thou
 10. all mine are *t.* and *t.* are mine
 R. V. Many changes to *thy*
THINGS devoted, Lev. 27. Num.
 18. 14. Ezek. 44. 29; not to be re-
 deemed, Lev. 27. 33; abuse of
 (Corban), Matt. 15. 5. Mark 7. 11.
THINK on me for good, Neh. 5. 19.
 Job 31. 1. should I *t.* on a maid

Jer. 29. 11. I know that I *t.* toward
 Rom. 12. 3. not to *t.* more highly
 1 Cor. 8. 2. If any *t.* that he know.
 Gal. 6. 3. *t.* himself to be some,
 Eph. 3. 20. above all we ask or *t.*
 Phil. 4. 8. *t.* on these things
 Gen. 50. 20. *thought* evil against
 Ps. 48. 9. we have *t.* of thy loving
 119. 59. *t.* on my ways and
 Matt. 3. 16. that *t.* on his name
 Mark 14. 72. he *t.* thereon wept
 1 Cor. 13. 11. I *t.* as a child, spake
 Phil. 2. 6. *t.* it not robbery to be
 Ps. 139. 2. understandest my *t.*
 Prov. 24. 9. the *t.* of foolishness
 Eccl. 10. 20. curse not king in thy *t.*
 Matt. 6. 25. take no *t.* for life
 6. 34. take no *t.* for the morrow
 Mark 13. 11. take no *t.* beforehand
 2 Cor. 10. 5. every *t.* into captivity
 Ps. 50. 21. thou *thoughtest* I was
 Gen. 6. 5. imagination of *thoughts*
 Judg. 5. 15. were great *t.* of heart
 Ps. 10. 4. God is not in all his *t.*
 33. 11. the *t.* of his heart to all
 94. 11. Lord know, the *t.* of man
 119. 11. multitude of my *t.* within
 119. 113. have vain *t.* but thy law
 139. 17. how precious are thy *t.*
 139. 23. try me and know my *t.*
 Prov. 12. 5. *t.* of righte. are right
 15. 26. the *t.* of the wicked are
 16. 3. thy *t.* shall be established
 Isa. 55. 7. let the unrighteous man
 forsake his *t.*
 8. my *t.* are not your *t.*
 Jer. 4. 14. how long shall vain *t.*
 29. 11. *t.* I think toward you are *t.*
 Mic. 4. 12. know not *t.* of the Lord
 Matt. 15. 19. out of the heart pro-
 ceed evil *t.*
 Luke 2. 35. the *t.* of many hearts
 24. 38. do *t.* arise in thy hearts
 Rom. 2. 15. their *t.* accusing or
 1 Cor. 3. 20. Lord knoweth the *t.*
 Heb. 4. 12. a discernor of the *t.*
 Jas. 2. 4. become judges of evil *t.*
 R. V. Gen. 50. 10. meant; Ex. 32.
 14; Esth. 6. 6. said; 2 Sam. 14. 13.
 Ezek. 38. 10. devise; 2 Chron. 11.
 32. was minded; Neh. 5. 19. re-
 member; Job 31. 1. look; 42. 2.
 purpose; Ezek. 38. 10. device;
 Luke 9. 47; 12. 7. reasoned; Luke
 19. 11; Acts 13. 25. suppose; Acts
 26. 8; Heb. 10. 29. judged; Rom.
 2. 3. reckon; 2 Cor. 3. 5; 12. 16. ac-
 count; 10. 7. consider; 10. 11. re-
 cept
THIRST, Deut. 28. 48. & 29. 19.
 Isa. 49. 10. shall not hunger nor *t.*
 Matt. 5. 6. blessed are they which
 hunger and *t.* after righteousness
 John 4. 14. shall never *t.*, 6. 35.
 7. 37. if any *t.* let him come
 Rom. 12. 20. if he *t.* give him drink
 Rev. 7. 16. hunger nor *t.* any more
 Ps. 42. 2. my soul *thirsteth* for God
 Isa. 55. 1. ho, every one that *t.*
THORNS in your sides, Num. 33.
 55. Judg. 2. 3. Gen. 3. 18.
 Josh. 23. 13. be *t.* in your eyes
 2 Sam. 23. 6. as *t.* thrust away
 Jer. 4. 3. sow not as *t.*
 Hos. 2. 6. hedge up thy way with *t.*
 Mark 7. 16. gather grapes of *t.*
 13. 7. some fell among *t.*, 22.
 Heb. 6. 8. that which beareth *t.*
 R. V. 2 Chron. 33. 11. in chains;
 Job 41. 2. hook
THREATENING, Eph. 6. 9. Acts
 4. 29. & 9. 1. 1 Pet. 2. 23.
THREE, 2 Sam. 24. 12. Prov. 30. 15.
 18. 21. 29. Amos 1. 3, 13. & 2. 1. 1 Cor.
 14. 27. 1 John 5. 7, 8. Rev. 16. 13.
THRESH, Isa. 21. 10. & 41. 15. Jer.
 51. 33. Mic. 4. 13. Hab. 3. 12. 1 Cor.
 9. 10.
 Lev. 26. 5. and your *threshing* shall
 reach unto the vintage
 2 Sam. 24. 18. *threshing-floor*, 21. 24.
 R. V. Judg. 6. 11. beating out; Jer.
 51. 33. trodden

THROAT is an open sepulchre,
 Ps. 5. 9.
 Ps. 69. 3. weary of crying, my *t.*
 Prov. 23. 2. put a knife to thy *t.*
THRONE, Lord is in heaven, Ps.
 11. 4.
 Ps. 94. 20. *t.* of iniquity have fel.
 Prov. 25. 5. *t.* is established by
 Isa. 66. 1. heaven is my *t.*
 Jer. 14. 21. not disgrace *t.* of glory
 Lam. 5. 19. *t.* from generation to
 Dan. 7. 9. *t.* was like fiery flame
 Matt. 19. 28. sit in *t.* of his glory,
 ye shall sit on twelve *thrones*
 Col. 1. 16. whether they be *t.* or
 Heb. 4. 16. boldly to the *t.* of grace
 Rev. 3. 21. sit on my *t.* with my
 Father on his *t.*
 22. 3. *t.* of God and Lamb shall be
 Job 26. 9. his *throne*, Ps. 89. 14, 29,
 44. & 97. 2. & 103. 19. Prov. 20. 28.
 & 25. 5. Dan. 7. 9. Zech. 6. 13.
 Ps. 45. 6. *thy throne*, 99. 4. Heb. 1. 8.
 Isa. 22. 33. *glorious throne*, Jer. 17.
 12.
THRUST, Ex. 11. 1. Job 32. 13. Luke
 13. 28. John 20. 25. Acts 16. 37.
 R. V. Deut. 13. 5. 10. draw; Judg.
 6. 38. pressed; 9. 41; 11. 2. drive;
 Job 32. 13. vanquished; 1 Sam. 11.
 2; Luke 5. 3; John 20. 25, 27. put;
 Luke 4. 29; Acts 16. 24, 37; Rev.
 14. 19. cast; Luke 10. 15. brought;
 Acts 27. 39. drive; Heb. 12. 20—;
 Rev. 14. 15, 18. send forth
THUNDER, Job 26. 14. & 40. 9. Ps.
 29. 3. & 81. 7. Mark 3. 17.
 Rev. 4. 5. *thunderings*, 8. 5. & 10. 3.
 & 11. 19. & 16. 18. & 19. 6.
 R. V. Job 39. 19. quivering mane
TIDINGS, evil, Ex. 33. 4. Ps. 112. 7.
 Luke 1. 19. show the glad *t.*, 8. 1.
 Acts 13. 32. Rom. 16. 15.
 R. V. 1 Sam. 11. 4, 5, 6. word; Acts
 11. 22. report
TIME when thou mayest be found,
 Ps. 32. 6.
 Ps. 37. 19. evil *t.*
 41. 1. *t.* of trouble
 69. 13. acceptable *t.*, Isa. 49. 8.
 2 Cor. 6. 2.
 Ps. 89. 47. how short my *t.*
 Eccl. 3. 1-8. a *time* to every purpose
 — to be born — to die — to plant —
 to pluck up — to love — to hate —
 of war — of peace
 9. 11. *t.* and chance happen.
 Ezek. 16. 8. *t.* was the *t.* of love
 Dan. 7. 25. till a *t.* and times, div.
 Amos 5. 1. evil *t.*, Mic. 2. 3.
 Luke 19. 44. knew not *t.* of thy
 John 7. 6. my *t.* is not yet come
 Acts 17. 21. spent *t.* in nothing
 Rom. 13. 11. high *t.* to awake out
 1 Cor. 7. 29. the *t.* is short, it rem.
 2 Cor. 6. 2. accepted *t.* the day of
 Eph. 5. 16. redeeming the *t.*
 1 Pet. 1. 17. past *t.* of your sojourn.
 Rev. 10. 6. *t.* shall be no longer
 Ps. 31. 15. my *times* are in thy
 Luke 21. 24. till *t.* of the Gentiles
 Acts 1. 7. for you to know the *t.*
 17. 26. determined the *t.* before
 1 Tim. 4. 1. in latter *t.* some shall
 2 Tim. 3. 1. in last days perilous *t.*
 Ps. 34. 1. bless the Lord *at all times*
 106. 3. blessed is he that doeth
 righteousness—
 Prov. 5. 19. her breasts satisfy —
 17. 17. a friend loveth —
 R. V. Many changes to day, sea-
 son, hour. So, many to suit con-
 text, as Matt. 4. 6. at any time to
 haply
TIN, Num. 31. 22. Isa. 1. 25. Ezek.
 22. 18.
TITHES, Gen. 14. 20. Mal. 3. 8.
 Amos 4. 4. Matt. 23. 23. Luke 18. 12.
TITLE or jot pass from the law,
 Matt. 5. 18.
 R. V. 2 Kings 23. 17. monument
TOGETHER, Ps. 2. 2. Prov. 22. 2.
 Rom. 8. 28. all things work *t.* for
 1 Cor. 3. 9. laborers *t.* with God

2 Cor. 6. 1. as workers *t.* with him
Eph. 2. 5. quickened us *t.* with
6. raised us up *t.* made us sit *t.*
TOKEN of covenant, Gen. 9. 12, 13.
& 17. 11.
Ps. 86. 17. show me a *t.* for good
Phil. 1. 28. evident *t.* of perdition
2 Thes. 1. 5. manifest *t.* of right
Job 21. 28. not know their *tokens*
Ps. 65. 8. they are afraid at thy *t.*
135. 9. who sent *t.* and wonders
Isa. 44. 25. frustrated the *t.* of liars
R. V. Ex. 13. 16; Ps. 135. 9. sign
TONGUE, Ex. 11. 7. Josh. 10. 21.
Job 5. 21. hid from scourge of *t.*
Ps. 34. 13. keep thy *t.* from evil
Prov. 10. 20. *t.* of the just is as
12. 18. *t.* of wise is health
15. 4. wholesome *t.* is a tree of
21. 6. get treasure by alying *t.*
25. 15. soft *t.* breaketh the bone
Isa. 30. 27. *t.* as a devouring fire
Jer. 9. 5. taught their *t.* to speak
18. 18. smite him with the *t.*
Jas. 1. 26. be religious and bri-
dleth not his *t.*
3. 8. the *t.* can no man tame, 5.
1 Pet. 3. 10. refrain his *t.* from evil
1 John 3. 18. love in *t.* but deed
Ps. 35. 28. my tongue, 39. 1. & 45. 1.
& 51. 14. & 71. 24. & 119. 172. & 137.
6. & 139. 4. Acts 2. 26.
Ps. 31. 26. tongues, 55. 3. Mark 16. 17.
Acts 19. 6. 1 Cor. 10. 23. & 14. 23.
TOOK out of the womb, Ps. 22. 9.
Phil. 2. 7. *t.* on him form of ser-
Heb. 10. 34. *t.* joyfully the spoiling
R. V. Ezra 4. 17; Esth. 7. 4; Job 6.
24. 13. 19; Amos 6. 10. peace;
Acts 2. 8; 21. 40; 22. 26; 14. 6. lan-
guage; Rev. 9. 11; 16. 16 —
TOPHET, Isa. 30. 33. Jer. 7. 31, 32.
TORCH, Zech. 12. 6. Nah. 2. 3, 4.
R. V. Nah. 2. 3. flash with steel
TORMENT us before the time, Mat-
t. 8. 29.
Luke 16. 28. to this place of *t.*
Rev. 18. 7. so much *t.* and sorrow
Luke 16. 24. am *tormented* in this
25. he is comforted, thou art *t.*
Heb. 11. 37. destitute, afflicted, *t.*
R. V. 1 John 4. 18. punishment;
Luke 16. 24, 25. in anguish; Heb.
11. 37. evil entreated
TORN, Hos. 6. 1. Mal. 1. 13. Mark
1. 1.
TOSS, Isa. 22. 18. Jer. 5. 22. Jas. 1. 6.
Ps. 139. 23. I am *tossed* up and
Isa. 54. 11. *t.* with a tempest
Eph. 4. 14. children *t.* to and fro
R. V. Prov. 21. 6. driven; Matt. 14.
24. distressed; Acts 27. 18. la-
bored
TOUCH not mine anointed, Ps.
105. 15
Job 5. 19. in seven shall no evil *t.*
Isa. 52. 11. *t.* no unclean thing
Matt. 9. 21. but *t.* his garment
14. 36. only *t.* him of his garment
Mark 10. 13. chil. that he should *t.*
Luke 11. 46. *t.* not the burdens
John 20. 17. *t.* me not, for I am
2 Cor. 6. 17. *t.* not the unclean
Col. 2. 21. *t.* not, taste not, handle
1 Sam. 10. 26. whose heart God
had *touched*
Job 19. 21. hand of God hath *t.*
Luke 8. 45. who *t.* me
Zech. 2. 8. *touch* you *t.* apple
1 John 5. 18. wicked one *t.* him
TOWER, God is a high, Ps. 138. 2.
& 144. 2.
Ps. 61. 3. strong *t.*, Prov. 18. 10.
S. of S. 4. 4. *t.* of David
7. 4. *t.* of ivory; *t.* of Lebanon
Isa. 5. 2. built a *t.*, Matt. 21. 33.
R. V. 2 Kings 6. 24. hill; Zeph. 1.
16; 3. 8. battlements
TRADERS in Tyre, Ezek. 27.
TRADITION, Matt. 15. 3. Gal. 1.
14. Col. 2. 8. 2 Thes. 2. 15. & 3. 6.
1 Pet. 1. 18.
R. V. 1 Pet. 1. 18. handed down
TRAIN, Prov. 22. 6. Isa. 6. 1

TRAITOR, Luke 6. 16. 2 Tim. 3. 4.
TRAMPLE, Isa. 63. 3. Matt. 7. 6.
TRANSE, Num. 24. 4. Acts 10. 10.
& 11. 5. & 22. 17.
R. V. Num. 24. 4. 16. down
TRANQUILITY, Dan. 4. 27.
TRANSFIGURED, Matt. 17. 2.
Mark 9. 2.
TRANSFORMED, Rom. 12. 2.
2 Cor. 11. 14, 15.
R. V. 2 Cor. 11. 13, 14, 15. fashion
TRANSGRESS the command-
ment of the Lord, Num. 14. 41.
1 Sam. 2. 24. ye make the Lord's
people to *t.*
2 Chron. 24. 20. why *t.* ye the
Neh. 1. 8. if ye *t.* I will scatter
Ps. 17. 3. mouth shall not *t.*
25. 3. ashamed that *t.* without
Prov. 28. 21. for piece of bread
man will *t.*
Amos 4. 4. come to Bethel and *t.*
Matt. 15. 2. why do thy disciples *t.*
3. why do ye *t.* the command.
Rom. 2. 27. by circumcision dost *t.*
Deut. 26. 13. not *transgressed* thy
Josh. 7. 11. have *t.* my covenant
Isa. 43. 27. teachers have *t.* against
Jer. 2. 8. pastors also *t.* against
Lam. 3. 42. have *t.* and rebelled
Ezek. 2. 3. and their fathers *t.*
Dan. 9. 11. all Israel have *t.* thy
Hos. 6. 7. men have *t.* the covenant
Hab. 2. 5. *transgresseth* by wine
Job 31. 4. committeth sin *t.*
Ex. 34. 7. forgiving iniquity,
transgression, and sin, Num. 14. 18.
1 Chron. 10. 13. Saul died for his *t.*
Ezra 10. 6. mourned because of *t.*
Job 13. 23. make me to know my *t.*
Ps. 32. 1. blessed is he whose *t.* is
forgiven
89. 32. visit their *t.* with rod
Prov. 17. 9. he that covereth *t.* seek.
Isa. 53. 8. for *t.* of my people
58. 1. show my people their *t.*
Dan. 9. 24. to finish *t.* and make
Amos 4. 4. at Gilgal multiply *t.*
Mic. 3. 8. declare to Jacob his *t.*
Rom. 4. 15. no law is, there is no
t.
1 John 3. 4. sin is the *t.* of the
Ex. 23. 21. pardon *transgressions*
Lev. 16. 21. all their *t.* in all their
Job 31. 43. covered my *t.* as Adam
Ps. 25. 7. remember not my *t.*
39. 8. deliver me from all my *t.*
51. 1. blot out *t.* from all my *t.*
65. 3. our *t.* thou shalt purge
103. 12. so far removed our *t.*
Isa. 43. 25. he that blotteth out *t.*
44. 22. out as a thick cloud, thy *t.*
53. 5. he was wounded for our *t.*
Ezek. 18. 31. cast away all your *t.*
Isa. 1. 15. the redemption of *t.*
Isa. 43. 8. wast a *transgressor* from
Jas. 2. 11. if thou kill, thou art be-
come a *t.* of the law
Ps. 51. 13. teach *transgressors* thy
59. 5. be not merciful to wicked *t.*
119. 158. I beheld the *t.* and
Prov. 13. 15. the way of *t.* is hard
Isa. 53. 12. was numbered with *t.*
and made intercession for *t.*,
Mark 15. 28.
Hos. 14. 9. the *t.* shall fall therein
R. V. 1 Chron. 2. 7; 5. 25; 2 Chron.
12. 2; 26. 16; 28. 19; 36. 14. Ezra 10.
10; Neh. 1. 8; 13. 27; Hos. 7. 13.
trespass; 1 Sam. 14. 33; Ps. 25. 3;
Hab. 2. 5. deal treacherously;
Jer. 2. 20. serve; 1 John 3. 4. doeth
lawlessness; 2 John 9. goeth on-
ward; Josh. 22. 22; 1 Chron. 10. 13;
Ezra 9. 14; 10. 6; 2 Chron. 29. 19.
trespass; 1 John 3. 4. lawlessness;
Prov. 2. 22; 11. 3; 6; 13. 2; 15; 21.
18; 22. 12; 23. 28. treacherous;
26. 10. that pass by *t.*
TRANSLATION, of Enoch, Gen.
5. 24. Heb. 11. 5; of Elijah, 2 Kings
2

TRAVAIL, Isa. 53. 11. Gal. 4. 19, 27.
Job 15. 20. the wicked *travailleth*
Ps. 7. 14. he *t.* with iniquity
Isa. 65. 7. before she *travailed*, 8.
42. 14. *travailing* woman, Hos. 13.
13. Isa. 13. 8. & 21. 3. Jer. 51. 3.
Rev. 12. 2.
R. V. Eccl. 4. 4. labor; 5. 14. ad-
venture
TRAVEL, Eccl. 1. 13. & 2. 23, 25.
& 4. 4, 6, 8. & 5. 14. 2 Thes. 3. 8.
Job 15. 20. *travelleth*, Prov. 6. 11. &
24. 24.
Isa. 21. 13. *travelling*, 63. 1.
R. V. Prov. 6. 11; 24. 34. a robber;
Isa. 63. 1. marching; Matt. 25. 14.
going
TREACHEROUS, Isa. 21. 2. & 24.
16.
Jer. 9. 2. an assembly of *t.* men
Isa. 21. 2. *treacherously*, 24. 16. &
33. 1.
48. 8. knew thou wouldst deal *t.*
Jer. 3. 20. as a wife *t.* departeth
12. 1. all have *t.* that deal *t.*
Hos. 6. 7. dealt *t.* against Lord
Mal. 2. 15. none deal *t.* against
TREACHERY, instances of, Gen.
34. 13. Judg. 9. 1 Sam. 21. 7. & 22.
9. (Ps. 52.) 2 Sam. 3. 27. & 11. 14. & 16.
& 20. 9. 1 Kings 21. 5. 2 Kings 10. 18.
Esth. 3. Mat. 26. 47. Mark 14. 43.
Luke 22. 47. John 18. 3.
TREAD down wicked in place,
Job 40. 12.
Ps. 119. let him *t.* down my life
Isa. 1. 12. required this to *t.* my
63. 3. *t.* them in mine anger, 6.
Hos. 10. 11. Ephraim loveth to *t.*
Rev. 11. 2. city shall be *t.* under
Deut. 25. 4. not muzzle the ox that
treadeth out the corn, 1 Cor. 9. 9.
1 Tim. 5. 18.
Isa. 22. 5. *treading*, Amos 5. 11.
R. V. Isa. 1. 12; Amos 5. 11. tram-
ple
TREASON, instances, 2 Sam. 15-
18. & 21. 1 Kings 1. & 16. 10. 2 Kings
11. & 15. 10. 2 Chron. 22. 10. Esth. 2.
21.
TREASURE, Prov. 15. 6, 16. & 21.
20.
Ex. 19. 5. peculiar *t.*, Ps. 135. 4.
Isa. 33. 6. fear of the Lord is his *t.*
Matt. 6. 21. where your *t.* is there
12. 35. good man out of good *t.*
13. 52. bringeth forth out of his *t.*
19. 21. shall have *t.* in heaven
Luke 12. 21. layeth up *t.* for him.
2 Cor. 4. 7. this *t.* in earthen ves.
Deut. 32. 34. sealed up among my
treasures
Ps. 17. 14. fillest with thy hid *t.*
Prov. 2. 4. search for her as hid *t.*
10. 2. *t.* of wickedness profit no
Matt. 6. 19. lay not up *t.* on earth
20. lay up for yourselves *t.* in
Col. 2. 3. in whom are hid all the
t. of wisdom
Rom. 2. 5. *treasures* up unto thy
R. V. 1 Chron. 26. 20, 24, 26; 27. 25;
Job 38. 22; Prov. 8. 21; Jer. 10. 3;
51. 16. treasures; Jer. 41. 8. stores
hidden
TREE, Gen. 2. 16, 17. & 3. 22.
Ps. 1. 3. like a *t.* planted by rivers
52. 8. I am like a green olive *t.*
Prov. 3. 18. she is a *t.* of life to
11. 30. fruit of righteous is *t.* of
Isa. 61. 3. called *t.* as a tell *t.*
56. 3. eunuch say I am a dry *t.*
Jer. 17. 8. a *t.* planted by the wat.
Matt. 3. 10. *t.* that bringeth not
7. 17. good *t.* bringeth forth
12. 33. make the *t.* good; or else
1 Pet. 2. 24. in his own body on *t.*
Rev. 2. 7. give to eat of *t.* of life
22. 2. midst of city was *t.* of life
14. have right to the *t.* of life
Isa. 61. 16. the *trees* of the Lord
Isa. 64. 3. called *t.* of righteous
Ezek. 47. 12. grow all *t.* for meat
Mark 8. 24. I see men as *t.* walk.
Jude 12. 4. whose fruit withereth

TREMBLE at the commandment of our God, Ezra 10. 3.

Ps. 99. 1. Lord reign, let people *t.*
Isa. 66. 5. ye that *t.* at his word
Jer. 5. 22. not *t.* at my presence
10. 10. at his wrath earth shall *t.*
Dan. 6. 26. men *t.* before the God
Jas. 2. 19. devils believe and *t.*
1 Sam. 4. 13. heart trembled for ark
Ezra 9. 4. every one that *t.* at
Jobs 24. 25. he reasoned, Felix *t.*
Job 37. 1. trembleth, Ps. 119. 120.
Isa. 66. 2.

1 Sam. 13. 7. followed trembling
Deut. 28. 65. give thee *t.* heart
Ezra 10. 9. people sat *t.* because
Ps. 2. 11. serve God and rejoice *t.*
Ezek. 12. 18. drink thy water with
t., 26. 16.

HOS. 13. 1. Ephraim spake *t.*
1 Cor. 2. 3. fear and in much *t.*
Eph. 6. 5. fear and *t.* in singleness
Phil. 2. 12. work out your sal. with *t.*
R. V. Hab. 3. 10. were afraid; Acts
24. 25. was terrified; Job 21. 6.
horror; Isa. 51. 17, 22. staggering;
Zech. 12. 2. reeling

TRESPASS. Lev. 26. 40. Ezra 9. 6.
1 Kings 8. 31. Matt. 18. 15. Luke
17. 3.

Ezra 9. 15. trespasses, Ezek. 39. 26.
Ps. 68. 21. goeth on still in his *t.*
Matt. 6. 14. forgive men their *t.*
18. 35. if ye forgive not every one
his brother their *t.*

Eph. 2. 1. dead in *t.* and sins
Col. 2. 13. forgiven you all *t.*
R. V. Gen. 50. 17. transgression;
Num. 5. 7, 8; Lev. 6. 5; 22. 16;
1 Chron. 21. 3; 2 Chron. 19. 10;
Ezra 9. 7, 13; 10. 10. guilt or
guilty; 2 Chron. 24. 18; Ezra 6.
15; 9. 6, 15; Ps. 68. 21. guilt-
ness; Matt. 8. 35; Mark 11. 28 —;
2 Chron. 19. 10. be guilty; 1 Kings
8. 31; Matt. 18. 5; Luke 17. 3, 4.
sin

TRIAL. Job 9. 23. Ezek. 21. 13.
2 Cor. 8. 2. Heb. 11. 36. 1 Pet. 1. 7.
& 4. 12.

R. V. 2 Cor. 8. 2. 1 Pet. 1. 7. proof
TRIBES. Num. 24. 2.

Ps. 105. 37. one feeble among *t.*
122. 4. whither *t.* go up, *t.* of
Matt. 24. 30. all the *t.* of earth
Acts 26. 7. promise our twelve *t.*

TRIBUTATION. art in, Deut. 4.
30.

Job 10. 14. deliver you in *t.*
Matt. 13. 21. when *t.* or persecu.
24. 21. then shall be great *t.* such
29. immediately after the *t.*

John 16. 33. ye shall have *t.*
Acts 14. 22. through much *t.*
Rom. 2. 9. *t.* and anguish on every
5. 3. knowing *t.* worketh patience
12. 12. in hope, patient in *t.*

2 Cor. 1. 4. comfort. us in all our *t.*
1 Thes. 3. 4. we should suffer *t.*
2 Thes. 1. 6. to recompense *t.* to

Rev. 1. 9. and companion in *t.*
2. 9. I know thy works and *t.*
22. cast into great *t.* except

7. 14. have come out of great *t.*
Rom. 5. 3. glory in tribulations
1 Sam. 10. 19. save you out of all *t.*

Eph. 3. 13. faint not at my *t.* for
2 Thes. 1. 4. patience in all *t.*
R. V. Judg. 10. 14; 1 Sam. 10. 19.
distress; 2 Cor. 1. 4; 7. 4; 1 Thes.
1. 4; 3. 4; 2 Thes. 1. 6. affliction

TRIBUTE. Gen. 49. 15. Num. 31.
28.

Matt. 17. 24. doth not your Master
pay *t.*
22. 17. is it lawful to give *t.* to
Cesar

Rom. 13. 7. *t.* to whom *t.* is due
E. V. Gen. 49. 15; Josh. 18. 10;
17. 13; Judg. 1. 23; Prov. 12. 14.
task work; 1 Kings 4. 6; 9. 21. 12.
18; 2 Chron. 10. 18. levy; 2 Chron.
8. 8. bond servants; Matt. 17. 24.
half shekel

TRIMMED. Jer. 2. 33. Matt. 25. 7.
TRIUMPH. 2 Sam. 1. 20. Ps. 25. 2.

Ps. 92. 4. *t.* in works of thy hands
2 Cor. 2. 14. always cause. us to *t.*
Ex. 15. 1. triumphed gloriously
Job 20. 5. triumphing, Col. 2. 15.
R. V. Ps. 60. 8; 108. 9. shout

TRODDEN down strength, Judg.
5. 21.

Ps. 119. 118. *t.* down all them
Isa. 63. 3. have *t.* winepress alone
Luke 21. 24. Jerusalem shall be *t.*
Heb. 10. 29. *t.* under foot Son of

TROUBLE. 2 Chron. 15. 4. Neh.
9. 32.

Job 5. 6. neither doth *t.* spring
14. 1. man is of few days and full
of *t.*

Ps. 9. 9. refuge in times of *t.*
22. 11. *t.* is near; there is none
27. 5. in time of *t.* he shall hide

46. 1. God is a present help in *t.*
91. 15. I will be with him in *t.*
143. 11. bring my soul out of *t.*

Prov. 11. 8. the righteous is deliv-
ered out of *t.*
Isa. 26. 16. Lord. In *t.* have they

33. 2. our salvation in time of *t.*
Jer. 8. 15. looked for health, and
behold *t.*

14. 8. and Saviour in time of *t.*
Dan. 12. 1. shall be a time of *t.*
Cor. 7. 28. have *t.* in the flesh

Ps. 25. 17. the troubles of my heart
34. 17. deliver them out of all *t.*
88. 3. my soul is full of *t.*

Ex. 14. 24. Lord troubled the host
Ps. 30. 7. and I was *t.*

Isa. 57. 20. wic. are like the *t.* sea
John 12. 27. now is my soul *t.*
14. 1. let not your hearts be *t.*

2 Cor. 4. 8. *t.* on every side, 7. 5.
2 Thes. 1. 7. to you who are *t.* rest
Job 23. 16. Almighty troubleth me

1 Kings 18. 17. he that *t.* Israel
Prov. 11. 17. cruel *t.* his own flesh
29. he that *t.* his own house

Luke 18. 5. because this widow *t.*
Gal. 5. 10. he that *t.* you shall
Job 3. 17. troubling, John 5. 4.

R. V. 1 Chron. 22. 14; Ps. 9. 13;
31. 7; 2 Cor. 1. 4. 8. affliction;
2 Chron. 15. 4; Job 15. 24; Ps. 59. 16;

66. 14, 17; 102. 2; Isa. 8. 22. dis-
tress; 2 Chron. 29. 8. tossed to and
fro; Neh. 9. 32. travail; Job 34.

29. condemn; Ps. 41. 1. evil; Ps.
73. 33; Isa. 17. 14. terror; Ps. 3. 1;
31. 4. 60. 11. adversaries; Isa. 22.

5. discomfiture; 65. 23. calamity;
Jer. 8. 15; 14. 19. dismay; Ezek.
7. 7. tumult; Acts 20. 10. make no

ado; 1 Cor. 7. 28. tribulation;
2 Tim. 2. 9. hardship; Mark 13. 8
—; Ex. 14. 24. discomfited; Job

34. 20. shaken; Ps. 38. 5. pained;
77. 3. disquieted; 77. 16. trembled;
48. 5; 83. 17; Ezek. 26. 18. dis-

mayed; Zech. 10. 2; 2 Thes. 1. 7.
afflicted; John 5. 4 —

TRUCE breakers, 2 Tim. 3. 3.
TRUE. Gen. 42. 11. 2 Sam. 7. 28.
Ps. 19. 9. judgments of Lord are *t.*

Ps. 150. 1. thy word is *t.*
Prov. 14. 25. *t.* witness delivereth
Jer. 42. 5. be *t.* and faithful wit.

Ezek. 18. 8. *t.* judgment, Zech. 7. 9.
Matt. 22. 16. we know thou art *t.*
Luke 16. 11. *t.* riches

John 1. 9. *t.* light
4. 23. *t.* worshippers
6. 32. *t.* bread from heaven

15. 1. I am the *t.* vine
2 Cor. 1. 18. as God is *t.* our word
6. 8. as deceivers and yet *t.*

Phil. 4. 8. what things are *t.*
1 John 5. 20. know him that is *t.*
Rev. 3. 7. saith he that is *t.*

19. 11. was called faithful and *t.*
R. V. 2 Cor. 1. 18; 1 Tim. 3. 1. faith-
TRUMP. 1 Cor. 15. 52. 1 Thes. 16. 4.

TRUMPET. Ex. 19. 16. Ps. 81. 3.
Isa. 27. 13. great *t.* shall be blown

Isa. 58. 1. lift up thy voice like a *t.*
Matt. 6. 2. not sound a *t.* before

Num. 10. 2. trumpets, Josh. 6. 4.
Ps. 98. 6. Rev. 8. 9.

TRUST in him, 1 Chron. 5. 20.
Job 4. 10. put no *t.* in servants

8. 14. his *t.* is a spider's web
Ps. 4. 5. put your *t.* in the Lord
40. 4. maketh the Lord his *t.*

71. 5. art my *t.* from my youth
Prov. 22. 19. thy *t.* may be in Lord
Job 13. 15. though he slay me I will *t.*

Ps. 37. 3. *t.* in Lord, and do good
5. *t.* in him; he will bring it to
55. 23. I will *t.* in thee

62. 8. *t.* in him at all times, ye
115. 8, 9, 10, 11. *t.* in the Lord
118. 8. it is better to *t.* in Lord, 9.

119. 42. for I *t.* in thy word
Prov. 3. 5. *t.* in the Lord with all
Isa. 26. 4. *t.* ye in the Lord for ever

Jer. 7. 4. *t.* not in lying words
9. *t.* not in any brother
Mic. 7. 5. *t.* ye not in a friend

Mark 10. 24. them that *t.* in riches
2 Cor. 1. 9. not *t.* in ourselves
Phil. 3. 4. whereof *t.* in flesh

1 Tim. 6. 20. committed to thy *t.*
Ps. 22. 4. our fathers trusted in
52. 7. *t.* in abundance of his

Luke 18. 9. *t.* in themselves
Eph. 1. 10. who first *t.* in Christ
Ps. 32. 10. trusteth in Lord's

34. 8. blessed is man that *t.* in
86. 2. save servant that *t.* in thee
Jer. 17. 5. cursed be the man that *t.*
in man

1 Tim. 5. 5. desolate *t.* in God
Ps. 112. 7. heart is fixed trusting
R. V. Ruth 2. 12; Ps. 36. 7; 37. 40;

61. 4; 91. 4; Isa. 14. 32. take re-
fuge; Matt. 12. 21; Luke 24. 21;
Rom. 15. 12, 24; 1 Cor. 16. 7;

2 Cor. 1. 10, 13; 5. 11; 13. 6; Eph. 1.
12; Phil. 2. 19; 1 Tim. 4. 10. 6. 17;
Phile. 22; 2 John 12; 3 John 14.

hope or hoped; 2 Cor. 3. 4; Phil.
3. 4. confidence; Heb. 13. 18. per-
suaded

TRUTH. Gen. 24. 27. Ex. 18. 21.
Deut. 34. 4. a God of *t.* and with.

Ps. 15. 2. speaketh *t.* in his heart
25. 10. the paths of the Lord are
mercy and *t.*

91. 4. his *t.* shall be thy shield
117. 2. his *t.* endureth for ever
119. 30. chosen the way of *t.*

Prov. 12. 19. lip of *t.* shall be
16. 6. by mercy and *t.* iniquity
23. 23. buy the *t.* and sell it not

Isa. 59. 14. *t.* is fallen in the streets
Jer. 4. 2. swear Lord liveth in *t.*
Dan. 4. 37. all whose ways are *t.*

Zech. 8. 16. speak every man *t.* to
his neighbor
Mal. 2. 6. law of *t.* was in his mouth

John 1. 14. full of grace and *t.*
8. 32. know the *t.* and the *t.* shall
make you free

14. 6. the way, the *t.* and life
17. 17. sanctify them through *t.*
18. 37. bear witness to *t.*

Acts 20. 25. words of *t.* and sober.
Rom. 1. 18. hold *t.* in unrighteous.
2. 2. Judg. of God is accord to *t.*

1 Cor. 5. 8. the unheavened bread
of sincerity and *t.*
2 Cor. 13. 8. do nothing against *t.*

Gal. 3. 1. should not obey the *t.*
Eph. 4. 15. speaking *t.* in love
5. 9. fruit of the Spirit is in all *t.*

6. 14. loins girt about with *t.*
2 Thes. 2. 10. receiv. not love of *t.*
1 Tim. 3. 15. pillar and ground of *t.*

6. 5. corrupt, destitute of the *t.*
2 Tim. 2. 18. who concerning the *t.*
25. acknowledging of the *t.*

3. 7. come to the knowl. of the *t.*
4. 4. turn away their ears from *t.*
Jas. 3. 14. nor be against *t.*

2 Pet. 1. 12. establish in present *t.*
1 John 1. 8. *t.* is not in us
5. 6. Spirit is *t.*

Josh. 24. 14. *in truth*, 1 Sam. 12. 24.
Ps. 145. 18. Jer. 4. 2. John 4. 24.
1 Thes. 2. 13. 1 John 3. 18. 2 John
4.
Ps. 25. 5. *thy truth*, 26. 3. & 43. 3. &
108. 4. John 17. 17.
R. V. Deut. 32. 4; Ps. 33. 4; 89. 49;
88. 3; 119. 30. faithfulness.
TRY, Judg. 7. 4. Job 12. 11. Jer. 6.
27.
2 Chron. 32. 31. God left him *to t.*
Job 7. 18. visit him and *t. him*
Ps. 11. 4. eyekids *t.* the children
26. 2. *t.* my reins and my heart
Jer. 9. 7. melt them, and *t.* them
Lam. 3. 40. search and *t.* our ways
Dan. 11. 35. shall fall *to t.* them
Zech. 13. 9. *t.* them as gold is tried
1 Cor. 3. 13. fire shall *t.* every
1 Pet. 4. 12. fiery trial which is *to t.*
1 John 4. 1. *t.* the spirits whether
Rev. 3. 10. *to t.* them that dwell
2 Sam. 22. 31. word of Lord is *tried*,
Ps. 18. 30.
Ps. 12. 6. word is pure as silver *t.*
66. 10. *t.* us as silver is *t.*
105. 19. word of the Lord *t.* him
Jer. 12. 3. mine heart towards
Dan. 12. 10. be purified and *t.*
Jas. 1. 12. when he is *t.* he shall re-
ceive the crown of life
Rev. 2. 2. hast *t.* them and found
3. 18. buy of me gold, *t.* in the
1 Chron. 29. 17. I know thou *triest*
Jer. 11. 20. that *t.* the reins and
20. 12. thou that *t.* the righteous
Ps. 7. 9. the righteous God *triest*
11. 5. the Lord *t.* the righteous
1 Thes. 2. 4. pleasing God, who *t.*
Jas. 1. 3. *trying* of your faith
R. V. Dan. 11. 35. refine; 1 Cor. 3.
13. 1 Pet. 4. 12. 1 John 4. 1. prove
TUMULT, Ps. 65. 7. 2 Cor. 12. 20.
R. V. 2 Kings 18. 28; 1 Cor. 13. 29. ar-
rogancy; Acts 21. 34. uproar
TURN, from their sin, 1 Kings 8.
35.
2 Kings 17. 13. *t.* from your evil
Job 23. 13. who can *t.* him
Prov. 1. 23. *t.* you at my reproof
S. of S. 2. 17. *t.* my beloved, be thou
Isa. 31. 8. if *t.* ye unto him, from
Jer. 18. 8. if *t.* from their evil; 1
31. 18. *t.* thou me and I shall
Lam. 5. 21. *t.* us unto thee, O Lord
Ezek. 3. 19. *t.* not from his wicked.
18. 30. *t.* yourselves from your
32. *t.* yourselves and live, 33. 9.
Hos. 12. 6. Joel 2. 12. Zech. 9. 12.
Zech. 1. 3. *t.* to me, and I will *t.*
Mal. 4. 6. *t.* hearts of fathers to
Acts 26. 18. *t.* them from darkness
20. should repent, and *t.* to God
2 Pet. 2. 21. *t.* from holy com.
2 Chron. 30. 6. *turn again*, Ps. 60. 1.
& 80. 3. 79. & 85. 8. Lam. 3. 40.
Mic. 7. 19. Zech. 10. 9. Gal. 4. 9.
1 Sam. 12. 20. *turn aside*, Ps. 40. 4.
Isa. 30. 11. Lam. 3. 35. Amos 2. 7.
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Ps. 119. 37. *turn away*, 39. S. of S.
6. 5. Isa. 58. 13. 1 Tim. 3. 5. Heb.
12. 25.
Deut. 4. 20. *turn to the Lord*, 20. 10.
2 Chron. 15. 4. Ps. 4. 22. 27. Lam. 3.
40. Hos. 14. 2. Joel 2. 13. Luke 1.
16. 2 Cor. 3. 16.
Ps. 9. 17. wicked shall be *turned*
30. 11. *t.* my mourning into dance.
119. 5. *t.* my feet to thy testimony.
Isa. 53. 6. *t.* every one to own
63. 10. *t.* to be their enemy
Jer. 2. 27. *t.* their back to me
6. 8. every one *t.* to his own
Hos. 7. 8. Ephraim is a cake *not t.*
John 8. 20. sorrow shall be *t.* to
1 Thes. 1. 9. *t.* to God from idols
Jas. 4. 9. laughter be *t.* to mourn
2 Pet. 2. 22. god is *t.* to his vomit
Deut. 9. 12. *turned aside*, Ps. 78. 57.
Isa. 44. 20. 2 Tim. 1. 6. & 5. 15.
1 Kings 11. 3. *turned away*, Ps. 66.
20. & 78. 38. Isa. 5. 25. & 9. 12. & 10.
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Ps. 44. 18. *turned back*, 78. 9. 41. Isa.
42. 17. Jer. 4. 8. Zeph. 1. 6.
Job 15. 13. *turnest*, Ps. 90. 3.
Ps. 145. 9. wicked he *turneth*
Prov. 15. 1. soft answer *t.* away
21. 1. he *t.* it whithersoever he
Isa. 9. 13. the people *t.* not unto
Jer. 14. 8. *t.* aside to tarry for a
Jas. 1. 17. no shadow of *turning*
Jude 4. *t.* grace of God into
R. V. Changes are chiefly to return,
change, and other words depend-
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TURTLE, Lev. 1. 14. & 5. 7. 11. &
12. 6. Ps. 74. 19. S. of S. 2. 12. Jer.
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TUTORS, Gal. 4. 2.
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5. 1 Sam. 22. 9. 1 Kings 12. 4. & 21.
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UNACUSTOMED, Jer. 31. 18.
UNADVISEDLY, Ps. 106. 33.
UNAWARES, Deut. 4. 42. Ps. 35.
8. Luke 21. 34. Heb. 13. 2. Jude 4.
R. V. Num. 35. 11. 15; Josh. 20. 3. 9.
unwittingly; Luke 21. 34. sudden-
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UNBELIEF, did not many mighty
works there bec. of, Matt. 13. 58.
Mark 6. marvelled because of *u.*
9. 24. help thou mine *u.*
Rom. 4. 20. stagger, not through *u.*
11. 20. because of *u.* were broken
1 Tim. 1. 13. ignorantly in *u.*
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R. V. Matt. 17. 20. little faith:
Rom. 11. 30. 32; Heb. 4. 6. 11. dis-
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R. V. Acts 14. 2. disobedient
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R. V. Col. 1. 22. without blemish
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Isa. 6. 5. I am a man of *u.* lips
Lam. 4. 15. depart ye; it is *u.*
Ezek. 44. 23. discern between *u.*
Hag. 2. 13. if one *u.* touch
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1 Cor. 7. 14. else were children *u.*
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5. 3. all *u.* let it not once be
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1 Cor. 13. 2. to *u.* all mysteries
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thoughts
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1 Chron. 28. 9. *understandeth* all the
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Ps. 49. 20. man that *u.* not, is like
Prov. 8. 9. plain to him that *u.*
Jer. 9. 24. glory in this, that he *u.*
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1 Chron. 12. 32. men that had *u.* of
Job 12. 13. he hath counsel and *u.*
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20. to depart from evil is *u.*
38. 36. who hath given *u.* to heart
Ps. 47. 7. sing ye praise with *u.*
49. 3. the meditations of my heart
shall be of *u.*
119. 34. give me *u.* and I shall keep
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Prov. 2. 2. apply thine heart to *u.*
11. *u.* shall keep thee; to deliver
8. 5. lean not to thine own *u.*
13. the man that getteth *u.*
8. 1. doth not *u.* cry
9. 6. go in the way of *u.*
14. 29. slow to wrath is of great *u.*
19. 8. keepeth *u.* shall find good
21. 30. no *u.* nor counsel against
23. 23. buy truth, wisdom and *u.*
30. 2. I have not the *u.* of a man
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Jer. 51. 15. stretched out heaven
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Mark 12. 33. love him with all the
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 2 Tim. 2. 7. give thee *u.* in all
 1 John 5. 20. given us *u.* to know
 Ps. 111. 10. *good understanding*,
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 Matt. 5. 45. rain on the just and *u.*
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u. steward
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Acts 24. 15. resurrection both of
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 Lev. 8. 8. Num. 27. 21. 1 Sam. 28. 6.
 Ezra 2. 63. Neh. 7. 65.
US, Gen. 1. 26. & 3. 22. & 11. 7. Isa.
 6. 8. & 9. 6. Rom. 4. 24. 2 Cor. 5.
 21. Gal. 3. 13. 1 Thes. 5. 10. Heb.
 6. 29. 1 Pet. 2. 21. & 4. 1. 1 John
 5. 11.
USE, Rom. 1. 26. Eph. 4. 29. Heb.
 5. 14.
 1 Cor. 7. 31. *u.* world as not abus.
 Gal. 5. 13. *u.* not liberty for occa.
 1 Tim. 1. 8. law is good if a man *u.*
 1 Cor. 9. 15. I have *used* none of
 Jer. 22. 13. *useth* his neighbor's
 Tit. 3. 14. learn good works for
 necessary *uses*
 Ps. 119. 132. as thou *useth* to do to
 Col. 2. 22. *using*, 1 Pet. 2. 16.
 R. V. 2 Sam. 1. 18. song
USURP, 1 Tim. 2. 12.
USURY, Ex. 22. 25. Lev. 25. 36, 37.
 Deut. 23. 19. 20. Neh. 5. 7, 10. Ps.
 15. 5. Prov. 28. 8. Isa. 24. 2. Jer. 15.
 10. Ezek. 18. 8. 13. 17. & 22. 12.
 Matt. 25. 27. Luke 19. 23.
 R. V. Matt. 25. 27; Luke 19. 23. in-
 terest
UTTER, Ps. 78. 2. & 94. 4.

Ps. 106. 2. who can *v.* mighty acts
 Cor. 12. 4. lawful for a man to *v.*
 Rom. 8. 26. groanings that cannot
 be uttered
 Heb. 5. 11. things hard to be *v.*
 Ps. 19. 2. day unto day uttereth
 Acts 2. 4. as the spirit gave them
 utterance
 Eph. 6. 19. that *u.* may be given
 Deut. 7. 2. *utterly*; Ps. 89. 33. & 119.
 8. 43. S. of S. 3. 7. Jer. 14. 9.
 1. Thes. 2. 16. *utmost*; Heb. 7.
 25.
 R. V. *outer*, Ezek. 40. 31. arches
 were toward *u.* court; 42. 1; 44. 19;
 46. 20; 47. 2; Ex. 26. 4; 36. 11, 17;
 2 Kings 7. 5, 8. *outmost*; Deut. 11.
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 5. 28. *last*

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VAIL (of women), Gen. 24. 65.
 Ruth 3. 15. 1 Cor. 11. 10.
 of Moses, Ex. 34. 33. 2 Cor. 3. 13.
 of the tabernacle and temple, Ex.
 26. 31. & 36. 35. 2 Cor. 3. 14. *See*
 Heb. 6. 19. & 9. 3. & 10. 20.
 of temple rent at crucifixion,
 Matt. 27. 51. Mark 15. 38. Luke 23.
 45.
VAIN, Ex. 5. 9. & 20. 7.
 Deut. 32. 47. it is not a *v.* thing
 1 Sam. 12. 21. turn not after *v.*
 Ps. 39. 6. every man walketh in *v.*
 shew, and they are disquiet, in *v.*
 Job 11. 12. *v.* man would be wise
 Ps. 60. 11. *v.* is help of man
 119. 113. I hate *v.* thoughts, but
 Jer. 4. 14. long shall *v.* thoughts
 Mal. 3. 14. it is *v.* to serve God
 Matt. 6. 7. use not *v.* repetitions
 Rom. 1. 21. they glorified not God,
 but became *v.* in their imagina.
 1 Cor. 3. 20. thoughts of wise are *v.*
 Eph. 5. 6. deceive you with *v.*
 Col. 2. 8. through *v.* philosophy
 1 Pet. 1. 18. from *v.* conversation
 Ps. 73. 13. cleansed my heart *in*
vain
 89. 47. why hast thou made all
 men —
 127. 1. labor —; walketh —
 Isa. 45. 19. seek ye me —
 Jer. 3. 23. — is salvation hoped
 Matt. 15. 9. — do they worship me
 Rom. 13. 4. bear not the sword —
 1 Cor. 15. 58. your labor is not of —
 2 Cor. 6. 1. receive not grace of
 God —
 Phil. 2. 16. not run — nor la-
 bored —
 2 Kings 17. 15. followed *vainly*
 Job 7. 3. possess months of *v.*
 16. let me alone; my days are *v.*
 Ps. 12. 2. speak *v.* every one
 24. 4. nor lifted up his soul to *v.*
 11. surely every man is *v.*
 62. 9. men of low degree are *v.*
 119. 37. turn mine eyes from be-
 holding *v.*
 Prov. 22. 8. that soweth iniquity
 shall reap *v.*
 Eccl. 1. 2. *v.* of vanities, all is *v.*
 14. & 3. 19. & 2. 1. & 4. 8. & 12. 8.
 Isa. 5. 18. Iniquity with cords of *v.*
 40. 17. less than nothing and *v.*
 Hab. 2. 13. weary themselves for *v.*
 Rom. 8. 20. the creature was made
 subject to *v.*
 Eph. 4. 17. walk in *v.* of their
 2 Pet. 2. 18. swelling words of *v.*
 Ps. 31. 6. I hate them that regard
 lying *vanities*
 Jer. 10. 8. a doctrine of *v.*
 Jonah 2. 8. that observe lying *v.*
 Acts 14. 15. turn from these *v.*
 R. V. Ex. 5. 9. lying; Job 35. 16;
 Ps. 89. 47; Isa. 49. 4; Jer. 10. 3;
 23. 15; 51. 58; Lam. 2. 14; Isa. 49.
 4. *vanity*; Jer. 4. 14. *evil*; Isa. 45.
 13. *waste*; Eph. 5. 6. *empty*; Gal.

2. 21. *nought*; 1 Tim. 6. 20; 2 Tim.
 2. 16. —
VALIANT, S. of S. 3. 7. Isa. 10. 13.
 Jer. 9. 3. not *v.* for the truth
 Heb. 11. 34. faith waxed *v.*
 Ps. 60. 12. *valiantly*, 108. 13. & 118.
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 R. V. 1 Kings 1. 42; 1 Chron. 7. 2, 5;
 11. 26; 28. 1; S. of S. 3. 7; Heb. 11.
 34. *mighty*; Jer. 46. 15. *strong*
VAPOR, Job 13. 4. Matt. 10. 31.
VAPOR, Jer. 10. 13. Jas. 4. 14.
VARIABLENESS, Jas. 1. 17.
VARIANCE, Matt. 10. 35. Gal. 5.
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 R. V. Gal. 5. 20. *strife*
VAUNT, Judg. 7. 2. 1 Cor. 13. 4.
VEHEMENT, S. of S. 8. 6. 2 Cor.
 7. 11.
 R. V. 2 Cor. 7. 11 —
VEIL, Gen. 24. 65. S. of S. 5. 7.
 Isa. 26. 7. destroy the *v.* spread
 Matt. 27. 51. *v.* was rent from top
 2 Cor. 3. 13. Moses put a *v.* over
 15. *v.* is upon their heart
 Heb. 6. 19. into that within *v.*
VENGEANCE taken, Gen. 4. 15.
 Deut. 32. 35. to me belongeth *v.*
 Ps. 94. 1. Rom. 12. 19. Heb. 10. 30.
 Ps. 58. 10. rejoice when he seeth *v.*
 99. 8. tookest *v.* of their inven.
 Jer. 10. 8. day of the Lord's *v.*
 Jer. 11. 20. let me see thy *v.*
 51. 6. time of the Lord's *v.*, 11.
 Luke 21. 22. these be days of *v.*
 2 Thes. 1. 8. fire taking *v.*
 Jude 7. suffering *v.* of eternal fire
 R. V. Acts 28. 4. *justice*; Jude 7.
 punishment
VENISON, Gen. 25. 28. & 27. 3.
VERILY, Gen. 42. 21. Jer. 15. 11.
 It is often used by Christ, as well
 as *verily*, John 1. 51. & 3.
 3. 5. 11. & 5. 19, 24, 25. & 6. 26.
VERITY, Ps. 111. 7. 1 Tim. 2. 7.
VERY, Prov. 17. 9. Matt. 24. 24.
 John 7. 26. & 14. 11. 1 Thes. 5. 23.
VESSEL, 2. 9. & 31. 12. Jer. 18.
 4.
 Jer. 22. 28. *v.* wherein is no pleas.
 48. 11. emptied from *v.* to *v.*
 Acts 9. 15. he is a chosen *v.* unto
 Rom. 9. 21. one *v.* to honour
 1 Thes. 4. 4. possess his *v.* in sanc.
 2 Tim. 2. 21. be a *v.* unto honor
 1 Pet. 3. 7. honor to wife as the
 weaker *v.*
 Rom. 9. 21. *vessels* of wrath fitted
 2 Cor. 4. 7. treasure in earthen *v.*
 R. V. Ex. 27. 19; 39. 40; Num. 3. 36.
 instruments; Ex. 40. 9; Num. 1.
 50; 4. 15, 16; 1 Chron. 3. 29. *furni-
 ture*
VESTURE, lots cast for Christ's
 Matt. 27. 35; John 19. 24. *See* Ps.
 22. 18. Rev. 19. 13.
VEKED, Job 27. 2. Ps. 6. 2, 3, 10.
 Isa. 63. 10. and *v.* his Holy Spirit
 2 Pet. 2. 7. Lot *v.* with filthy con.
 R. V. Neh. 9. 27; 2 Pet. 2. 7. *dis-
 tressed*; Isa. 63. 10. *grieved*;
 Ezek. 22. 7. *wronged*; Luke 6. 18.
troubled
VIAL, Rev. 5. 8. & 16. 1. & 21. 9.
 R. V. In Rev. bowl or bowls
VICTORY is thine, O Lord.
 1 Chron. 29. 11.
 Ps. 98. 1. hand and arm gotten him
 the *v.*
 Isa. 25. 8. swallow up death in *v.*
 Matt. 20. 12. judgment unto *v.*
 1 Cor. 15. 54. death is swallowed
 up in *v.*
 55. O grave, where is thy *v.*
 57. God who giveth us *v.*
 1 John 5. 4. *v.* that overcometh
VIGILANT, 1 Tim. 3. 2. 1 Pet. 5. 8.
 R. V. 1 Tim. 3. 2. *temperate*; 1 Pet.
 5. 8. *watchful*
VILE, thy brother seem, Deut. 25.
 3.
 1 Sam. 13. 13. made themselves *v.*
 2 Sam. 6. 22. I will yet be more *v.*
 Job 40. 4. I am *v.*; what shall I am.

Ps. 15. 4. whose eyes a *v.* person
 Isa. 32. 6. *v.* person will speak vill
 Rom. 1. 28. up to *v.* affection
 Phil. 3. 21. change our *v.* body
 R. V. Judg. 19. 24. *folly*; Job 18. 3.
 nclean; 40. 4. *small account*; Ps.
 15. 4. *reprobate*; Dan. 11. 21. *con-
 temptible*; Phil. 3. 21. *humilia-
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VINE, 1 Kings 4. 25. Mic. 4. 4.
 Deut. 32. 32. *v.* is the *v.* of Sodom
 Ps. 128. 3. thy wife shall be as a
 fruitful *v.*
 Jer. 2. 21. planted thee a noble *v.*
 Hos. 10. 1. Israel is an empty *v.*
 14. 7. they shall grow as the *v.*
 Matt. 26. 29. drink of fruit of *v.*
 John 15. 1. I am the true *v.* and
 my Father is the husbandman
 5. I am the *v.* ye are the branch
 Ps. 80. 15. *vineyard*, Prov. 24. 30.
 Sodom 3. 1. 6. Isa. 5. 1. 7. Matt. 20. 1.
 & 21. 33. Luke 13. 6. 1 Cor. 9. 7. S.
 of S. 8. 11, 12.
 R. V. Rev. 14. 19. *vintage*
VIOLENCE, Lev. 6. 2. 2 Sam. 22. 3.
 Gen. 6. 11. earth was filled with *v.*
 Hab. 1. 2. cry out unto thee of *v.*
 Matt. 11. 12. the kingdom of heav-
 en suffereth *v.*
 Luke 3. 14. do *v.* to no man, and
 Deut. 32. 34. quenched the *v.* of
 R. V. Lev. 6. 2. *robbery*; Mic. 2. 2.
 seize; Acts 24. 7 — Heb. 11. 34.
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VIRGIN, Isa. 7. 14. 2 Cor. 11. 2.
 S. of S. 1. 3. *virgins*, Rev. 14. 4.
VIRTUE, Mark 5. 40. Luke 6. 19.
 2 Pet. 1. 3. call. us to glory and
 5. to faith *v.* and to *v.* knowledge
 Phil. 4. 8. if there be any *v.* think
 Prov. 12. 4. *virtuous* woman, 31. 10.
 R. V. Mark 5. 30; Luke 6. 19; 8. 46.
 power
VISAGE, Isa. 52. 14. Lam. 4. 8.
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 Matt. 17. 9. Acts 10. 19. & 16. 9.
 Hab. 2. 2. write the *v.*
 3. the *v.* is for a time
 Ezek. 13. 16. see *visions* of peace
 Hos. 12. 10. I have multiplied *v.*
 Joel 2. 28. young men shall see *v.*
 2 Cor. 12. 1. will come to *v.* and
 R. V. Ezek. 8. 4. *appearance*; Acts
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VISIT you, Gen. 50. 24, 25. Ex. 13.
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 Job 7. 18. shouldst *v.* him every
 Ps. 106. 4. *v.* me with thy salvation
 Jer. 5. 9. shall I not *v.* you for
 Lam. 4. 22. *v.* iniquity, Jer. 14. 10. &
 23. 2. Hos. 2. 13. & 8. 13.
 Acts 7. 23. *v.* his brethren, 15. 36.
 15. 14. God did *v.* the Gentiles
 Jas. 1. 27. to *v.* the fatherless
 Ex. 3. 16. I have surely *visited*
 Ps. 17. 3. thou hast *v.* me in night
 Isa. 26. 16. in trouble have they *v.*
 Matt. 25. 36. I was sick and ye *v.*
 Luke 1. 68. *v.* and redeem. people
 Ps. 8. 4. *visitet*, 65. 9. Heb. 2. 6.
 Ex. 20. 5. *visiting* the iniquity of
 the fathers upon the children,
 34. 7.
VOCATION, worthy of, Eph. 4. 1.
VOICE is *v.* of Jacob, Gen. 27. 22
 Gen. 4. 10. *v.* of brother's blood
 Ex. 5. 2. who is the Lord that I
 should obey his *v.*
 Ps. 5. 3. my *v.* shalt thou hear
 18. 13. the Highest gave his *v.*
 95. 7. to-day, if ye will hear his *v.*
 Eccl. 12. 4. rise up at the *v.* of
 S. of S. 2. 14. let me hear thy *v.*
 Isa. 30. 19. gracious at *v.* of thy
 Ezek. 33. 32. hath a pleasant *v.*
 John 5. 25. dead shall hear his *v.*
 10. 3. shall hear his *v.*, 4. 16, 27.
 Gal. 4. 20. I desire to change my *v.*
 1 Thes. 4. 16. with *v.* of archangel
 Rev. 3. 20. if any man hear my *v.*
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VOID of counsel, Deut. 32. 28.
 Ps. 30. 39. made *v.* the covenant
 Isa. 55. 11. shall not return *v.*
 Acts 24. 16. conscience *v.* of offence
 Rom. 3. 31. do we make *v.* the law
 1 Cor. 9. 15. make my glorying *v.*
VOLUME, Ps. 40. 7. Heb. 10. 17.
VOMIT, Job 20. 15. Prov. 23. 8. &
 26. 11. Isa. 19. 14. 2 Pet. 2. 22.
VOW, Jacob vowed *a.* Gen. 28. 20.
 & 31. 13. Num. 6. 2. & 21. 2. & 30.
 1 Sam. 1. 11. 2 Sam. 15. 7. 8.
 Ps. 65. 1. to thee shall the *v.* be
 76. 11. *v.* and pay unto the
 Eccl. 5. 4. *a.* *v.* defer not to pay, *v.*
 Isa. 19. 21. shall *a.* *v.* to the Lord
 Jonah 2. 9. pay that I have *vowed*
 Job 22. 27. shall pay thy *vows*
 Ps. 22. 25. I will pay my *v.* before
 66. 12. thy *v.* O God are upon
 61. 5. heard my *v.*
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 ry. 31. son of my *v.*, 1 Sam. 1. 11.
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 without *w.*
 Hag. 1. 6. earneth *w.* to put it
 Mark 3. 5. oppress hire, in his *w.*
 Luke 14. 14. be conte. with your *w.*
 Rom. 6. 23. the *w.* of sin is death
 R. V. 2 Pet. 2. 15. hire
WAIT till my change come, Job
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 Ps. 25. 5. on thee do I *w.* all the day
 27. 14. *on.* on the Lord; *y.* I say
 37. 34. *w.* on the Lord and keep
 62. 5. *w.* thou only upon God
 130. 5. I *w.* for the Lord, my
 145. 15. eyes of all *w.* upon thee
 Prov. 20. 22. *w.* on the Lord and
 Isa. 8. 17. I will *w.* upon the Lord
 30. 18. will the Lord *w.* blessed
 40. 31. that *w.* on the Lord shall
 re-weak their strength
 Lam. 3. 25. good to them that *w.*
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 Hos. 12. 6. *w.* on thy God contin.
 Mic. 7. 7. I will *w.* for God of my
 Hab. 2. 3. *w.* for it, it will surely
 Zeph. 3. 8. *w.* ye on me, I will rise
 Luke 12. 36. men that *w.* for their
 Gal. 5. 5. through the Spirit *w.*
 1 Thes. 1. 10. *w.* for his Son from
 Gen. 49. 18. waited for thy salva-
 Ps. 40. 1. I *w.* patiently for the
 Isa. 25. 9. our God, we have *w.* for
 Zech. 11. 11. poor of flock that *w.*
 Mark 15. 43. *w.* for kingdom of God
 1 Pet. 3. 20. long suffering of God *w.*
 Ps. 33. 20. our soul *waiteth* for
 65. 1. praise *w.* for thee, in Zion
 130. 6. my soul *w.* for Lord more
 Isa. 64. 4. prepared for him that
w.
 Prov. 8. 34. *waiting* at the posts
 Luke 2. 25. *w.* for the consolation
 Rom. 8. 23. *w.* for the adoption
 1 Cor. 1. 1. *w.* for coming of Lord
 2 Thes. 3. 5. to a patient *w.* for
 R. V. Job 17. 13. Isa. 59. 9; Ps.
 128. 2; Luke 12. 36. look; Ps. 71.
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 24. 40. before whom I *w.*
 Lev. 26. 12. I will *w.* among
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 Deut. 5. 33. *w.* in the ways of the
 Lord, 8. 6. & 10. 12. & 11. 22. & 13.
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 13. 4. shall *w.* after the Lord
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 of death

Ps. 84. 11. no good thing from
 them that *w.* uprightly
 Eccl. 11. 9. *w.* in way of thy heart
 2. 5. will *w.* in his paths
 30. 21. this is the way, *w.* ye in
 40. 31. shall *w.* and not faint
 Dan. 4. 37. that *w.* in pride he is
 Hos. 14. 9. just shall *w.* in them
 Mic. 6. 8. *w.* humbly with thy
 Amos 3. 3. how can two *w.* to,
 Zech. 10. 12. *w.* up and down in
 Luke 13. 33. I must *w.* to-day and
 John 8. 12. followeth me, not *w.*
 11. 9. *w.* in day, he stumbleth not
 Rom. 4. 12. *w.* in steps of that faith
 8. 1. *w.* not after the flesh, 4.
 2 Cor. 5. 7. *w.* by faith, not
 10. 3. though *w.* in the flesh, we
 Gal. 6. 16. as many as *w.* accord.
 Eph. 2. 10. ordained that we *w.*
 5. 15. *w.* circumspectly, not as
 Phil. 3. 17. mark them that *w.* so
 Col. 1. 10. that ye might *w.* worthy
 1 Thes. 2. 12. ye would *w.* worthy
 4. 1. how ought ye to *w.* and
 1 John 1. 7. if we *w.* in the light
 2. 6. ought so to *w.* as he walked
 Rev. 3. 4. *w.* with me in white
 16. 15. lest he *w.* naked and see
 21. 24. nations shall *w.* in light
 John 12. 35. *w.* in light while ye
 Rom. 13. 13. let us *w.* honestly as
 Gal. 5. 16. *w.* in Spirit, and not ful-
 25. if we live in Spirit, let us *w.*
 Eph. 5. 2. *w.* in love as Christ
 5. 15. as children of light
 Phil. 3. 16. let us *w.* by the same
 Gen. 6. 9. Noah *walked* with God
 5. 22. Enoch *w.* with God, 24.
 Ps. 55. 14. we *w.* unto the house
 81. 12. *w.* in their own counsels
 Isa. 8. 2. people that *w.* in dark-
 ness
 2 Cor. 10. 2. as if we *w.* accord.
 12. 18. *w.* we not in same spirit
 Gal. 2. 14. they *w.* not uprightly
 Eph. 2. 2. in time past we *w.*
 1 Pet. 4. 3. we *w.* in lasciviousness
 Isa. 43. 2. when thou *walkest*
 through the fire
 Rom. 14. 15. w. thou not charitably
 Ps. 15. 2. he that *walketh* uprightly
 39. 6. every man *w.* in a vain
 Prov. 10. 9. he that *w.* uprightly
 13. 20. *w.* with wise men shall
 Isa. 50. 10. *w.* in darkness, and
 Jer. 10. 23. not in man that *w.* to
 direct his steps
 Mic. 2. 7. him that *w.* uprightly
 2 Thes. 3. 6. from brother that *w.*
 disorderly
 1 Pet. 5. 8. *w.* about seeking
 Rev. 2. 1. *w.* in midst of the
 Gen. 3. 8. voice of Lord *walking* in
 Isa. 57. 2. *w.* in his own upright.
 Jer. 6. 23. revolvers *w.* with stand.
 Mic. 2. 11. if man *w.* in falsehood
 Luke 1. 6. *w.* in all command.
 Acts 9. 31. *w.* in the fear of the
 2 Cor. 4. 2. not *w.* in craftiness
 2 Pet. 3. 3. *w.* after their own
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WALL, Ps. 62. 3. Prov. 18. 11. S.
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 R. V. Gen. 49. 6. ox; Num. 13. 28;
 22. 24; Deut. 1. 28; Isa. 5. 5; Hos.
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 34. 9. no *w.* to them that fear
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 2 Cor. 8. 14. a supply for your *w.*
 Phil. 4. 11. speak in respect of *w.*
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R. V. Prov. 10. 21. lack; Phil. 2. 25
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WAR, Ex. 13. 17. & 17. 16. Ps. 27.
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 Job 10. 17. changes and *w.* are
 Ps. 18. 34. teacheth my hands to *w.*
 120. 7. I am for peace, they for *w.*
 Prov. 20. 18. good advice make *w.*
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 Isa. 2. 4. do not learn *w.* any more
 Mic. 3. 5. prepare *w.* against him
 2 Cor. 10. 3. do not *w.* after flesh
 1 Tim. 1. 18. mightest *w.* a good
 warfare
 Rev. 11. 7. beast shall make *w.*
 12. 7. there was *w.* in heaven
 Num. 21. 14. in the book of the
wars of the Lord
 Ps. 46. 9. he maketh *w.* to cease
 Matt. 24. 6. hear of *w.* and ru-
 mors of *w.*
 Jas. 4. 1. whence come *w.* and
 2 Tim. 2. 4. no man that *warreth*
 Isa. 37. 8. *warring*, Rom. 7. 23.
 R. V. Deut. 21. 10; Judg. 21. 22;
 2 Chron. 6. 34; Jer. 6. 23. battle
WARFARE, Isa. 40. 2. 1 Cor. 9. 7.
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WARN, 2 Chron. 19. 10. Acts 10. 22.
 Ezek. 3. 19. if thou *w.* the wicked
 33. 3. blow the trumpet and *w.*
 Acts 20. 31. I ceased not to *w.* every
 one night and day
 1 Cor. 4. 14. my beloved sons I *w.*
 1 Thes. 5. 14. *w.* them that are un-
 Ps. 119. 11. by them is thy servant
warned
 Matt. 3. 7. who hath *w.* you to flee
 Heb. 11. 7. Noah being *w.* of God
 Jer. 6. 10. to whom I give *warning*
 Col. 1. 28. teaching every man, *w.*
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 1 Thes. 5. 14. admonish
WASH, Lev. 6. 27. & 14. 15, 16.
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 Ps. 26. 6. *w.* my hands in innocen-
 51. 7. *w.* me and I shall be whiter
 58. 10. shall *w.* his feet in blood
 Isa. 1. 16. *w.* you, make you clean
 Jer. 2. 22. *w.* thee with nitre
 Luke 7. 8. *w.* his feet with tears
 John 13. 5. disciples' feet
 8. I *w.* thee not, thou hast no
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 Acts 22. 16. baptized and *w.* away
 Job 29. 6. I *washed* my steps
 S. of S. 3. 1. I have *w.* my feet
 Isa. 4. 4. *w.* away the filth
 Ezek. 16. 4. neither wast thou *w.*
 16. 9. I thoroughly *w.* away blood
 1 Cor. 6. 11. we are *w.* justified
 Heb. 10. 22. *w.* with pure water
 Rev. 1. 5. *w.* us from sins in the
 7. 14. *w.* robes, and made white
 in
 Eph. 5. 26. *washing*, Tit. 3. 5.
 R. V. Ex. 2. 5; Lev. 14. 8, 9; 15. 16.
 16. 4, 24; 22. 6; Deut. 23. 11; 2 Sam.
 11. 2; John 13. 10. bathe; Luke 7.
 38, 44. wet; Rev. 1. 5. loosed
WASTE, Ps. 80. 13. Matt. 26. 8.
 Luke 15. 11. *wasted*, 36. 1. Gal. 1. 13.
 Job 14. 10. *wasteth*, Prov. 19. 26.
 Prov. 18. 9. *waster*, Isa. 54. 16.
 Isa. 59. 7. *wasting* and destruction,
 60. 18.
 R. V. Prov. 18. 9. destroyer
WATCH, Neh. 4. 9. Job 7. 12.
 Job 14. 15. dost thou not *w.* over
 Ps. 102. 7. I *w.* and am as a sparrow
 141. 3. set *a.* *w.* before my mouth
 Jer. 44. 27. *w.* over them for evil
 Matt. 24. 42. *w.* for ye know not
 26. 41. *w.* and pray that ye enter
 Mark 13. 33. take heed, *w.* and
 1 Cor. 16. 13. *w.* ye, stand fast in
 1 Thes. 5. 6. let us *w.* and be sober
 2 Tim. 4. 5. *w.* thou in all things
 Heb. 13. 17. they *w.* for your souls
 1 Pet. 4. 7. be sober, *w.* unto prayer

Jer. 31. 28. like as *I watched* over
Matt. 24. 43. he would have *w.*
Ps. 37. 32. the wicked *watcheth*
Ezek. 7. 6. the end is come; *it w.*
Rev. 15. 2. blessed is he that *w.*
Dan. 4. 13. a *watcher* and holy
Ps. 63. 6. *watches*, 119. 148. Lam. 2.
19.
Rev. 3. 2. *be watchful*
Prov. 8. 34. *watching* daily at gates
Luke 12. 37. blessed whom the
Lord shall find *w.*
2 Cor. 6. 5. in *watchings*, 11. 27.
Isa. 21. 11. *watchman*, Ezek. 3. 17.
& 33. 7.
S. of S. 3. 3. *watchmen*, 5. 7. Isa. 52.
8. & 56. 10. & 62. 6. Jer. 31. 6.

WATER, Gen. 49. 4. Ex. 12. 9. &
17. 6.

2 Sam. 14. 14. we are as *w.* split
Job 15. 16. drink. iniquity like *w.*
Ps. 22. 14. I am poured out like
Isa. 12. 3. draw *w.* out of the wells
of salvation
30. 20. give you *w.* of affliction
58. 11. shall be like a spring of *w.*
Lam. 1. 16. mine eye runneth
down with *w.*, 3. 48.
Ezek. 36. 25. sprinkle clean *w.* on
Amos 8. 11. nor a thirst for *w.*
Matt. 3. 11. I baptize you with *w.*
Ps. 22. 14. I am poured out like
Luke 16. 24. tip of his finger in *w.*
John 3. 5. man be born of *w.*
4. 14. shall be in him a well of *w.*
7. 38. flow rivers of living *w.*
19. 34. there out blood and *w.*
Acts 8. 38. went down into the *w.*
Eph. 5. 28. cleanse it with the
washing of *w.*

1 John 5. 6. he that came by *w.*
8. three hear witness, Spirit, *w.*
Jude 12. clouds they are without *w.*

Rev. 7. 17. lead them to living
fountains of *w.*
21. 6. fountain of *w.* of life
22. 17. take the *w.* of life freely
Ps. 23. 2. leadeth me beside the
still waters

Prov. 15. 15. drink *w.* out of thine
9. 17. stolen *w.* are sweet
Eccl. 11. 1. cast thy bread upon *w.*
S. of S. 4. 15. a well of living *w.*
Isa. 32. 20. blessed are ye that sow
beside all *w.*

35. 6. in wilderness shall *w.* break
55. 1. come ye to *w.* buy and eat
58. 11. whose *w.* fall not

Jer. 2. 13. fountain of living *w.*
9. 1. O that my head were *w.*

Hab. 2. 14. as *w.* cover the sea
Zech. 14. 8. living *w.* shall go out
Rev. 1. 15. his voice as the sound
of many *w.*, 14. 2. & 19. 6.

Prov. 11. 25. he that *watereth* shall
be *watered*

Isa. 58. 11. be like a *w.* garden
1 Cor. 3. 6. I planted, Apollos *w.*

Ps. 42. 7. noise of thy *waterspouts*
WAVERING, Heb. 10. 23. Jas. 1. 6.
R. V. Jas. 1. 6. doubteth

WAX, Ex. 32. 10. 11. 22. Ps. 22. 14. &
68. 2. & 97. 5. Matt. 24. 12. Luke 12.
33. 1 Tim. 5. 1. 2 Tim. 3. 13.

R. V. Gen. 41. 56. Josh. 23. 1. was;
Acts 13. 46. spake out

WAY, Ex. 13. 21. & 23. 20. & 32. 8.
1 Sam. 12. 23. teach you good and
right *w.*

1 Kings 2. 2. *w.* of all the earth
Ezra 8. 21. seek of him a right *w.*

Ps. 1. 6. the Lord knoweth the *w.*
of the righteous

49. 13. their *w.* is their folly
67. 2. thy *w.* may be known

119. 30. chosen *w.* of truth
104. 1. Hate every false *w.*

Prov. 2. 8. Lord preserveth the *w.*
of his saints

10. 29. *w.* of the Lord is strength
14. 12. a *w.* that seemeth right

Eccl. 11. 5. thou knowest not what
is the *w.* of the spirit

Isa. 26. 7. *w.* of just is upright.
30. 21. this is the *w.* walk ye in

35. 8. a high *w.* and a *w.* called

40. 3. prepare the *w.* of the

43. 19. a *w.* in the wilderness

59. 8. *w.* of peace they know not

Jer. 6. 16. where is a good *w.* and

21. 8. set before you the *w.* of life

32. 39. give them one heart and *w.*

Amos 2. 7. turn aside *w.* of the

Mal. 3. 1. prepare the *w.* before

Matt. 7. 13. broad is *w.* to destruc.

14. narrow is *w.* that leadeth to

22. 16. teacheth *w.* of God in

John 1. 23. straight the *w.* of Lord

14. 4. *w.* ye know

6. I am the *w.*

Acts 16. 17. which show unto us

the *w.* of salvation

1 Cor. 10. 13. make a *w.* to escape

12. 31. show you more excellent *w.*

2 Pet. 2. 2. the *w.* of truth be evil

1 Kings 8. 32. bring his way on hi-

head

Job 17. 9. right. shall hold on —

Ps. 18. 30. as for God — is perfect

37. 23. delight in —

34. and keep —

119. 9. young man cleanse —

Prov. 14. 8. prudent to under-

stand

Isa. 55. 7. let the wicked forsake —

Ps. 25. 8. teach sinners in the way

119. 14. I rejoiced — of testi.

139. 24. lead me — everlasting

Isa. 26. 8. — of thy judgments we

Matt. 5. 25. agree with adversary —

21. 32. John came — of righteous.

Luke 1. 79. guide your feet —

Job 40. 19. he is chief of ways of

Ps. 64. 5. in whose heart are *w.*

Prov. 3. 17. *w.* are of pleasant

5. 21. *w.* of man are before Lord

16. 7. a man's *w.* please

Jer. 7. 3. amend your *w.* and doings

Lam. 1. 4. the *w.* of Zion do mourn

Deut. 32. 4. his ways, Ps. 145. 17.

Isa. 2. 3. Mic. 4. 2. Rom. 11. 33.

Ps. 119. 5. my ways, 15. 26. 59. 168. &

139. 3. & 39. 1. Prov. 23. 26. Isa. 55.

8. & 49. 11.

Prov. 14. 14. own ways, Isa. 53. 6. &

58. 13. & 66. 3. Ezek. 36. 31. 32.

Job 21. 14. thy ways, Ps. 25. 4. & 91.

11. Prov. 3. 6. & 4. 26. Eccl. 6. 17.

Ezek. 16. 61. Dan. 5. 23. Rev. 15. 3.

Isa. 35. 8. wayfaring, Jer. 14. 8.

WEAK, 2 Chron. 15. 7. Job 4. 3. Ps.

6. 2.

Isa. 35. 3. strengthen ye *w.* hands

Ezek. 16. 30. how *w.* is thy heart

Matt. 26. 41. spirit is willing but

the flesh is *w.*

Rom. 4. 19. not *w.* in faith

14. 1. him that is *w.* in faith re-

ceive

1 Cor. 4. 10. we are *w.* but ye

2 Cor. 11. 29. who is *w.* and I not *w.*

12. 10. I am *w.* then am I strong

1 Thes. 5. 13. support the *w.* be

Isa. 14. 12. weaken, Ps. 102. 23. Job

12. 21.

2 Sam. 3. 1. weaker, 1 Pet. 3. 7.

1 Cor. 1. 25. weakness, 2. 3. & 15. 43.

2 Cor. 12. 9. & 13. 4. Heb. 11. 34.

R. V. Job 12. 21. looseth; Isa. 14.

12. 21. low

WEALTH, Gen. 24. 29. Deut. 8. 17.

Deut. 8. 18. give. power to get *w.*

Job. 21. 13. spend their days in *w.*

Ps. 49. 6. that trust in their *w.*

112. 3. *w.* and riches are in his

Prov. 10. 15. the rich man's *w.* is

13. 11. *w.* gotten by vanity

22. *w.* of sinners is laid up for

19. 4. *w.* maketh many friends

1 Cor. 10. 24. seek another's *w.*

R. V. Ex. 9. 12; Job 21. 13. pro-

sperity; Eccl. 10. 3; 1 Cor. 10. 24.

good; Prov. 5. 10. strength

WEANED, Ps. 131. 2. Isa. 11. 8. &

94. 9.

WEAPON, Isa. 13. 5. & 54. 17. 2 Cor.

10. 4.

WEAR, Deut. 22. 5. 11. Dan. 7. 25.

Matt. 11. 8. Jas. 2. 3. 1 Pet. 3. 3.

WEARY of my life, Gen. 27. 46.

Job 3. 17. there the *w.* be at rest

10. 1. soul is *w.* of life, Jer. 4. 31.

Prov. 3. 11. neither be *w.* of his

Isa. 7. 13. *w.* men, but will ye *w.*

40. 31. shall run and not be *w.*

43. 22. hast been *w.* of me, O

Jer. 6. 11. *w.* with holding in

9. 5. *w.* themselves to commit

15. 6. I am *w.* with repeating

Gal. 6. 9. *w.* in well doing

Isa. 43. 24. *wearied*, 57. 10. Jer. 12. 5.

Ezek. 24. 12. *vicar*, 6. 3. Mal. 2. 12.

John 4. 7. Heb. 12. 3.

Eccl. 12. 12. *weariness*, Mal. 1. 13.

Job 7. 3. *wearisome* nights

R. V. Job 37. 11. *ladeth*

WEB, Job 8. 14. Isa. 59. 5. 6.

WEDDING, Matt. 22. 3, 8, 11. Luke

14. 8.

WEEK, Dan. 9. 27. Matt. 28. 1.

Luke 18. 12. Acts 20. 7. 1 Cor. 16. 2.

Jer. 5. 24. *weeks*, Dan. 9. 24-26. &

10. 2.

WEEP, Job 30. 25. Isa. 30. 19. & 33.

7. Jer. 9. 1. & 13. 17. Joel 2. 17.

Luke 6. 21. blessed are ye that *w.*

Acts 21. 13. what mean ye to *w.*

Rom. 12. 15. *w.* with them that *w.*

1 Cor. 7. 30. that *w.* as though *recept*

Jas. 5. 1. *w.* men, and howl

Ps. 136. 5. *weepeth*, Lament. 1. 2.

1 Sam. 1. 3. why *weepest*, John 20.

13. 15.

Ps. 30. 5. *weeping* may endure for

Isa. 22. 12. Lord call to *w.* and

Jer. 31. 9. they shall come with *w.*

Joel 2. 12. turn to me with *w.*

Matt. 8. 12. *w.* and gnashing of

teeth, 22. 13. & 24. 51. & 25. 30.

WEIGH the paths of the just, Isa.

25. 1.

Prov. 16. 2. Lord *weigheth* spirits

Job 31. 6. me be *weighed* in balances

Dan. 5. 27. art *w.* in the balances

Prov. 11. 1. just *weight* is his de.

2 Cor. 4. 17. eternal *w.* of glory

Heb. 12. 1. laying aside every *w.*

Lev. 19. 36. just *weights*

Deut. 55. 13. *divers w.*, Prov. 20. 10.

23.

Matt. 23. 23. omit *weightier* matters

WELL, Ps. 34. 6. Prov. 5. 15. & 10.

11. S. of S. 4. 15. Isa. 12. 3. John

4. 24. 2 Pet. 2. 17.

Gen. 4. 7. if thou doest *well*, shalt

Ex. 1. 20. God dealt *w.* with mid.

Ps. 119. 65. hast dealt *w.* with thy

Eccl. 8. 12. it shall be *w.* with them

Isa. 3. 10. shall be *w.* with him

Rom. 2. 7. *well doing*, Gal. 6. 9.

2 Thes. 3. 13. 1 Pet. 2. 15. & 3. 17. &

4. 19.

R. V. Gen. 24. 13. 16. 23. 30. 42. 43;

49. 22; Josh. 18. 15; 2 Kings 3. 19.

25; Prov. 10. 11. fountain or foun-

tains; Ex. 15. 27; Judg. 7. 1; Ps.

84. 6; 2 Pet. 2. 17. spring or springs;

Deut. 6. 11; 2 Kings 26. 19; Neh. 9.

25. *clsters*

WENT, Ps. 42. 4. & 119. 57. Matt. 21.

30.

WEPT, Neh. 1. 4. Ps. 69. 10. Hos.

12. 4. Matt. 26. 75. Luke 19. 41.

John 11. 35.

WHEAT, Ps. 81. 16. Prov. 27. 22.

S. of S. 7.

Jer. 12. 13. have sown *w.* but reap

WHET, Deut. 32. 41. Ps. 7. 12. & 64. 3.
WHISPERER, Prov. 16. 28.
WHIT, John 7. 23. & 12. 10. 2 Cor. 11. 5.
WHITE, Lev. 13. 3, 4. Num. 12. 10. Job 6. 6. in the *w.* of an egg Ps. 68. 14. *w.* as snow, Dan. 7. 9. Eccl. 9. 8. garments be always *w.* S. of S. 5. 10. my beloved is *w.* and Isa. 1. 18. sins shall be *w.* as snow Dan. 11. 35. fall, *w.* to make them *w.* Matt. 17. 2. his raiment was *w.* Rev. 2. 17. gave him a *w.* stone 3. 4. walk with me in *w.* raiment. 5. 18. & 4. 4. & 7. 9. 13. & 15. 16. & 19. 8. 14.
 Matt. 23. 27. *whited*, Acts 23. 3.
 Ps. 51. 7. *whiter* than snow
WHITE HORSE, Rev. 6. 2. & 19. 11. cloud, Rev. 14. 14.
WHITE THRONE, Rev. 20. 11.
WHOLE, Ps. 9. 1. & 119. 16. Isa. 54. 5. Mic. 4. 13. Zech. 4. 14. Matt. 6. 26. Eph. 6. 11. 1 John 2. 2. & 5. 19. Job 5. 18. his hands make *w.* Matt. 9. 12. those that are *w.* need not a physician, Luke 5. 31.
 Mark 6. 34. faith hath made thee *w.* 10. 52. Luke 8. 48. & 17. 19.
 John 5. 4. *w.* of whatsoever dist. Acts 9. 34. Christ maketh thee *w.* Jer. 46. 28. *wholly*, 1 Thes. 5. 23. 1 Tim. 4. 15.
 Prov. 15. 4. *wholesome*, 1 Tim. 6. 3.
WHORE, Lev. 19. 29. & 21. 7. 9. Deut. 22. 21. & 23. 17. 18. Prov. 23. 27. Ezek. 16. 28. Rev. 17. 1. 16. Jer. 3. 9. *whoredom*, Ezek. 16. Hos. 2. 2, 4. & 11. 12. & 5. 3, 4.
 Eph. 5. 5. *whoremonger*, 1 Tim. 1. 10. Heb. 13. 4. Rev. 21. 8. & 22. 15.
 E. V. Lev. 19. 29. 21. 7, 9; Deut. 22. 21. 23. 17; Judg. 19. 2; Ezek. 16. 28. 33; Rev. 17. 1. 15, 16; 19. 2. harlot
WICKED, Ex. 23. 7. Deut. 15. 9. & 25. 1.
 Gen. 18. 25. destroy right with *w.* 1 Sam. 2. 9. *w.* shall be silent Job 21. 30. *w.* is reserved till the 34. 18. is it fit to say to king thou art *w.*
 Ps. 7. 11. God is angry with the *w.* 9. 17. *w.* shall be turned into 11. 6. on *w.* he will rain snares 119. 155. salvation is far from *w.* 145. 20. all the *w.* shall be destroy
 Prov. 11. 5. *w.* shall fall by his 21. *w.* shall not be unpunished 21. 12. God overthroweth the *w.* 23. 2. the *w.* see when no man Eccl. 7. 17. be not overmuch *w.* Isa. 55. 7. let the *w.* forsake his 57. 20. *w.* are like the troubled Jer. 17. 9. heart is desperately *w.* Ezek. 3. 18. warn the *w.*, 33. 8. 9. Dan. 12. 10. *w.* shall do *wickedly* Gen. 19. 7. do not so *w.*, Neh. 9. 33. 1 Sam. 12. 25. if ye shall do *w.* Job 13. 7. will ye speak *w.* for God Ps. 18. 21. have not *w.* departed Gen. 6. 5. God saw that *wickedness* 39. 9. how can I do this great *w.* 1 Sam. 24. 13. *w.* proceedeth from Job 4. 8. that sow *w.* shall reap Ps. 7. 9. *w.* of wicked come to end Prov. 8. 7. *w.* is abomination to 13. 6. overthroweth sinners Eccl. 8. 8. neither shall *w.* deliver Isa. 9. 18. *w.* burneth as the fire Jer. 2. 19. thine own *w.* shall core 14. 20. we acknowledge our *w.* Hos. 10. 13. ye have ploughed *w.* Acts 8. 22. repent of this thy *w.* 1 John 5. 19. world lieth in *w.*
 R. V. Frequent changes to evil, unrighteous, etc.
WIDE, Deut. 15. 8. 11. Ps. 35. 2. & 81. 10. Prov. 13. 3. Matt. 7. 13.
WIDOW, Mark 12. 42. 1 Tim. 5. 5. Deut. 10. 18. Ps. 146. 9. Luke 18. 3. 5.
 Ps. 68. 5. *widows*, Jer. 49. 11. Matt. 23. 14. 1 Tim. 5. 3. Jas. 1. 27.

WIFE, Ex. 20. 17. Lev. 21. 13. Prov. 5. 18. rejoice with *w.* of 18. 22. findeth a *w.* findeth a good Eccl. 9. 9. live joyfully with thy *w.* Hos. 12. 12. Israel served for a *w.* Matt. 2. 15. against *w.* of thy youth Luke 17. 32. remember Lot's *w.* Eph. 5. 33. e. every man love his *w.* Rev. 19. 7. his *w.* made herself 21. 9. the bride, the Lamb's *w.* 1 Cor. 7. 29. *wives*, Eph. 5. 25, 28, 33. Col. 3. 18. 19. 1 Tim. 3. 11. 1 Pet. 3. 1, 7.
 E. V. Ex. 19. 15; Lev. 21. 7; Judg. 21. 14; Ezra 10. 2, 10, 11, 14, 17, 18; Neh. 12. 43; 13. 23, 27; 1 Tim. 3. 11; 1 Pet. 3. 7. woman or women; Matt. 19. 29; 22. 25; Mark 10. 29; Luke 17. 27; 20. 30 —
WILDERNESS, Deut. 32. 10. Prov. 21. 18. S. of S. 3. 6. & 8. 5. Isa. 35. 1. 6. & 41. 18, 19. & 42. 11. & 43. 19, 20. Rev. 12. 6.
 R. V. Job 30. 3. dry ground; Ps. 107. 40. waste; Amos 6. 14. Arabah; Ps. 78. 17; Prov. 21. 19; Isa. 33. 9; Jer. 51. 43; Matt. 15. 43; Mark 8. 14; Luke 5. 16; 8. 29. desert, or desert place
WILES, Num. 25. 18. Eph. 6. 11.
WILL, Lev. 3. 1. & 5. & 22. 13. Deut. 33. 16. the good *w.* of him that dwelt in the bush Matt. 7. 21. doeth *w.* of my Father Luke 2. 14. good *w.* towards men John 1. 13. *w.* of flesh, nor 3. 34. my meat is to do *w.* of him 6. 40. this is the *w.* of him that Acts 21. 14. *w.* of the Lord be done Eph. 5. 17. understandeth what the *w.* of the Lord is Acts 22. 14. *his will*, John 7. 17. Rom. 2. 18. Eph. 1. 5, 9. Col. 1. 9. 2 Tim. 2. 26. Heb. 13. 21. 1 John 5. 14. Rev. 17. 17.
 Luke 22. 42. *my will*, Acts 13. 22. John 5. 30. *own will*, 6. 38. Eph. 1. 11. Heb. 2. 4. Jas. 1. 18.
 Ps. 40. 8. *thy will*, 143. 10. Matt. 6. 10. & 26. 42. Heb. 10. 7, 9.
 Ezra 7. 18. *will of God*, Mark 3. 35. Rom. 1. 10. & 8. 27. & 12. 2. 1 Cor. 1. 1. 2 Cor. 8. 5. Gal. 1. 4. Eph. 1. 1. & 6. 6. Col. 1. 1. & 4. 12. 1 Thes. 4. 3. Heb. 10. 36. 1 Pet. 4. 2, 19. 1 John 2. 17.
 Matt. 26. 39. not as *I will*, but as John 15. 7. ask what ye *w.* and it 17. 24. *I w.* that those thou hast Rom. 7. 18. to *w.* is present with Phil. 2. 13. *w.* maketh to *w.* and to Rev. 22. 17. whoever *w.* let him Rom. 9. 16. of him that *willth* Heb. 10. 26. If we *sin wilfully* Ex. 35. 5. whose is of a *willing* heart 1 Chron. 28. 9. with a perfect heart and *w.* mind Ps. 110. 3. people shall be *w.* in the Isa. 1. 19. be *w.* and obedient Matt. 26. 41. Spirit is *w.* but the Luke 22. 42. if thou be *w.* remove John 5. 35. *w.* for a season to rej. 2 Cor. 5. 8. *w.* rather to be absent 1 Tim. 6. 18. be *w.* to communicate Heb. 13. 18. *w.* in all things to 2 Pet. 3. 9. not *w.* any should per. Judg. 5. 2. *willingly* offered them. 1 Chron. 29. 9. heart offered *w.* Lam. 3. 33. Lord doth not afflict *w.* Hos. 5. 11. he *w.* walked after the Col. 2. 23. wisdom in *wil worship* R. V. Changes of the pure auxiliary are to would, should, shall, etc. Ex. 35. 29. free will; Job 39. 9. content; Mark 15. 15. 2 Pet. 3. 9. wishing; Luke 10. 29; 23. 20; Acts 24. 27; 25. 9; 27. 43; Heb. 13. 18. desiring; 1 Thes. 2. 8. well pleased; Heb. 6. 17. being minded
WILLOWS, Lev. 23. 40. Isa. 44. 4.
WIN, Phil. 3. 8.
 Prov. 11. 30. *winneeth*
 R. V. Phil. 3. 8. gain

WIND, Job 7. 7. & 30. 15. Ps. 103. 16. Prov. 11. 29. inherit *w.* 30. 4. gathereth the *w.* Eccl. 11. 4. that observeth the *w.* Isa. 26. 18. have brought forth *w.* Jer. 5. 13. prophets shall become 10. 13. bring *w.* out of his treas. Hos. 8. 7. sown *w.* John 3. 8. *w.* bloweth where it Eph. 4. 14. about with every *w.* 2 Kings 2. 11. *whirlwind*, Prov. 1. 27. & 10. 25. Isa. 66. 15. Hos. 8. 7. & 13. 3. Nah. 1. 3. Hab. 3. 14. Zech. 7. 14. & 9. 14.
 Ezek. 37. 9. *winds*, Matt. 8. 26. Luke 8. 25.
 R. V. Isa. 27. 8. blast; Jer. 14. 6. air; Hos. 13. 15. breath; Ezek. 41. 7. encompass
WINDOWS, Gen. 7. 11. Eccl. 1. 3. S. of S. 2. 9. Isa. 60. 8. Jer. 9. 21.
 R. V. Gen. 6. 16. light; 1 Kings 7. 4. 5. prospects; Isa. 54. 12. pinnales
WINE maketh glad the heart, Ps. 104. 15.
 Prov. 20. 1. *w.* is a mocker 21. 17. loveth *w.* and oil shall 23. 30. that tarry long at *w.* that 31. look not upon *w.* when it is S. of S. 1. 2. love is better than *w.* Isa. 55. 11. till *w.* inflate them 25. 6. *w.* on the lees well refined 55. 1. buy *w.* and milk Hos. 2. 9. take away my *w.* in 4. 11. *w.* take away the heart Hab. 2. 5. transgresseth by *w.* Eph. 5. 18. not drunk with *w.* 1 Tim. 3. 3. not given to *w.*, 8. 5. 23. a little *w.* for stomach's Prov. 23. 20. *wine-bibber*, Matt. 11. 19.
 R. V. Num. 18. 12; Mic. 6. 15. vintage; Num. 28. 7. drink; 2 Sam. 6. 19. 1 Chron. 16. 3; Hos. 3. 1. raisins
WINGS of the God of Israel, Ruth 2. 12.
 Ps. 17. 8. hide under *s.*adow of *w.*, 36. 7. & 57. 1. & 61. 4. & 91. 4. 18. 10. on *w.* of the wind, 2 Sam. 22. 11.
 Prov. 23. 5. riches make themselves *w.* and fly away Isa. 6. 2. seraphims; each had six *w.*
 Mal. 4. 2. with healing in his *w.*
 R. V. Deut. 32. 11. pinions
WINK, Job 15. 12. Ps. 35. 19. Prov. 6. 13. & 10. 10. Acts 17. 30.
 R. V. *overlook*, Acts 17. 30. ignore God *w.* at
WINTER, S. of S. 2. 11. Zech. 14. 8.
WIPE, 2 Kings 21. 13. Neh. 13. 14. Prov. 6. 33. Isa. 25. 8. Rev. 7. 17. & 21. 4.
WISE, Gen. 41. 39. Ex. 23. 8. Deut. 16. 19.
 Deut. 4. 6. this great nation is a *w.* people Job 5. 13. raketh the *w.* in their 11. 12. vain man would be *w.* 32. 9. great men are not always *w.* Ps. 2. 10. be *w.* O kings, be taught 27. 7. making the simple *w.* Prov. 3. 7. be *w.* in thine eyes 35. the *w.* shall inherit glory 26. 12. a man *w.* in his own conceit Eccl. 7. 4. heart of *w.* in house 9. 1. the *w.* are in the hand of God Isa. 5. 21. are *w.* in their own eyes Jer. 4. 22. they are *w.* to do evil Dan. 12. 3. *w.* shall shine as stars Hos. 14. 9. who is *w.* and he shall Matt. 10. 16. be ye *w.* as serpents Rom. 1. 22. professing themselves to be *w.* 16. 19. be *w.* to that which is good 1 Cor. 3. 18. seem *w.* in this world 4. 10. but ye are *w.* in Christ Eph. 5. 15. not as fools but as *w.* 2 Tim. 3. 15. is able to make these *w.*

Matt. 10. 42. *in no wise* lose his
 Luke 18. 17. shall — enter therein
 John 6. 37. cometh, I will—cast out
 Rev. 21. 27. shall—enter into it
 Deut. 4. 6. this is your *wisdom*
 1 Kings 4. 29. God gave Solomon
w. 5. 12.
 Job 28. 28. fear of Lord, that is *w.*
 Prov. 4. 5. get *w.* get understand.
 7. 16. is the principal thing, 8.
 16. 16. better to get *w.* than gold
 19. 8. he that getteth *w.* loveth his
 own soul
 Eccl. 1. 18. In much *w.* is much grief
 8. 1. a man's *w.* maketh his face
 Matt. 11. 19. is justified of her
 1 Cor. 1. 30. who of God is made
 unto us *w.*
 2. 6. we speak *w.* among perfect
 3. 19. *w.* of this world is foolish.
 2 Cor. 1. 12. not with fleshly *w.*
 Col. 1. 9. might be filled with all *w.*
 4. 5. walk in *w.* towards them that
 Jas. 1. 5. if any lack *w.* ask it of
 3. 17. *w.* from above is pure
 Rev. 5. 12. worthy is the Lamb to
 receive *w.*
 13. 18. here is *w.* let him that hath,
 17. 9.
 Ps. 111. 10. of *wisdom*, Prov. 9. 10. &
 10. 1. Mic. 6. 9. Col. 2. 3. Jas. 3. 13.
 64. 9. *wisely*, 101. 2. Eccl. 7. 10.
 1 Kings 4. 31. *wisely*, Job 35. 11. Ps.
 119. 98. Luke 16. 8. 1 Cor. 1. 25.
 R. V. 1 Chron. 26. 14. discreet;
 Prov. 1. 5. sound; 1 Tim. 1. 17;
 Jude 25 —; Lev. 19. 17; Deut.
 21. 23. surely; Prov. 10. 6. thus;
 1 Chron. 22. 12. discretion; Job
 36. 5; Ps. 136. 5; Rom. 10. 21; Eccl.
 10. 3. understanding; Prov. 1. 3.
 wise dealing; 8. 5. subtilty; 8. 14.
 knowledge; Dan. 2. 14. prudence
 WITCH, Ex. 22. 18. Deut. 18. 10.
 1 Sam. 15. 23. *witchcraft*, Gal. 5. 20.
 WITHDRAW, Job 9. 13. & 3. 27.
 Prov. 25. 17. S. of S. 5. 6. 2 Thes.
 3. 6. 1 Tim. 6. 5.
 WITHERED, hand of Jeroboam
 healed, 1 Kings 13.
 — hand healed by Christ, Matt.
 12. 10. Mark 3. Luke 6. 6.
 WITHHOLD not thy mercies, Ps.
 40. 11.
 Ps. 84. 11. no good thing will he *w.*
 Prov. 3. 27. *w.* not good from them
 23. 13. *w.* not correction from child
 Gen. 20. 6. *withheld*, 22. 12. Job 31. 16.
 Job 42. 2. *withholden*, Jer. 5. 25.
 Prov. 11. 24. *withholdeth*, 26. 2 Thes.
 2. 6.
 R. V. Job 42. 2; 2 Thes. 2. 6. restrain
 WITHIN, Ps. 40. 8. & 45. 13. Matt.
 8. 9. & 23. 26. Mark 7. 21. 2 Cor. 7. 5.
 Rev. 5. 1.
 WITHOUT, Prov. 1. 20. & 24. 27.
 1 Cor. 5. 12. 2 Cor. 7. 5. Col. 4. 5.
 Rev. 22. 15.
 WITHSTAND, Eccl. 4. 12. Eph. 6.
 13.
 Acts 11. 17. what was I, that I could
w. God
 Gal. 2. 11. *withstood*, 2 Tim. 4. 15.
 WITNESS, Gen. 31. 44. 48. Lev. 5. 1.
 Num. 35. 30. one *w.* shall not testify
 against him, Deut. 17. 6. & 19. 15.
 2 Cor. 13. 1.
 Judg. 11. 10. Lord be *w.*, 1 Sam. 12.
 5. Jer. 42. 5. & 29. 23. Mic. 1. 1.
 Ps. 89. 37. as a faithful *w.* in heaven
 Prov. 14. 5. a faithful *w.* will not lie
 Isa. 55. 4. him for a *w.* to the people
 Mal. 3. 5. I will be a swift *w.* again.
 John 3. 11. *y* receive not our *w.*
 Acts 14. 17. left not himself with-
 out *w.*
 1 John 5. 10. believeth him hath *w.*
 Rev. 1. 5. is the faithful *w.*, 3. 14.
 20. 4. beheaded for *w.* of Jesus
 Deut. 17. 6. two or three *witnesses*,
 19. 15. 2 Cor. 13. 1. Matt. 18. 16.
 Heb. 10. 28. 1 Tim. 5. 19. Num. 35.
 30.
 Josh. 24. 22. ye are *w.* against

Isa. 40. 10. ye are my *w.* saith the
 Lord, 12. & 44. 8.
 1 Thes. 2. 10. ye are *w.* and God
 6. 12. before many *w.*
 Heb. 12. 1. so great a cloud of *w.*
 Rev. 11. 3. power unto my two *w.*
 WIVES, their duties to husbands,
 Gen. 3. 16. Ex. 20. 14. Rom. 7. 2.
 1 Cor. 7. 3. & 14. 34. Eph. 5. 22. 33.
 Tit. 2. 4. 1 Pet. 3. 1.
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 31. 10.
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 3. 22. & 22. 16. Num. 5. 12. & 30. Deut.
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 19. 3.
 the wife a type of the church,
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 WOES against wickedness, etc.,
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 45. 9. Jer. 22. 13. Amos 6. 1. Mic.
 2. 1. Hab. 2. 6. Zeph. 3. 1. Zech. 11.
 17. Matt. 26. 24. Luke 6. 24. Jude 11.
 Rev. 8. 13. & 9. 12. & 11. 14.
 against unbelief, Matt. 11. 21. & 23. 6.
 13. 1. 1 John 1. 10. & 11. 42.
 WOLF, Isa. 11. 6. & 65. 25. Jer. 5. 6.
 Ezek. 22. 27. *wolves*, Hab. 1. 8. Zeph.
 3. 3. Matt. 7. 15. & 10. 16. Acts 20.
 20.
 WOMAN, Gen. 2. 23. & 3. 15. Lev.
 18. 22. 23. & 20. 13. Num. 30. 3.
 Prov. 11. 16. gracious *w.* retaineth
 honor
 Ps. 48. 6. pain as of a *w.* in travail
 Prov. 12. 4. a virtuous *w.* is a crown
 14. 1. every wise *w.* buildeth her
 31. 10. a virtuous *w.* who can find
 30. *w.* that feareth the Lord shall
 Eccl. 7. 26. *w.* whose heart is suares
 28. *w.* among all I have not found
 Isa. 49. 15. can a *w.* forget her suck-
 54. 6. called thee as a *w.* forsaken
 Jer. 31. 22. *w.* shall compass a man
 Matt. 5. 28. looketh on a *w.* to lust
 15. 28. O *w.* great is thy faith
 John 2. 4. *w.* what have I to do with
 thee, taken in adultery
 9. 26. *w.* behold thy son
 Rom. 1. 27. the natural use of *w.*
 1 Cor. 11. 7. *w.* is the glory of man
 Gal. 4. 4. sent his Son made of a *w.*
 1 Tim. 2. 12. I suffer not *w.* to teach
 14. *w.* being deceived was in the
 Rev. 12. 1. *w.* clothed with the sun,
 6. 16.
 17. 18. *w.* thou sawest is that city
 Judg. 5. 24. blessed above *women*
 shall do so
 Prov. 31. 3. give not thy strength to
 S. of S. 1. 8. fairest among *w.*, 5. 9.
 & 6. 1.
 Jer. 9. 17. call for the mourning *w.*
 Lam. 4. 10. *w.* had sodden children
 Matt. 11. 11. among them born of *w.*
 Luke 1. 28. blessed art thou among
women
 Rom. 1. 26. *w.* did change their
 1 Cor. 14. 34. let *w.* keep silence
 1 Tim. 2. 9. let *w.* adorn themselves
 11. let *w.* learn in silence with
 5. 14. that the younger *w.* marry
 1 Pet. 3. 5. after this manner holy
w.
 Rev. 14. 4. are not defiled with *w.*
 WOMB, Gen. 25. 23. & 29. 31.
 Gen. 49. 25. blessings of the *w.* and
 1 Sam. 1. 5. Lord hath shut her *w.*
 Ps. 22. 9. took me out of the *w.*
 10. I was cast upon thee from *w.*
 139. 13. covered me in mother's *w.*
 Eccl. 11. 5. how bones grow in *w.*
 Isa. 44. 2. the Lord that formed
 thee from the *w.*
 Hos. 9. 14. give them miscarrying
w.
 Luke 1. 42. blessed is fruit of thy
w.
 11. 27. blessed is *w.* that bare thee
 23. 20. blessed are *w.* that never
 R. V. Deut. 7. 13. body

WONDER, Deut. 13. 1. & 23. 46.
 Ps. 71. 7. Isa. 29. 14. Rev. 12. 1.
 Acts 13. 41. *w.* and perish, Hab. 1. 5.
 Ex. 3. 20. *wonders*, 7. 3. & 15. 11.
 1 Chron. 16. 12. remember his *w.*,
 Ps. 105. 5.
 Job 9. 10. God doeth *w.*, Ps. 77. 11. 14.
 Ps. 88. 11. wilt thou show *w.* to the
 dead
 Dan. 12. 6. how long to the end of
 these *w.*
 John 4. 48. except they see signs
 and *w.*
 Acts 2. 43. many *w.* were done, 6. 8.
 Rom. 15. 19. mighty signs and *w.*
 2 Thes. 2. 9. and signs and lying *w.*
 Rev. 13. 13. he doeth great *w.*
 Zech. 5. 8. they are men *wondered*
 Isa. 59. 16. *w.* there was no inter.
 Luke 4. 22. *w.* at the gracious words
 Rev. 13. 3. all the world *w.* after
 17. 6. 1 *w.* with great admiration
 Job 37. 14. *wondrous* works, Ps. 26.
 7. & 75. 1. & 105. 2. & 119. 27. & 145.
 5. & 71. 17. & 78. 32. & 106. 22.
 Ps. 72. 18. *w.* things, 86. 10. & 119. 18.
 Judg. 13. 19. *wondrously*, Joel 2. 26.
 Deut. 28. 59. thy plagues *wonderful*
 Ps. 119. 139. thy testimonies are *w.*
 Prov. 30. 18. three things too *w.* for
 Isa. 9. 6. his name shall be called
w.
 Jer. 5. 30. a *w.* thing is committed
 Ps. 139. 14. *wonderfully*, Lam. 1. 9.
 R. V. Rev. 12. 1. 3. sign; Gen. 24.
 21. looked steadfastly; Mark 6. 51.
 —; Luke 8. 25; 11. 14. marvelled;
 Acts 8. 13. amazed; Ps. 78. 4. *won-
 drous*; Matt. 7. 22; Acts 2. 21.
 mighty; 1 Chron. 16. 9; Ps. 105. 2.
 marvellous
 WOOD, bay, stubble, 1 Cor. 3. 12.
 2 Tim. 2. 20. also vessels of *w.* and
 R. V. Deut. 19. 5; Josh. 17. 18;
 1 Sam. 14. 25. 26; Ps. 83. 14; Eccl.
 2. 6; Isa. 7. 2; Mic. 7. 14. forest;
 1 Chron. 22. 4. trees; Ex. 26. 32, 37;
 36. 36; Ps. 141. 7 —
 WORD, Num. 23. 5. Deut. 4. 2.
 Deut. 8. 3. every *w.* of God, Matt.
 4. 4.
 30. 14. *w.* is very nigh, Rom. 10. 8.
 Ps. 68. 11. the Lord gave the *w.*
 Prov. 15. 23. *w.* spoken in due season
 25. 11. *w.* fitly spoken is like
 apples of gold
 Isa. 29. 21. man an offender for a *w.*
 50. 4. how to speak a *w.* in season
 Jer. 5. 13. the *w.* is not in them
 Matt. 8. 8. speak the *w.* only and
 my servant shall be healed
 12. 36. every idle *w.* that men
 Luke 4. 36. what a *w.* is this
 John 1. 1. in the beginning was the
w. and the *w.* was with God
 14. the *w.* was made flesh
 15. 3. *w.* are clean through the *w.*
 Acts 13. 15. any *w.* of exhortation
 26. to you is *w.* of salvation sent
 17. 11. the *w.* with all readiness
 20. 32. and to the *w.* of his grace
 1 Cor. 4. 20. kingdom of God is not
 in *w.*
 Gal. 6. 6. taught in *w.* communicate
 Eph. 5. 26. washing of water by *w.*
 Col. 3. 16. let *w.* of Christ dwell in
 17. whatsoever ye do in *w.* or deed
 1 Thes. 1. 5. Gospel came not in *w.*
 2 Thes. 2. 17. establish you in every
 good *w.*
 3. 14. if any obey not our *w.* note
 1 Tim. 5. 17. labor in *w.* and
 2 Tim. 4. 2. preach *w.* be instant in
 Tit. 1. 9. holding fast the faithful
w.
 Heb. 4. 2. the *w.* preached did not
 5. 13. is unskilful in *w.* of right.
 13. 22. suffer the *w.* of exhortation
 Jas. 1. 21. receive the engrafted *w.*
 22. be doers of the *w.*
 3. 2. offend not in *w.*
 1 Pet. 3. 1. if any obey not the *w.*
 2 Pet. 1. 19. sure *w.* of prophecy
 1 John 1. 1. hands handled of the *w.*

1 John 5. 7. Father, W. and Holy Ghost
 Rev. 3. 10. kept *w.* of my patience
 12. 11. overcame by *w.* of their testimony
 Ps. 130. 5. in his word do I hope, 119. 81.
 Jer. 20. 9.—was in my heart as fire
 John 5. 38. have not—abiding in you
 Acts 2. 41. that gladly received—were baptized
 John 8. 37. my word, 43. Rev. 3. 8.
 Isa. 8. 20. *this word*, Rom. 9. 1.
 Ps. 119. 11. *thy word* have I hid in mine heart
 105.—is a lamp unto my feet
 140.—is very pure
 160.—is true from the beginning
 John 15. 16.—was unto me joy and
 Jer. 17. 6. I kept—
 17.—is truth
 Prov. 30. 5. *word of God*, Isa. 40. 8.
 Mark 7. 13. Rom. 10. 17. 1 Thes. 2. 13. Heb. 4. 12. & 6. 5. 1 Pet. 1. 23. Rev. 19. 13.
 2 Kings 20. 19. *word of the Lord*, Ps. 18. 30. & 33. 4. 2 Thes. 3. 1. 1 Pet. 1. 25.
 Ps. 119. 43. *word of truth*, 2 Cor. 6. 7. Eph. 1. 13. Col. 1. 5. 2 Tim. 2. 15. Jas. 1. 18.
 Job 23. 12. esteemed *words of*
 Prov. 15. 26. *w.* of pure are pleas.
 22. 17. bow down thine ear, hear *w.*
 Eccl. 10. 12. the *w.* of a wise man
 11. *w.* of the wise are as goads
 Jer. 7. 4. trust ye not in lying *w.*
 Dan. 7. 25. speak great *w.* against
 Hos. 6. 5. slain by *w.* of my mouth
 Zech. 1. 13. good *w.* comfortable *w.*
 Matt. 26. 41. prayed, saying same *w.*
 Luke 4. 22. the gracious *w.* that
 John 6. 63. *w.* I speak are Spirit and
 68. thou hast the *w.* of eternal life
 7. given unto them *w.* which
 Acts 7. 22. Moses mighty in *w.* and
 15. 24. troubled you with *w.*, 18. 15.
 20. 35. remember the *w.* of Lord
 26. 25. speak the *w.* of truth and
 1 Cor. 2. 4. not with enticing *w.* of
 2 Tim. 1. 13. hold fast the form of sound *w.*
 2. 14. strive not about *w.* to no
 Rev. 1. 3. hear *w.* of this prophecy, 22. 18.
 Ps. 50. 17. *my words*, Isa. 51. 16. & 59. 21. Jer. 5. 14. Mic. 2. 7. Mark 8. 38. & 13. 31. John 5. 47. & 15. 7.
 1 Thes. 4. 18. *these words*, Rev. 21. 5.
 119. 103. *thy words*, 130. & 139.
 Prov. 23. 8. Eccl. 5. 2. Ezek. 33. 31. Matt. 12. 37.
 R. V. Num. 4. 45; Josh. 19. 50; 2 Kings 23. 16; John 7. 9; 8. 30; 9. 22. 40; 17. 1. thing; 2 Sam. 19. 14; 1 Kings 2. 42; Luke 20. 26; John 12. 47. 48. saying; 1 Kings 13. 26. mouth; 1 Chron. 21. 12. answer; Jonah 3. 6. tidings; Matt. 2. 13. tell; Luke 4. 4; Acts 28. 29; 1 John 5. 7.—
WORK, Gen. 2. 3. Ex. 20. 10. & 31. 14.
 Dut. 33. 11. accept *w.* of his hands
 Job 10. 10. thou hast blessed the *w.*
 10. 3. despise the *w.* of thy hands
 36. 9. he sheweth them their *w.*
 Ps. 19. 1. the firmament sheweth his handy-*w.*
 101. 3. I hate the *w.* of them that
 143. 5. muse on *w.* of thy hands
 Eccl. 8. 14. according to *w.* of wicked
 17. I beheld all the *w.* of God
 12. 14. God shall bring every *w.* into judgment
 Isa. 16. 12. performed his whole *w.*
 64. 8. we are called *w.* of thy hands

Jer. 10. 15. vanity and *w.* of error
 18. 3. potter wrought a *w.* on the
 Hab. 1. 5. a *w.* in your days, Acts 13. 41.
 Mark 6. 5. could do no mighty *w.*
 John 17. 4. finished *w.* though gavest
 Acts 5. 38. if this *w.* be of men
 13. 2. for the *w.* whereto I called
 Rom. 2. 15. show *w.* of law written
 11. 6. otherwise *w.* is no more *w.*
 1 Cor. 3. 13. every man's *w.* made
 9. 1. are not ye my *w.* in the Lord
 Eph. 4. 12. for *w.* of the ministry
 2 Thes. 1. 11. *w.* of faith with pow.
 2. 17. establish you in every good
 2 Tim. 4. 5. do *w.* of an evangelist
 Jas. 1. 4. let patience have perfect *w.*
 25. door of the *w.* shall be blessed
 1 Pet. 1. 17. judgeth every man's *w.*
 Ps. 104. 23. his *work*, 62. 12. & 111. 3.
 Prov. 24. 29. Isa. 40. 10. Job 36. 24.
 Ps. 90. 16. *thy work*, 92. 4. Prov. 24. 27. Jer. 31. 16. Hab. 3. 2.
 Ex. 32. 16. *work of God*, Ps. 64. 9.
 Eccl. 7. 13. & 8. 17. John 6. 29. Rom. 14. 20.
 Ps. 28. 5. *work of the Lord*, Isa. 5. 12. Jer. 43. 10. 1 Cor. 15. 58. & 16. 10.
 Ps. 17. 4. concerning *works of* men
 42. triumph in *w.* of thy hands
 138. 8. forsake not *w.* of thy hands
 Prov. 31. 31. let her own *w.* praise
 Isa. 26. 12. wrought all our *w.* in us
 Dan. 4. 37. all whose *w.* are truth
 John 5. 20. show him greater *w.*
 10. 32. of those *w.* do ye stone me
 38. believe the *w.* that I do
 Acts 26. 20. *w.* meet for repent.
 Rom. 3. 27. by what law? of *w.*
 4. 6. God imputeth righteousness without *w.*
 9. 32. sought it as by *w.* of the law
 11. 6. then it is no more of *w.*
 13. 12. us cast off *w.* of darkness
 Gal. 2. 16. by *w.* of law no flesh be
 3. 2. received ye spirit by *w.* of law
 10. as many as are *w.* of the law
 5. 19. *w.* of the flesh are manifest
 Eph. 2. 9. not of *w.*
 10. to good *w.* which God
 5. 11. unfruitful *w.* of darkness
 Col. 1. 21. enemies in mind by wicked *w.*
 1 Thes. 5. 13. love them for their *w.*
 2 Tim. 1. 9. not according to our *w.*
 Tit. 1. 16. in *w.* they deny him
 3. 5. not by *w.* of righteousness
 Heb. 6. 1. repentance from dead *w.*
 9. 14. conscience from dead *w.*
 Jas. 2. 14. and have not *w.* can
 20. faith without *w.* is dead, 17. 26.
 21. justified by *w.*, 24. 25.
 22. by *w.* was faith made perfect
 1 John 3. 8. he might destroy *w.* of
 Rev. 9. 20. repented not of the *w.* of
 18. 6. according to her *w.*, 20. 12. 13.
 Ps. 33. 4. his *works*, 78. 11. & 103. 22.
 104. 31. & 106. 13. & 107. 22. & 145. 9.
 17. Dan. 9. 14. Acts 15. 18. Heb. 4. 10.
 Ps. 106. 35. *their works*, Isa. 66. 18.
 Jonah 3. 10. Matt. 23. 3. 5. 2 Cor. 11. 15. Rev. 14. 13. & 20. 12. 13.
 Dent. 15. 10. *thy works*, Ps. 66. 3. & 73. 23. & 92. 5. & 104. 24. & 143. 5.
 Prov. 16. 3. Eccl. 9. 7. Rev. 2. 3.
 Ps. 40. 5. *wonderful works*, 78. 4. & 107. 8. & 111. 4. Matt. 7. 22. Acts 2. 11.
 Job 37. 14. *works of God*, Ps. 66. 5. & 78. 7. Eccl. 11. 5. John 6. 28. & 9. 3.
 Ps. 46. 8. *w.* of the Lord, 111. 2.
 1 Sam. 14. 6. may be the Lord will work for us
 Isa. 43. 13. I will *w.* and who
 Matt. 7. 23. depart from me ye that *w.* iniquity

John 6. 28. might *w.* works of God
 9. 4. I must *w.* the works of him
 Phil. 2. 12. *w.* out your salvation
 2 Thes. 2. 7. iniquity doth already
 3. 10. if any *w.* not, neither should
 Prov. 11. 18. the wicked *worketh* a deceitful *w.*
 Isa. 64. 5. meet, him that *w.* right.
 John 5. 17. my Father *w.* and I *w.*
 Acts 10. 35. that *w.* righteousness is accepted
 2 Cor. 4. 17. *w.* for us a far more
 Gal. 5. 6. faith which *w.* by love
 Phil. 2. 13. it is God that *w.* in you
 1 Thes. 2. 13. effectually *w.* in you
 Mark 16. 20. the Lord *w.* with them
 Rom. 7. 13. sin *w.* death in me
 Eph. 1. 10. accord. to *w.* of mighty
 3. 7. by effectual *w.* of his power
 4. 28. *w.* with his hands the thing
 Phil. 3. 21. accord. to *w.* whereby
 2 Thes. 3. 11. *w.* not at all, but are
 Heb. 13. 21. *w.* in you that which
 2 Cor. 6. 1. *workers*, 11. 13. Phil. 3. 2.
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 Matt. 10. 10. *workman*, 2 Tim. 2. 15.
 Ex. 31. 3. *workmanship*, Eph. 2. 10.
 R. V. Ex. 35. 33. 35. *workmanship*;
 Prov. 11. 18. wages; Isa. 40. 10; 49. 4. 61. 8. 62. 11. recompense; Ps. 77. 11; 141. 4; Matt. 16. 27. deeds;
 Rom. 11. 6. grace; Heb. 12. 21. thing
WORLD, 1 Sam. 2. 8. 1 Chron. 16. 30.
 Ps. 17. 14. from men of the *w.*
 24. 1. *w.* is the Lord's, 9. 8. Nah. 1. 5.
 Ps. 50. 12. *w.* is mine and the ful.
 Eccl. 3. 11. hath set *w.* in his heart
 Isa. 26. 9. the inhabitants of the *w.* learn righteousness
 Jer. 10. 12. established the *w.* by his wisdom, 51. 15. Ps. 93. 1. & 96. 10.
 Matt. 16. 26. what is a man profited if he shall gain the whole *w.* and lose his own soul, Mark 8. 36.
 18. 7. woe to the *w.* because
 Mark 16. 15. go into all the *w.* and
 Luke 20. 35. worthy to obtain that *w.*
 John 1. 10. *w.* was made by him, and *w.* knew him not
 29. Lamb of God taketh away sin of the *w.*
 3. 16. God so loved the *w.* he gave
 17. *w.* through him might be saved
 7. 7. the *w.* cannot hate you, but
 14. 17. whom *w.* was not receive
 19. *w.* seeth me no more; but ye
 15. 18. if the *w.* hate you
 19. chosen you out of the *w.* therefore the *w.* hateth you
 17. 9. I pray not for the *w.*
 11. I am no more in the *w.*
 16. not of *w.* even as I am not of *w.*
 23. *w.* may know thou hast sent
 Rom. 3. 19. all the *w.* become guilty
 1 Cor. 1. 21. *w.* by wisdom knew not
 Gal. 6. 14. *w.* is crucified unto me
 Col. 1. 6. as in all *w.* and bringeth
 Tit. 1. 2. promised before *w.* began
 Heb. 2. 5. *w.* to come, 6. 5.
 11. 38. the *w.* was not worthy
 1 John 2. 2. a propitiation for sins of the whole *w.*
 2. 15. love not the *w.* nor things in the *w.*
 16. all that is in the *w.* is of the *w.*
 3. 1. the *w.* knoweth us not
 4. 5. they are of the *w.* they speak of the *w.* and the *w.* heareth them
 Rev. 3. 10. temptation come on all *w.*
 13. 3. all *w.* wondered after beast
 Matt. 12. 32. *this world*, John 8. 32. & 13. 36. Rom. 12. 2. 1 Tim. 6. 7.
 Heb. 1. 2. he made the *worlds*
 11. 3. the *w.* were framed by him

R. V. Ps. 22. 27; Isa. 62. 11; Rev. 13. 13. earth; 1 Cor. 10. 11; Eph. 3. 9; Heb. 6. 5; 9. 26. age or ages; Isa. 60. 4. of old; Matt. 12. 32. that which is; Rom. 16. 25; 2 Tim. 1. 9; Tit. 1. 2. time eternal; John 17. 12.

WORM, Ex. 16. 20. Isa. 51. 8.

Job 25. 6. man that is a *w.*
Isa. 41. 14. fear not, thou *w.* Jacob 66. 24. their *w.* shall not die, Mark 9. 44. 48.

Job 19. 26. *worms* destroy my body, Acts 12. 23.

Deut. 29. 18. *wormwood*, Prov. 5. 4. Lam. 3. 15, 19. Amos 5. 7. Rev. 8. 11.

R. V. Mic. 7. 17. crawling thing; Job 19. 26; Mark 9. 44.

WORME, Matt. 12. 45. John 5. 14. 1 Cor. 8. 5. & 11. 17. 2 Tim. 3. 13. 2 Pet. 2. 20.

WORSHIP the Lord in beauty of holiness, 1 Chron. 16. 29. Ps. 29. 2. & 66. 4. & 96. 9. & 45. 11. & 95. 6. & 99. 5. Matt. 4. 10.

Matt. 15. 9. in vain do they *w.* me John 4. 24. *w.* him must *w.* in truth Acts 17. 23. whom ye ignorantly

24. 14. so *w.* I the God of my Rev. 3. 9. *w.* before thy feet

19. 10. to *w.* God, 22. 9.
Ex. 4. 31. *worshipped*, 32. 8. Jer. 1. 16. 1 Chron. 29. 20. Rom. 1. 25. 2 Thes. 2. 4. Rev. 5. 14. & 7. 11. & 11. 16. & 13. 4.

R. V. 2 Kings 17. 36. how; Luke 14. 10. glory; Acts 7. 42; 17. 25; 24. 14. serve

WORTH, Job 24. 25. Prov. 10. 30. Gen. 32. 10. I am not *worthy* of least

Matt. 8. 8. I am not *w.* thou shouldest

16. 10. workman is *w.* of his meat 13. if house be *w.* let your peace

22. 8. that were bidden were not *w.*

Luke 3. 8. fruits *w.* of repentance 7. 4. *w.* for whom he should do this

10. 7. laborer is *w.* of his hire 15. 19. no more *w.* to be called

Acts 5. 41. counted *w.* to suffer Rom. 8. 18. not *w.* to be compared

Eph. 4. 1. I walk *w.* of the vocation 1. 10. walk *w.* of the Lord being

1 Thes. 2. 12. walk *w.* of God who 2 Thes. 1. 5. be counted *w.* of this calling

11. God count you *w.* of this calling 1 Tim. 1. 15. *w.* of all acceptance, 4. 9.

5. 17. elders *w.* of double honor 18. laborer is *w.* of reward

6. 1. counted masters *w.* of honor Heb. 11. 38. of whom world was not *w.*

Rev. 3. 4. walk in white, they are *w.*

5. 12. *w.* is the Lamb that was slain

16. 6. blood to drink; for they are *w.*

WOULD God, Ex. 16. 3. Num. 11. 29. Acts 26. 29. 1 Cor. 4. 8. 2 Cor. 11. 1.

Neh. 9. 30. *would not*, Isa. 30. 15. Matt. 18. 30. & 23. 30, 37. Rom. 11. 25.

Prov. 1. 25. *w.* none of my reproof 30. they *w.* none of my counsel

Matt. 7. 12. whatsoever ye *w.* that men should do unto you

Rev. 3. 15. I *w.* thou wert cold or hot

R. V. Many changes to did, could, may, should, might, etc.

WOULD, Ex. 21. 25. Prov. 6. 33. Jer. 10. 19. & 15. 18. & 30. 12, 14. Mic. 1. 9.

Prov. 27. 6. *wounds*, Isa. 1. 6. Jer. 30. 17.

Deut. 32. 39. I *wound* and I heal 1 Cor. 8. 12. *w.* their weak conscience

Rev. 13. 3. his deadly *w.* was healed, 14.

Ps. 69. 25. *wounded*, 149. 22. S. of S. 5. 7. 10.

Prov. 18. 14. a *w.* spirit who can bear

Isa. 53. 5. *w.* for our transgressions Job 5. 18. he *woundeth* and his hands

R. V. Prov. 18. 8; 26. 22. dainty morsels; Obad. 7. snare; Rev. 13. 3. 12. death stroke; 2 Sam. 22. 39; Ps. 13. 38; 22. 39; 146. 6; Rev. 13. 3. snite or smitten through;

1 Sam. 31. 3; 1 Chron. 10. 3. distressed; Isa. 51. 9. pierced; Luke 10. 30. beat

WRATH, Gen. 49. 7. Ex. 32. 10, 11. Num. 16. 46. *w.* gone out from Deut. 32. 27. feared *w.* of the enemy

Neh. 13. 18. bring more *w.* on Israel Job 5. 2. *w.* killeth the foolish man

Prov. 16. 14. *w.* of a king is as mes. Isa. 54. 8. in a little *w.* I hid my face

Matt. 3. 7. flee from *w.* to come Rom. 2. 5. treasure up *w.* against

5. 9. saved from *w.* through him 12. 19. give place unto *w.*

Eph. 2. 3. by nature children of *w.* 4. 28. let not the sun go down on your *w.*

1 Thes. 1. 10. delivered from the *w.*

2. 16. *w.* is come on them to the 1 Tim. 2. 8. holy hands without *w.*

Heb. 11. 27. not fearing *w.* of king Jas. 1. 19. slow to speak, slow to *w.*

20. *w.* of man worketh not right. Rev. 6. 16. from *w.* of the Lamb

12. 12. having great *w.* because 18. 8. wine of *w.* of her fornication

15. 1. 3. Ezra 8. 22. his *wrath*, Ps. 2. 5. 12. & 78. 38. Jer. 7. 29. & 10. 10. Rev. 6. 17.

Num. 25. 11. *my wrath*, Ps. 95. 11. Isa. 10. 6. & 60. 10. Ezek. 7. 14. Hos. 5. 10.

Ps. 38. 1. *thy wrath*, 85. 3. & 88. 7. 16. & 9. 45. & 90. 9. 11. & 102. 10. 89. 88. *wrath*, Isa. 54. 9. & 57. 17.

R. V. Num. 11. 33; Deut. 11. 17; 2 Chron. 24. 10; 30. 8; Job 36. 13. 40. 11; Ps. 55. 3; 78. 31; Prov. 14. 29; Jer. 44. 8. anger; Deut. 32. 27. provocation; Job 5. 2; Prov. 12. 16; 27. 3. vexation; Ps. 58. 9. burning

WREST, Ex. 23. 2. 2 Pet. 3. 16. **WRESTLE**, Gen. 32. 24, 25. Eph. 6. 12.

WRETCHED, Rom. 7. 24. Rev. 3. 17.

WRINKLE, Job 16. 8. Eph. 5. 27. **WRITE**, Ex. 34. 1. 27. Deut. 27. 3.

Isa. 3. 8. Jer. 30. 2. Hab. 2. 2. Deut. 6. 9. *w.* them upon the posts

Prov. 3. 3. *w.* them on the table of thine heart, 7. 3.

Jer. 31. 33. I will *w.* it in their hearts Ps. 102. 18. be *written* for the generation

Prov. 22. 20. have not I *w.* to thee Ezek. 12. 10. that which was *w.*

Dan. 12. 1. shall be found *w.* in book

1 Cor. 10. 11. *w.* for our admonition 2 Cor. 3. 3. ministered by us, *w.* not with ink, but with the Spirit

Heb. 12. 23. are *w.* in heaven, Luke 10. 20.

R. V. Few changes, and chiefly to wrote

WRONG, Ps. 105. 14. Jer. 22. 3, 12. Matt. 20. 13. I do thee no *w.* didst 1 Cor. 6. 7. why not rather take *w.* 8. Col. 3. 25. that doeth *w.* shall receive

2 Cor. 7. 2. *wronged*, Phil. 18. Prov. 8. 36. *wrongeth* his own soul

R. V. Jer. 22. 13. injustice; Hab. 1. 4. *wronged*

WROUGHT, 1 Sam. 6. 6. & 14. 45. Ps. 139. 15. curiously *w.* in lowest

Ezek. 20. 9. *w.* for my name's sake, 22.

John 3. 21. his works are *w.* in God 2 Cor. 5. 5. that bath *w.* us for the selfsame thing is God

Eph. 1. 20. which he *w.* in Christ 1 Pet. 4. 3. have *w.* will of Gentiles

R. V. Ex. 26. 36; 27. 16; 36. 1. work; Deut. 17. 2. doeth; 1 Kings 16. 25; 2 Kings 3. 2; 2 Chron. 21. 6; 34. 13.

did; 2 Sam. 18. 13. dealt; 1 Sam. 1. 11. grow; Ps. 78. 43. set; Matt. 20. 12. spent; 2 Thes. 3. 8. working

Y

YARN, Solomon brought out of East. 1 Kings 10. 28.

2 Chron. 1. 16. merchants received linen *y.*

R. V. 1 Kings 10. 28; 2 Chron. 1. 16. droves

YE, wherefore look so sadly, Gen. 40. 7.

Matt. 5. 13. *y.* are the salt of earth **YEA**, yea, nay, nay, Matt. 5. 37.

2 Cor. 1. 18. *y.* and nay 20. *y.* and amen

YEAR, Gen. 1. 4. & 47. 9. Ex. 7. 7. Moses was fourscore *y.* old Lev. 12. 6. sh. bring lamb of first *y.*

Num. 1. 2. from twenty *y.* old and upward

Deut. 8. 2. God led thee forty *y.* in Josh. 5. 6. chil. of Is. walk forty *y.*

Judg. 3. 11. land had rest forty *y.* Ruth 1. 1. dwell there about ten *y.*

1 Sam. 1. 7. he did so *y.* by *y.* when 2 Sam. 14. 8. A. dw. two *y.* in Jer. 1 Kings 5. 1. Solomon gave to Hiram *y.* by *y.*

2 Kings 1. 17. in second *y.* of Jehoram 1 Chron. 21. 12. either three *y.* famine, or

2 Chron. 8. 13. three times in *y.*; or Ezra 1. 1. in first *y.* of Cyrus of Persia

Neh. 1. 1. twenty *y.*, I was in Shus. Esth. 1. 3. third *y.* he ma. a decree

Job 10. 5. are thy *y.* as man's days Ps. 90. 4. thousand *y.* in thy sight

are but as yesterday 10. our *y.* are threescore and

Prov. 10. 27. *y.* of the wicked shall be shortened

Ecl. 6. 3. so that his *y.* be many Isa. 6. 1. In *y.* Uz. did I saw Lord

Jer. 17. 8. not care. In *y.* of drought Ezek. 1. 2. fifth *y.* of King Jehoiach.

Dan. 1. 5. sojourning them three *y.* Joel 2. 2. *y.* to *y.* of many genera.

Amos 1. 1. two *y.* before the earth. Mic. 6. 6. come with calves of a *y.* old?

Hab. 3. 2. thy work in midst of *y.* Hag. 1. 1. in second *y.* of Da. came

Zech. 14. 16. go up *y.* to *y.* to wor. Mal. 3. 4. offerings, as in former *y.*

Matt. 9. 20. an issue of bl. twenty *y.* Mark 5. 42. she was age of twelve *y.*

Luke 4. 19. to preach accep. *y.* of Lord

John 2. 20. forty and six *y.* was the temple in building

Acts 4. 22. the man was ab. fort. *y.* Rom. 15. 23. hav. gr. desire many *y.*

2 Cor. 8. 10. but to be forward a *y.* Gal. 1. 18. aft. three *y.* went to Jer. 1 Tim. 5. 9. to num. and threescore *y.*

Heb. 1. 12. and thy *y.* shall not fail
 2 Pet. 3. 8. and thous. *y.* as one day
 Rev. 20. 2. Sa. *y.* bound him thous. *y.*
YESTERDAY, Job 8. 9. Hab. 13. 8.
YIELD, fruit after his kind, Gen.
 1. 11.
 Lev. 25. 19. land shall *y.* her fr., and
 Num. 17. 8. rod of Aa. *y.* almonds
 Deut. 11. 17. land *y.* not her fruit
 2 Chron. 30. 8. *y.* yourselves unto
 Lord
 Neh. 9. 37. it *y.* increase to kings
 Ps. 67. 6. shall earth *y.* her increase
 Prov. 12. 12. root of right. *y.* fruit
 Eccl. 10. 4. *y.* pacifi. great offences
 Isa. 5. 10. ten acres sh. *y.* one bath
 Jer. 17. 8. nei. shall cease fr. *y.* fruit
 Ezek. 34. 27. earth sh. *y.* her incre.
 Hos. 8. 7. the bud shall *y.* no meal
 Joel 2. 22. fig tree and vi. *y.* stren.
 Hab. 3. 17. altho. fields *y.* no meat
 Matt. 27. 50. Jesus *y.* up the ghost
 Mark 4. 7. choked it, it *y.* no fruit
 Acts 23. 21. do not thou *y.* to them
 Rom. 6. 13. but *y.* yourselves unto
 God
 Heb. 12. 11. it *y.* peaceable fruit
 Jas. 3. 12. no fount. bo. *y.* salt wat.
 Rev. 22. 2. tree of life *y.* her fruit
 R. V. Num. 17. 8. bare; Acts 5. 10.
 gave; Rom. 16. 19. presented
YOEK, break from thy neck, Gen.
 27. 40.
 Lev. 26. 13. brok. bands of your *y.*
 Num. 19. 2. on which nev. came *y.*
 Deut. 28. 48. put *y.* of iron on thy n.
 1 Sam. 11. 7. they took a *y.* of oxen
 14. 14. a *y.* of oxen might plow
 1 Kings 12. 4. thy father made our
y. grievous

2 Chron. 10. 11. I will put more to
 your *y.*
 Job 1. 3. J. had fiv. hun. *y.* of oxen
 Isa. 9. 4. hast brok. *y.* of his burd.
 Jer. 2. 20. of old I ba. broken thy *y.*
 Lam. 1. 14. *y.* of my trans. is bound
 Ezek. 30. 18. break there *y.* of Egy.
 Hos. 11. 4. as they had taken off *y.*
 Nah. 1. 13. now will I break his *y.*
 Matt. 11. 30. for my *y.* is easy, and
 Luke 14. 19. I bought five *y.* of oxen
 Acts 15. 10. put *y.* on disciples' neck
 Gal. 5. 1. be not entangled with *y.*
 1 Tim. 6. 1. as many as under *y.*
 R. V. Jer. 27. 2; 28. 10, 12, 13. bar or
 bars; 1 Sam. 14. 14 —
YOU only have I known, Amos 3.
 2.
 Luke 10. 16. heareth *y.* heareth me
 13. 28. and *y.* yourselves thrust
 out
 2 Cor. 12. 14. I seek not *yours* but *y.*
 Eph. 2. 1. *y.* hath he quickened
 Col. 1. 21. *y.* that were sometime
 Luke 6. 20. *y.* is the kingdom of
 God
 1 Cor. 3. 22. all are *y.* and ye are
 Christ's, 23.
YOUNG, I have been, Ps. 37. 25.
 Isa. 40. 11. gently lead those with *y.*
 1 Tim. 5. 1. entreat the *younger*
 14. I will that *y.* women marry
 1 Pet. 5. 5. Ye *y.* submit to elder
 Gen. 8. 21. the imagination of man
 is evil from his *youth*
 1 Kings 18. 12. the Lord from my *y.*
 Job 13. 26. possess iniquities of
 my *y.*
 Ps. 25. 7. sins of my *y.*
 103. 5. thy *y.* is renewed as eagle's

Eccl. 11. 9. O young man, in thy *y.*
 10. childhood and *y.* are vanity
 Jer. 2. 2. the kindness of thy *y.*
 1 Tim. 4. 12. man despise thy *y.*
 Prov. 7. 7. *youths*, Isa. 40. 30.
 2 Tim. 2. 22. flee *youthful* lusts
 R. V. 1 Sam. 20. 22. boy; Mark 7.
 25; 10. 13. little; Acts 20. 12. lad;
 Job 29. 4. ripeness; 30. 12. rabble

Z

ZEAL for Lord, 2 Kings 10. 16.
 Ps. 69. 9. the z. of thine house hath
 119. 139. my z. hath consumed me
 Isa. 9. 7. z. of the Lord will perform
 59. 17. I was clad with z. as a
 cloak
 63. 15. where is thy z. and stren.
 Rom. 10. 2. they have a z. for God
 2 Cor. 7. 11. z. yea, what revenge
 Phil. 3. 6. concerning z. persecut.
 Num. 25. 13. was *zealous* for his
 God
 Acts 22. 3. I was z. towards God as
 Tit. 2. 14. people z. of good works
 Rev. 3. 19. therefore be z. and re-
 pent
 Gal. 4. 18. good to be *zealously* af-
 fected in a good thing
 R. V. Num. 25. 11, 13. *jealous*
ZION, 2 Sam. 5. 7. 1 Kings 8. 1. for
 Jerusalem, temple, or church,
 2 Kings 19. 31. Ps. 2. 6. & 9. 11. &
 14. 7. & 48. 2, 11, 12. & 146. 10. & 147.
 12. Isa. 1. 27. & 2. 3. & 60. 14. & 62.
 1. and in about seventy other
 places

CURIOUS FACTS AND INTERESTING INFORMATION ABOUT THE BIBLE

The 66 Books or sub-divisions } 1,189 Chapters,
 comprising the Old and New } 31,033 Verses,
 Testaments contain: } 773,692 Words,
 } 3,586,489 Letters.

The Shortest Verse in the Bible is the 35th in the
 11th Chapter of St. John.
 The Longest Verse in the Bible is the 9th in the
 8th Chapter of Esther.
 The Middle Verse in the Bible is the 8th in the
 118th Chapter of Psalms.

The 21st Verse of the 7th Chapter of Ezra con-
 tains all the letters of the Alphabet except "j."
 The 8th, 15th, 21st, and 31st Verses of the 107th
 Psalm are alike.

Every Verse in the 136th Psalm has the same end-
 ing.
 The Longest Chapter is the 119th Psalm.
 The Shortest Chapter is the 117th Psalm.

The word "Lord" occurs 7736 times in the Old
 and New Testaments.
 The word "God" occurs 4370 times in the Old
 and New Testaments.
 The words "Boy" and "Boys" are mentioned 3
 times as follows: Gen. 25. 27; Joel 3. 3; Zech. 8. 5.
 The words "Girl" and "Girls" are mentioned 3
 times as follows: Joel 3. 3; Zech. 8. 5.
 The name of "God" is not mentioned in the
 Book of Esther, or in the Song of Solomon (A. V.).
 The 19th Chapter of 11. Kings and the 37th Chap-
 ter of Isaiah are practically alike.

Four Thousand Questions and Answers

on the

Old and New Testaments

Intended to Open Up the Scriptures

For the Use of

Students and Sunday-School Teachers

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The Fall Gen. 2;3

1 Where did God place man when he had created him? In the Garden of Eden, near the river Euphrates. Gen. 2.8.

2 What is a garden? A piece of ground enclosed and planted for the production of trees and flowers, of fruits and other food.

3 What description have we given to us of this garden? That God made to grow in it the tree of life, the tree of knowledge of good and evil, and every tree that is pleasant to the sight and good for food. Gen. 2.9.

4 How was it watered? By a river, that flowed afterward in four rivers or channels to the sea. Gen. 2.10-14.

5 Can any of those rivers be now traced? The Euphrates only.

6 Was man idle in the Garden of Eden, or did God employ him there? He was put into the garden to dress it and keep it (Gen. 2.15); so that it was a duty and a blessing, even in Paradise, to be employed.

7 How was the garden refreshed before man was placed there to tend it? By a mist from the earth. Gen. 2.6.

8 Did God permit man to pluck and eat the fruit of this garden? He was allowed freely to eat of every tree. Gen. 2.16.

9 Were there any restrictions to this permission? An exception was made of the tree of knowledge of good and evil, under the penalty of death. Gen. 2.17. Thus was a trial made of obedience and love, and a gracious warning given.

10 Were they forbidden to eat of the tree of life? They were not.

11 What do we conclude from this? That they were intended to live for ever.

12 Did man obey God's command? He did not.

13 What did he do? He ate the forbidden fruit.

14 Who was the first transgressor? Eve.

15 How came it about? The devil, in the form of a serpent, deceived her by a lie. Gen. 3.1-6.

16 What did the devil promise Eve? That they should not surely die, but be as gods, knowing good and evil. Gen. 3.4, 5.

17 Was she disappointed? Satan's words proved false, for there is no truth in him. They fell under sentence of death; and Satan showed himself a liar and a murderer from the beginning. John 8.44.

18 What foolish plan did they adopt to hide

their shame? They hid themselves amongst the trees of the garden, knowing the evil they had done.

19 Can any place conceal us from God's eye? None.

O Lord, thou has searched me, and known me. Thou knowest my downsitings and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou has beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Ps. 139.1-12.

20 What is it that makes us fear to meet God? The consciousness that we have sinned, and that he knows it.

21 What do we do when we commit sin? We generally try to hide our wrong-doings even from ourselves.

22 What ought we to do? To confess and be truly sorry for our sin; to come to God, through Christ, for the pardon of it, and to forsake it.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 1.8, 2.2.

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy. Prov. 28.13.

23 Can we provide a covering for our sin? No: for our very best deeds are imperfect and defiled. We are all as an unclean thing, and all our righteousnesses are as filthy rags. Isa. 64.6.

24 Has God taken pity on us and given us a robe of righteousness? I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isa. 61.10. Where is this further spoken of? Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Rom. 3.22.

25 How was it made known to our first parents? It was included in the intimation of a Saviour, conveyed in the promise that the seed of the woman should bruise the serpent's head. Gen. 3.15; and see No. 26.

26 How did God clothe their bodies? In coats of skin. Gen. 3.21.

27 What is it supposed was done with the bodies of the animals thus slain? That they were offered in sacrifice to God, as types or representations of the future sacrifice of Christ. Gen. 4.4.

28 How did this represent the great atonement that Jesus afterward accomplished? By the shedding of blood, without which there is no remission of sins. Heb. 9.22.

29 Did God give them any direct promise of this blessed Person? See No. 25.

30 Was the devil disappointed? Yes, he failed in ruining man for ever.

31 Who got the curse? Satan, whose head or power was to be bruised or crushed. Gen. 3.15. Man also suffered, in a less degree, by being driven out of Eden, and condemned to laborious toil, and at last to bodily death. Gen. 3.17-19, 23, 24.

32 For whose sake was the ground cursed? For man's sake. Gen. 3.17.

33 How was man to feel this? By the weeds it brought forth, and the labor it required.

34 Was there any special punishment to the woman for being first in the transgression? In personal suffering.

35 Was there not also a special mercy granted to her? That she should be the ancestress of Christ. Gen. 3.15.

36 Did they continue in the Garden of Eden? No.

37 Why not? Lest they should eat of the tree of life, and live for ever upon earth. Gen. 3.22.

38 Is the tree of life ever mentioned again in Scripture? Where? In Rev. 22.1, 2, as standing by the river of the water of life, in the heavenly Jerusalem; Rev. 21.2, in the midst of the paradise of God. Rev. 2.7.

39 Who will again eat of it? They that do God's commandments, and that overcome in the battle with Satan and with sin. Rev. 22.14; 2.7.

40 How did God guard the gate of Eden? By cherubim or angels and a flaming sword. Gen. 3.24.

41 Are the cherubim again mentioned in Scripture? Where? In the vision of Ezekiel, chapters 1 and 10, and in the account of the tabernacle and the temple, etc., twenty-one places altogether.

42 Why did Adam name his wife Eve? Because she was the mother of all living, and the word means "living." Gen. 3.20.

Cain and Abel Gen. 4

1 What was the name of Adam's first child? Cain. Gen. 4.1.

2 What is the meaning of the name? Got or obtained.

3 Whom did Eve suppose him to be?

The seed, or child, or Saviour promised.

4 Was she disappointed? Yes; he became a wicked man and a murderer.

5 What name did she give her second son? Abel, or Vanity.

6 What did this show? That her expectations had declined.

7 Did he prove as bad as his brother? No; his works were righteous. 1 John 3.12.

8 What difference do we observe in the offerings of the two brothers? Cain offered of the fruit of the ground, and Abel the firstlings of his flock. Gen. 4.3, 4.

9 How does this give us their characters? Cain showed indifference or self-will, and Abel obedience and faith.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. Heb. 11.4.

10 Will God receive us in any other way than the way he has appointed? He will not.

11 How is that? Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14.6.

12 How did the slain lamb represent Jesus? In being without blemish and without spot (1 Pet. 1.19), and in having its blood shed; for without shedding of blood is no remission of sin. Heb. 9.22.

13 What did John the Baptist say of Jesus? Behold the Lamb of God, which taketh away the sin of the world. John 1.29.

14 What proof did God give that the sacrifice was accepted? Probably the consuming it by fire from heaven, as Elijah's was consumed on Carmel. 1 Kings 18.38.

15 How did Cain act when he found that his own way did not please God? He was very angry. Gen. 4.5.

16 How should he have acted? He should have offered, in penitence and faith, the sacrifice that God required. Gen. 4.7.

17 Did not sin lie at his own door, then, seeing God had provided a way to remove it? It did (Gen. 4.7), and led to greater guilt and sin.

18 What awful act did Cain's jealousy of his brother lead to? The murder of his brother, his only brother.

19 What fearful lie did he tell? He told the all-seeing God that he knew not where his murdered brother was.

20 What did God say had *cried* to him? His brother's blood.

21 In John 8.44, the devil is called a murderer. What is said of Cain in 1 John 3.10-12? In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

22 Did Cain procure for himself Satan's portion—a curse? See Gen. 4.11, 12.

23 What did Cain feel when God's curse lighted on him? That his punishment was greater than he could bear, as any one might kill him.

24 Did God in mercy mitigate Cain's punishment? He set a mark upon him to prevent his being killed.

25 What is meant by Cain's going from God's presence? He perhaps never heard him again, or saw him in the form he used to take, or felt his Spirit within him. He left the place where his worship was held, and the place where his glory may have appeared. Gen. 3.24.

26 When God takes vengeance into his own

hand, will he let any one else perform it? God, to whom vengeance belongeth, says, Vengeance is mine; I will repay. Rom. 12.19; Ps. 94.1.

27 Is there a day of reckoning coming? It is appointed unto men once to die, and after that the judgment. Heb. 9.27.

The Antediluvian Patriarchs Gen. 5

1 What is the allotted age of man now? Threescore years and ten. Ps. 90.10.

2 Could we then have imagined it possible for men to have lived so long as the patriarchs, if the Bible had not informed us? We could not.

3 Place all these lives in a row, in long lines measured by 100 years, and say which lived the longest.

100 200 300 400 500 600 700 800 900

Adam	_____
Seth	_____
Enos	_____
Cainan	_____
Mahalaleel	_____
Jared	_____
Enoch	_____
Methuselah	_____
Lamech	_____
Noah	_____

4 How is it that Enoch's is so much shorter than the others? Because God took him to himself before he had lived half the usual time. It is a blessing to us, in life and in death, to live near unto God.

5 What does the apostle, in Heb. 11.5, say of Enoch? By faith Enoch was translated, that he should not see death.

6 What remarkable prophecy of Enoch's does the apostle Jude repeat? Behold, the Lord cometh with ten thousands of his saints. Jude 14.

7 To which coming of the Lord does it refer? To the first or second? The second.

8 Is that second coming spoken of in other parts of the Bible? If so, where? In 1 Thess. 4.16, 17, and fifty other places at least.

9 When Jesus came the first time, was it to execute vengeance? If not, what was the object? God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3.17.

10 What will be the design of the Lord's second coming? To judge the world.

11 What remarkable likeness is there between the prophecy of God's first prophet and God's last prophet? Each foretold the coming of our Lord.

12 What did John say? Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. 1.7.

13 Who guided those who wrote the Bible? The Holy Ghost.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1.21.

14 Do we know *when* the Lord Jesus is coming? Watch therefore: for ye know not what hour your Lord doth come. Matt. 24.42.

15 What effect should this uncertainty as to our knowledge have upon us? The day of the Lord will come as a thief in the night. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Pet. 3.10, 14.

16 Was Enoch ready when he was caught up? Yes, quite.

17 With whom was he walking in communion? With God. "Oh, for a closer walk with God!"

18 What is said in Amos 3.3? Can two walk together, except they be agreed?

19 Who are *our* companions? We should choose, as often as we can, those whom we believe to be walking with God and who can help us to do so.

20 Do we delight in being alone with him, or do we shrink from him? We *must* be alone with him in death; and it is our wisdom and comfort to be much alone with him in life.

21 What solemn warning does God give in Heb. 3.7, 8? As the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts.

The Flood Gen. 6

1 What do we read of Cain's descendants in Gen. 4.17-23? That Cain had a son Enoch, and built a city, etc.

2 Were they as good as they were skillful? No, they shared the general corruption, and would probably be worse, from their ancestor's separation from the people of God and the presence of the Lord. Gen. 4.16; 6.5.

3 What was the name of the son that God gave Adam in the place of Abel, whom Cain slew? Seth. Gen. 4.25.

4 Did the children of Seth keep themselves separate from Cain's children? Yes. They called themselves by the name of the Lord. Gen. 4.26, margin.

5 When God looked down from heaven what did he see? The great wickedness of man. Gen. 6.5.

6 What did he resolve to do? To destroy both man and beast. Gen. 6.7.

7 Did he find one faithful family? Yes. Gen. 6.8, 18.

8 Whose was that? Noah's.

9 What is Noah said to be in 2 Pet. 2.5? A preacher of righteousness.

10 When did Noah preach to these wicked people? While the ark was preparing. 1 Pet. 3.20.

11 What does the book of Jonah show us? That if man had repented, God would have spared.

God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. Jonah 3.10.

12 Did these sinners repent at the preaching of Noah? No.

13 What was the consequence? The flood came, and took them all away. Matt. 24.39; Gen. 7.21-23.

14 How were Noah and his family preserved? In the ark, which Noah built at God's command.

15 What is a type? A thing that represents another thing, or has some points of resemblance to it, or is intended to foreshow it.

16 Of whom was the ark, in which Noah and his family were saved, a type? Of Christ.

17 How? As an appointed means of saving man from destruction.

18 Of what was the flood a type? Of the future destruction of the world.

The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Pet. 3.6, 7.

19 Does this concern us at all? Yes; as both living and dead will need a Saviour at that day.

20 What opportunity does God give us of fleeing into a place of safety? He spares our lives, and gives us Bibles and preachers and teachers, to show us the way of salvation.

21 Has he provided a secure place of dependence? What is it? God himself, in Christ, is our refuge.

A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isa. 32.2.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Ps. 32.6, 7.

Thou art my hiding place and my shield: I hope in thy word. Ps. 119.114.

22 What does the Holy Spirit say to us in 2 Cor. 6.2? That now is the accepted time; now is the day of salvation.

23 Can there be a time when even God shall forget to be gracious? Yes; as when, in the parable of the ten virgins, the door was shut. Matt. 25.10.

Noah Gen. 7;8;9

1 How long was the ark building? Perhaps a great part of the time that Noah was preaching, or of the one hundred and twenty years mentioned in Gen. 6.3.

2 How old were Noah and his sons when they went into the ark? Noah, six hundred years (Gen. 7.6), and his sons about one hundred. Gen. 5.32; 11.10.

3 Who shut them in? God himself. Gen. 7.16.

4 What went into the ark with them (besides their wives)? Seven, or two, of every living creature. Gen. 7.2, 3, 7-9, 13-16.

5 How long did it continue raining? Forty days and nights. Gen. 7.12.

6 How long did the waters continue? One hundred and fifty days. Gen. 7.24.

7 How did Noah ascertain when the waters had abated? By sending out a dove, which returned with an olive leaf in its mouth; and which, when sent out again, did not return at all. Gen. 8.10-12.

8 Why did not the raven return to the ark? It probably often went forth and returned, as the words "to and fro" are explained in the margin to mean. Gen. 8.7. But if it met with floating carcasses, it might not come in for food.

9 Of what is that an emblem? Perhaps of the carnal heart, content with the corrupt enjoyments of the world.

10 And is there anything to be learnt from the opposite conduct of the dove? The privilege of the soul, unsatisfied with the world, returning to Christ Jesus as its rest.

11 What does the Lord Jesus say in Matt. 11.28-30? Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

12 What was Noah's first act when he came forth from the ark? He built an altar and offered a sacrifice. Gen. 8.20.

13 What was the burnt-offering? A bullock, sheep, goat, turtle-dove or young pigeon. Lev. 1.

14 Did God accept it? It pleased him, as a sweet savor or smell. Gen. 8.21.

15 What promise did God give Noah at that time? That he would not again curse the ground any more for man's sake, etc. Gen. 8.21-23; 9.2.

16, 17 Did God condescend to give him a token? What was it? He said that the rainbow should be a token or remembrance of his covenant or promise. Gen. 9.8-17.

18 Does it remain? Yes.

19 When does it appear? Whenever the sun shines upon rain.

20 Did God make any change in man's food at that time? He gave him animal food in addition to his former vegetable food. Gen. 9.3.

21 Under what restriction? That the blood should not be used with the flesh. Gen. 9.4.

22 Why was not blood to be eaten? Because it was a type of the blood of Christ; and to restrain bloodthirsty cruelty to man or beast. Gen. 5.6.

23 What evil use did Noah afterward make of the fruits of the earth? He once became drunk with wine. Gen. 9.21.

24 Does the Bible cover up and hide the sins of God's people? No, it mentions them whenever it seemed to the wisdom of God to be desirable to do so.

25 What does the Psalmist say of God's word in Ps. 119.140? That it is "very pure." Many books and magazines and newspapers in our days are very impure, and are written to please the impure.

26 Which of Noah's sons brought a curse on his posterity by his conduct to his father on this occasion? Ham.

27 Do the effects of this curse continue to the present time? Where? Yes; in Africa, which was peopled by the descendants of Ham, and is the chief scene of the horrible traffic in slaves.

28 Show the fulfillment of Shem's blessing. God's people, the Jews, and Christ himself descended from Shem.

29 Describe how Japheth has been enlarged. By his descendants, the Greeks and Romans, and by many Gentile nations sprung from him.

30 How old was Noah when he died? Nine hundred and fifty years. Gen. 9.29.

The Tower of Babel Gen. 10;11

1 What mighty nations have their origin given in these chapters? The Chaldeans, Assyrians, and Canaanites.

2 Were the genealogies and histories of all these nations continued in the Bible? No.

3 Why was one family singled out for this special honor? Because out of it came Jesus Christ.

4 What great event happened in the days of Peleg? The scattering of mankind over all the earth. Gen. 11.9. Unto Eber were born two sons: the name of the one was Peleg, meaning division, because in his days the earth was divided. 1 Chron. 1.19.

5 Why did God thus divide or scatter men? To restrain them from finishing the tower of Babel.

6 What motive had these men in building the tower? To form a conspicuous gathering-point, in defiance of the divine intention.

7 Of what did they compose it? Of bricks, joined together with mortar of slime or mud that dried hard.

8 Are there any remains of the materials of which it was built yet in existence? Where? Yes, in the ruins of Babylon.

9 Where did Shem's family remove to? Some of them from Upper and Middle Asia to Canaan.

10 Which of Abraham's ancestors were alive when he was born? Grandfather Nahor, Father Terah.

11 How old was Shem when Abram was born? Four hundred and fifty-two years. [B. C. 2448-1996.] Gen. 5.32; 11.27.

12 How many years did Shem live after Abram was born? One hundred and forty-nine years [B. C. 1996-1847]. Gen. 11.10, 11.

13 What was the name of Abram's father? Terah. Gen. 11.26.

14 How many years had he lived with Noah? One hundred and twenty-eight years. Gen. 5.29; 11.24.

- 15 Was Noah alive when Abram was born? No; he died two years before. Gen. 9.29.
- 16 Was Adam alive when Noah was born? No; he died one hundred and twenty-six years before.
- 17 Was Adam alive when Lamech was born? Yes.
- 18 How many years did they live together? Fifty-six.
- 19 How many years before Noah did Adam die? One hundred and twenty-six years before Noah was born.
- 20 Do we not see by this how nearly Adam and Abram were contemporaries, although the world was nearly twenty hundred years old when Abram was born? There were only Lamech, Noah and Terah between them.

Abraham Gen. 11-22

- 1 What was the name of Abram's father? Terah. Gen. 11.26.
- 2 Where was Abram born? In Ur of the Chaldees. Gen. 11.28.
- 3 Did his father die there? No.
- 4 To what land did his father remove? To Haran, on the way to Canaan.
- 5 Which of Abram's brothers died before they left their native land? Haran. Gen. 11.28.
- 6 Did he leave a son, and what was his name? Lot. Gen. 11.27.
- 7 Did this grandson accompany Terah and Abram to Haran? Yes. Gen. 11.31.
- 8 Where did Terah die? In Haran. Gen. 11.32.

Chapter 12

- 9 After his father's death, did Abram stay in Haran? No.
- 10 Why did he remove? Because God told him so to do.
- 11 Who went with him? Sarai his wife, and Lot and their servants.
- 12 What relation was Lot to Abram? His nephew.
- 13 Where are Ur, Haran and Canaan? Ur is in Chaldea, to the south-east of Babylon; Haran is in Mesopotamia, between Nineveh and Tarsus; and Canaan is on the eastern shore of the Mediterranean Sea, and is now called Palestine or the Holy Land.
- 14 Where did Abram first settle, and what was his first act in the land of Canaan? At Sichem, in the plain of Moreh, near Samaria, where he built an altar to God, who appeared to him.
- 15 What remarkable circumstance in the history of Jacob happened there? Jacob buried under an oak there the idols and earrings taken from his household. Gen. 35.4.
- 16 What acts of Joshua's again distinguished this spot when he first subdued Canaan? His assembling of the tribes of Israel to renew their covenant with God; his appointing Shechem one of the cities of refuge; his reading the law between Mounts Gerizim and Ebal. Josh. 24.1, 25, 26; 20.7; 8.33.
- 17 At what place did he rear the tabernacle, and at his death make a covenant with Israel? At *Shiloh*, near Sichem. Josh. 18.1. At Shechem. See No. 16.
- 18 What event in the New Testament yet further endears the spot to us? Our Lord's conversation at Sychar with the woman of Samaria as he sat wearied upon Jacob's well. John 4.5-42.
- 19 Did Abram continue to live at Sichem? Why? He removed to the neighborhood of Bethel, being doubtless directed by God to enter farther into the land. Gen. 12.8, 9; 13.17.
- 20 What sin was Abram guilty of in Egypt? Of want of truthfulness and faith respecting Sarai his wife. Gen. 12.11-20.

21 What does this teach us? We have before proved, both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. Rom. 3.9, 10.

Chapter 13

- 22 Was Abram a rich or a poor man? He was very rich. Gen. 13.2.
- 23 How had Lot prospered? Very much. Gen. 13.5.
- 24 What was the result? A quarrel between the herdmen of the two. Gen. 13.6, 7.
- 25 How did Abram behave on this occasion? He proposed that they should part, and gave Lot the choice of the land. Gen. 13.8, 9.
- 26 Do you think Lot behaved as well as Abram in this affair? He made no liberal offer in return, and thought more of the goodness of the pasture than of the character of the people. When choosing a family or a place to reside in, we should know whether God is feared in it, and his truth faithfully taught.
- 27 Had Lot cause to repent his choice? He suffered constant distress of mind, and at length narrowly escaped with his life, with the loss of his wife and of many of his family, and of most or all of his substance. Gen. 19.15-29.
- Delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. 2 Pet. 2.7, 8.
- 28 Why? What kind of people did he go to sojourn amongst? Exceedingly wicked. Gen. 13.13.
- 29 After this separation how did God manifest himself to Abram? He repeated to him his promises. Gen. 13.14-17.
- ## Chapter 14
- 30 What doleful news did Abram soon hear of Lot? That Lot and his goods had been carried away in a war with Sodom and Gomorrah. Gen. 14.12, 13.
- 31 How did Abram act? He armed his men and went in pursuit. Gen. 14.14.
- 32 Was he successful? Give an account of the expedition. He divided his men, and attacked the enemy by night on several sides at once, routing them and recovering the prisoners and their goods. Gen. 14.15, 16.
- 33 Who met Abram on his return? Melchizedek, king of Salem. Gen. 14.18.
- 34 Where must Melchizedek have lived? Trace Abram's resting-place and the field of battle, and see what spot is *between* the two. At the present Jerusalem, which is between Dan and Mamre. Gen. 13.18.
- 35 Is this mysterious person never alluded to again in Scripture? Where? Heb. 6.20; 7.1-3.
- 36 Of whom was he a type? Of Christ, in being both King and Priest; and also in his eternity, nothing being told us of his birth and death.
- 37 What is a type? See page 3. Gen. 4.4.
- 38 How did Abram behave after the battle, when urged by the king of Sodom to take part of the spoil? He declined taking anything but some food for his men. Gen. 14.21-24.
- ## Chapter 15
- 39 What wonderful prophecy does this chapter record? That Abram's seed or descendants should be in number as the stars. Gen. 15.5.
- 40 Had Abram at this time any children? No. Gen. 15.3.
- 41 To what did God compare the number of his seed? See No. 39.
- 42 Did Abram believe the Lord? Yes.
- 43 What was his faith accounted or reckoned for? For righteousness. Gen. 15.6.

44 Is faith, then, very precious in the estimation of God? Yes, for his Son's sake.

45 What is faith? That belief in Christ, as our own Saviour, which unites us to him, and makes us righteous before God in and through him.

46 Does this account concern us? Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Rom. 4.23-25.

47 How much land did God promise to Abram? From a river in or near Egypt to the Euphrates. Gen. 15.18-21.

Chapter 16

48 Who was Hagar? One of Sarai's waiting-maids. Gen. 16.1.

49 Why did Abram take her to be his wife? That Sarai might, by her, have children that would be reckoned as her own, and from whom the Messiah might come. Gen. 16.2.

50 Did Sarai use her kindly? Hagar, when likely to have children, despised her mistress, and Sarai dealt hardly with her. Gen. 16.4-6.

51 What did Hagar do? She ran away.

52 Did the Lord approve of Hagar running away from her mistress? No; he ordered her to return and submit herself. Gen. 16.9.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 1 Pet. 2.18-20.

53 What did God promise her? That he would multiply her seed exceedingly; and the Arabians have sprung from her. Gen. 16.10.

54 After she returned what event happened? She had a son.

55 What name was given to Hagar's son? Abram called him Ishmael.

56 How old was Abram when Ishmael was born? Eighty-six.

Chapter 17

57 When Abram was ninety-nine years of age, what further covenant did God enter into with him? He renewed his promise that he should have a great posterity, and covenanted to be his God, and to be their God. Gen. 17.1-8.

58 How did Abram show his love to Ishmael? He prayed that he might live before God, or be favored by him. Gen. 17.18.

59 Did God accept Abram's prayer? He blessed Ishmael, and promised to make him a great nation. Gen. 17.20.

60 Who was to be the promised seed? Isaac, who was not yet born, and with whom God established his covenant. Gen. 17.19.

61 How long did God fix for the fulfillment of his promise to Abram and his wife? A whole year. Gen. 17.21.

62 How did the Lord alter their names? From Abram, or "high father," to Abraham, or, "multitude of nations;" and from Sarai, or, "my princess," to Sarah, or "princess of a multitude."

63 What does the name Abraham signify? See No. 62.

64 What does Sarah's name express? See No. 62.

65 How old was Ishmael when he was circumcised? Thirteen.

Chapter 18

66 Where was Namre? Near Hebron, in Judah. Gen. 13.18.

67 What remarkable event happened to Abraham there? Three angels or heavenly visitors appeared to him in the form of men.

68 What is said of this visit in Heb. 13.2? Be not forgetful to entertain strangers: for thereby some have entertained angels un-awares.

69 Did Abraham at first know whom he was entertaining? How did he find it out? He took them at first for ordinary travelers, but found out, by what one of them said, that they were angels and the Son of God. Gen. 18.10, 14.

70 What is Abraham called in Isa. 41.8? The friend of God. James 2.23.

71 How did Sarah displease the Lord at this time? By laughing within herself at the unlikelihood of what he said.

72 What was she tempted to do when the Lord expressed his displeasure? To deny that she had laughed.

73 When the three heavenly visitors had eaten with Abraham, did they all depart from him together? The Angel, Son of God, remained, and the other two angels went toward Sodom. Gen. 18.22.

74 Who stayed, and who went? See No. 73.

75 To what place did those who departed go? See No. 73.

76 Why did they visit Sodom? To destroy it and to rescue Lot.

77 How came Abraham to know the purpose of their visit to Sodom? From what the Lord said to him. Gen. 18.20, 21.

78 Did Abraham venture to plead for the city? How? By six times asking the Lord to spare it if there were fifty, forty-five, forty, thirty, twenty, and even ten, righteous persons in it. Gen. 18.23-32.

79 Did God permit him to go on as long as he would? How did the Lord reply? The Lord put no check upon his intercession, and consented to do all that he asked.

80 What should this teach us? To persevere in prayer. Men ought always to pray, and not to faint. Luke 18.1.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Jonah 3.9, 10-4.1, 2.

81 Who has turned away the righteous anger of God from us, and yet pleads our cause? If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John 2.1, 2.

Chapter 19

82 Where did Lot dwell? In Sodom.

83 What is said of him in 2 Pet. 2.9? The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

84 What happened to him one evening as he sat in the gate of the city? Two angels came to him. Gen. 18.22; 19.1.

85 Who did those persons prove to be? See No. 84.

86 For what did they visit Sodom? To destroy it and to rescue Lot.

87. Did they find it as wicked as they ex-

pected? It could hardly be worse than it was. Gen. 18.21.

88 In what way did they punish the men who wished to get into Lot's house? They struck them blind. Gen. 19.11.

89 How many of Lot's family believed the warning and fled with him? His wife and two daughters. Gen. 19.16.

90 Did all these eventually escape? Describe the circumstances of Lot's wife. The daughters escaped, but his wife looked back and became a pillar of salt. Gen. 19.26.

91 How are we reminded of this in the New Testament? In the days of Lot they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be on the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Luke 17.28-32.

92 Does there remain any relic of this awful event at the present day? The Dead Sea, with its deadly waters.

93 Of what is the overthrow of Sodom and Gomorrah a type? Of the future destruction of the world by fire.

94 What did the angel say to Lot when he pleaded for Zoar? That he would not overthrow it. Gen. 19.20-22.

95 What does that teach us? The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3.9.

Chapter 20

96 Into what disgraceful fault were Abraham and Sarah again betrayed at Gerar? Untruthfulness and distrust, in concealing that they were man and wife.

97 How did God preserve them? By warning Abimelech in a dream.

98 How did Abimelech behave? He immediately restored to Abraham his wife (whom he had intended to marry) and made him a handsome present.

99 Did not Sarah deserve the reproof which Abimelech gave her? She needed the reproof that her husband was her proper protector.

100 How did the Lord put honor on Abraham? He heard his prayer for Abimelech and his family.

Chapter 21

101 When did God perform his promise to Sarah? At the end of the year, the time fixed. Gen. 21.2.

102 By what name was this child of promise called? Isaac, meaning "laughter" or "joy."

103 What circumstance occurred on the day Isaac was weaned? Abraham made a great feast. Gen. 21.8.

104 What did Sarah wish Abraham to do? To send away Hagar and Ishmael. Gen. 21.9, 10.

105 Who confirmed Sarah's wish? God himself, to carry out his purposes as to both Isaac and Ishmael. Gen. 21.12, 13.

106 How did Abraham act? He sent them away provided with bread and water, and doubtless commended to the care of God. Gen. 21.14.

107 What became of Hagar and Ishmael? They lived at last in the wilderness of Paran, in Arabia Petræa. Gen. 21.14-21.

108 Who at the present day are the descendants of Ishmael? The Arabs.

109 Who was Abraham's rightful heir and child of promise? Isaac. Gen. 21.1-3, 12.

110 What testimony to Abraham's God, by a stranger, does this chapter record? King Abimelech said that God was with Abraham in all that he did. Gen. 21.22.

111 What is the meaning of the word Beer-sheba? The "well of the oath." Gen. 21.31.

112 Where was Abraham sojourning at this time? In the land of the Philistines. Gen. 21.34.

113 Were the Philistines always friendly with Abraham's posterity, or the reverse? Is there any instance in Scripture? They were frequently at war with each other, as in the days of Samson and of David and Goliath.

Chapter 22

114 What was the greatest trial that Abraham's faith experienced? The command of God to make a burnt offering of his only son Isaac, whom he loved.

115 What is said of this act in Heb. 11. 17-19? By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

116 What proof did Abraham give of his prompt obedience? He arose early in the morning and set out.

117 Did he tell his son what he was about to do with him? No.

118 When Isaac inquired for the lamb, what was Abraham's reply? That God would provide one. Gen. 22.8.

119 To whom did Abraham allude? To Jesus Christ, the Lamb of God, which taketh away the sins of the world. "Your father Abraham rejoiced to see my day: he saw it, and was glad." John 1.29; 8.56.

120 When Isaac knew his father's intention, did he resist it? No.

121 Was he able to have done so? How old was he at this time? Yes, as he was twenty-five years old.

122 What is said of the Lord Jesus Christ when he was offered a sacrifice for sin? That he did it of himself.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. John 10.17, 18; Phil. 2.5-10.

123 Does the ram caught in the thicket and offered as a substitute for Isaac present a type? The ram would be without blemish, and Christ was without sin. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. 5.21.

124 By what name did Abraham call the place where this occurred? And what was the meaning of it? Jehovah-jireh, "the Lord will see or provide."

125 Is Mount Moriah mentioned again in

Scripture? Yes, in 2 Chron. 3.1. Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. [But this is not now considered to be the same mountain.]

126 What magnificent building stood on that mount? Solomon's temple.

127 Give the account why this place was chosen for that building. See No. 125.

128 What beautiful edifice now stands there? The mosque of Omar, a Mohammedan place of worship.

129 What do the Jews feel when they see this? Doubtless deep grief, as they often visit a place near it called "the place of weeping."

130 What special covenant did the Lord renew with Abraham at this time? That in Abraham's seed should all the nations of the earth be blessed. Gen. 22.15-18.

131 Why is Nahor's posterity mentioned here? Because one of them was Rebekah, Isaac's future wife.

Isaac and Rebekah Gen. 23;24

1 How old was Sarah when she died? One hundred and twenty-seven years.

2 Where did Abraham bury her? In the cave of Machpelah, near Mamre, Hebron, or Kirjathbarba. Gen. 23.2, 19.

3 How did he obtain possession of this burying-place? By purchase from Ephron the Hittite. Gen. 23.3-18.

4 What did that show? That Abraham had no land of his own. Gen. 23.4.

5 How old was Isaac when his mother died? About thirty-seven.

6 How many years did he live solitary and alone before he married? Forty years from his birth, and latterly near the well Lahai-roi, in the south country. Gen. 23.62.

7 How did his father obtain a wife for him? He sent his steward to his own kindred in Mesopotamia for the purpose, after pledging him not to seek for one among the heathen around him. Gen. 24.2, 3, 4, 10. Be ye not unequally yoked together with unbelievers. Only in the Lord. 2 Cor. 6.14; 1 Cor. 7.39.

8 Whom did Abraham send on this important mission? See No. 7.

9 What was the name of this "eldest servant" of Abraham's house? Eliezer of Damascus. Gen. 15.2.

10 How did this servant act? With prudence, prayerfulness, diligence and courtesy. Gen. 24.5-26.

11 Did he succeed in his mission? He was led by God's providence to the house of Abraham's nephew, Bethuel, and obtained his daughter, Rebekah. Gen. 24.15, 51.

12 Whom did he bring? See No. 11.

13 What did he give to his young master's intended bride? Golden earrings, bracelets, jewels of silver and gold, and raiment, according to the custom of those lands and times. Gen. 24.22, 30, 53.

14 How did he describe his master's possessions? That the Lord had greatly blessed him, and given him flocks and herds, silver and gold, etc. Gen. 24.35.

15 Was she willing to leave her home on this report? She was. Gen. 24.58.

16 Did she find it all true? Doubtless she did. Gen. 13.2.

17 Who came out to meet her? Isaac himself. Gen. 24.62, 63.

18 Where did he take her, and how did he feel toward her? To his mother's tent, and she became his wife, and he loved her. Gen. 24.67.

19 Is this interesting account a type of spiritual things? Now all these things happened unto them for ensamples; and they are

written for our admonition, upon whom the ends of the world are come. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. 1 Cor. 10.11; Rom. 15.4.

20 Of whom is Abraham the type here? Of God the Father.

21 Of whom is Rebekah the type? Of his Church and people.

22 Of whom is Eliezer the type? Of God's Spirit, who finds those who are far from him, and brings them to him.

23 Of whom is Isaac the type? Of Christ, the Bridegroom of the Church.

24 And of what great event is the closing scene the type? Of the Church, the bride of Christ, being presented to him spotless at the last day.

25 How are we interested in this? We must each of us be found by him, and given to him, and adorned and sanctified by him, if we seek to live with him eternally.

Jacob and Esau Gen. 25;26;27

1 Whom did Abraham marry after Sarah's death? Keturah. Gen. 25.1.

2 How many children had she? Six.

3 How did he portion them? He made them gifts.

4 To whom did he leave his great riches? To Isaac.

5 How old was Abraham when he died? One hundred and seventy-five years.

6 Who buried him? Isaac and Ishmael.

7 By what title are Ishmael's twelve sons called? Princes.

8 What was Isaac's occupation, although his father's heir? That of a herdsman and shepherd.

9 Of whom is he a type in this? Of Christ, who humbled himself, though Lord of all.

10 How many sons had Isaac? Two—Esau and Jacob. Gen. 25.26.

11 Were they born before Abraham's death? Yes, fifteen years. Is there not a proof of this in the New Testament?

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. 11.8, 9.

12 What was the difference personally between those two boys? Esau was red or hairy, and Jacob smooth. Gen. 25.25; 27.11.

13 Did they grow up alike? Describe them. Esau was a skillful hunter, and Jacob a quiet man, fond of home. Gen. 25.27.

14 Which was the firstborn? Esau.

15 Did he value his birthright? The proof? He sold it, when hungry and faint, to Jacob for a dish of potted beans or other food. So thousands, for present pleasure, will risk or lose their souls.

16 To whom did he sell it, and for what? See No. 15.

Chapter 26

17 What was Isaac's character? His conduct in this chapter entitles him to the character of a peacemaker. Gen. 26.14-31.

Blessed are the peacemakers: for they shall be called the children of God. Matt. 5.9.

18 What covenant did God renew with Isaac? The covenant he had made with Abraham. Gen. 26.2-5.

19 What direction did God give Isaac as to his place of sojourn? That he should not go

down into Egypt, but dwell among the Philistines at Gerar. Gen. 26.1, 2, 6.

20 How did he act there? He was guilty of the same weakness and sin about his wife as Abraham was. Gen. 26.7-11.

21 How did the Philistines behave toward Isaac? They envied his prosperity, and maliciously stopped up his old wells and claimed possession of his new ones. Gen. 26.14, 21.

22 Did he return evil for evil? No; he had moved more than once out of their way.

23 Whom did Esau choose as his wives? Judith and Bashemath, Hittites. Gen. 26.34.

24 Did his parents approve his choice? No; they were grieved by it.

Chapter 27

25 What was it the custom of the ancient patriarchs to do before their death? To bless their children.

26 Which son did Isaac consider his first-born? Esau. Gen. 27.1-4.

27 How had he forfeited that honor? By selling it to his brother. Gen. 25.29-34.

28 Did Jacob allow Esau to obtain the blessing of the birthright? No; he pretended to be Esau, to prevent it.

29 Did he go the right way to work? No; he should have left it to God to secure him the blessing in his own time and way.

30 Who shared his sin with him? His mother told him how to act.

31 How did Esau feel when he found that he had lost his blessing? He was in great distress of mind.

32 Had he not voluntarily sold it to Jacob some years before? Yes; about forty-five years before.

33 Whom had he then to blame? Chiefly himself.

34 Whom shall we have to blame if we, like Esau, despise God's blessing now? Ourselves alone.

35 What lesson should Esau's bitter grief teach us? To earnestly seek God's blessing, and to carefully cherish it.

Jacob Gen. 28-35

1 What was Jacob's general character? One of artifice and deceit.

2 Did God then choose him for his natural goodness? No; there is no one whom he can choose on this account.

I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Rom. 9.15, 16.

3 What should this teach us? That, as we all have sinned, it is only by the faith that unites us to Christ that we can be righteous before God.

For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 3.23-25; 5.1.

4 How did Esau treat Jacob after Jacob had obtained the blessing? He hated him and determined to kill him. Gen. 27.41.

5 What did Jacob's parents resolve to do? To send him to Haran out of Esau's way, and to get a wife among the daughters of Laban. Gen. 27.42-28.2

6 What remarkable thing occurred to Jacob on his way to Syria? He had a vision by night, and a renewal of God's promise and blessing. Gen. 28: 10-15.

7 Did he fully understand it? Can you explain his feelings? He could not fully understand what he saw, but seems to have felt

that fear and awe which sinners must feel in the presence of a holy God.

8 Can we see the meaning? We, happily, are taught to see Christ as the ladder of communication between heaven and earth.

Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John 1.51.

9 Whom did the latter typify? See No. 8.

10 How did Jesus unite heaven and earth? By his birth, death, resurrection and ascension, as God and man in one.

11 What promise did Jacob make at this place? That the Lord should be his God, and that he would devote to him a tenth of all that he should give him. Gen. 28.20-22.

Chapters 29;30;31

12 Whom did Jacob first see when he got to Syria? The servants of Laban, and then Rachel his daughter. Gen. 29.3-5, 9.

13 How did his uncle Laban receive him? With kindness and affection. Gen. 29.13, 14.

14 What did he promise him? That he should have Rachel for his wife, in return for seven years' service.

15 Did Laban afterward fulfill his promise? No; he gave him Leah instead.

16 How many wives had Jacob? Both Rachel and Leah; and afterward their handmaids Bilhah and Zilpah by their mistresses' desire, and according to the custom of the time. See Gen. 16.2.

17 How many years did Jacob serve Laban before he allowed him to have any cattle for his wages? Fourteen years. Gen. 30.26-30.

18 Did Jacob succeed in obtaining large possessions of flocks and herds? Yes. Gen. 30.43.

19 How did the sons of Laban feel when they observed this? They were displeased at the success of his plan.

20 What did Jacob and his wives resolve to do? Jacob, at the command of God, resolved to return to Canaan, and Rachel and Leah resolved to go with him. Gen. 31.3, 14-16.

21 What wicked act was Rachel guilty of? Of stealing her father's images. Gen. 31.19.

22 What did it prove? That she and her father still worshiped heathen gods as well as the true God.

Joshua said unto all the people, "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." Josh. 24.2.

23 What did Laban do when he found Jacob had left him? He pursued him.

24 How did God protect Jacob from Laban's anger? By warning Laban in a dream.

25 How did the interview between Laban and Jacob terminate? It ended peacefully and well. Gen. 31.44, 55.

Chapter 32

26 What is the meaning of the word Mahanaim? Two hosts or camps. Gen. 32.1, 2.

27 Why was the place so called? Because a company of angels met Jacob there.

28 How ought Jacob to have felt when he saw this angelic guard? That he was secure against all harm.

The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34.7.

29 How did he feel when he heard his brother Esau was coming to meet him? He was greatly afraid and distressed. Gen. 32.7.

30 How did Jacob act? He divided his people and flocks into two bands. Gen. 32.7, 8.

31 What occurred to Jacob before he went over the brook? A heavenly Being wrestled with him during the night.

32 How long did the Angel wrestle with Jacob? Until break of day.

33 What name did Jacob give to the place where this occurred? Peniel, or "the face of God."

34 Why did he so call it? Because he had seen God face to face. Gen. 32.30.

35 Whom, then, may we suppose that wondrous Person to be with whom he wrestled? The Son of God; as no man hath seen God himself, who is a Spirit, at any time. John 4.24; 1 John 4.12.

36 What spiritual act does this typify? Prayer, in which, if real, we have communion or intercourse of spirit with God.

37 Are we interested in it? It encourages earnest perseverance in prayer.

He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not at a while; but afterward he said within himself, Though I fear not God, nor regard man: yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Luke 18.1-8.

So run, that ye may obtain. 1 Cor. 9.24.

Chapters 33;34;35

38 How did Jacob and Esau meet? In brotherly affection and peace, in answer to Jacob's prayer.

39 Where did Jacob pitch his tent and make booths for his cattle when he got into Canaan? At Succoth. Gen. 33.17.

40 Name the two instances in Scripture where this purchase is afterward referred to. His purchase at Shalem, a city of Shechem, is referred to in John 4.5, 6, and Acts 7.15, 16; Gen. 33.18, 19.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that [he, like] Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

41 What two mountains was Shechem situated between? Gerizim and Ebal.

42 Where was the tabernacle first reared in the land of Canaan? At Gilgal on the Jordan. (Not the Gilgal in Shechem.)

43 Where did Joshua make his solemn covenant with Israel before his death? Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. Josh. 24.1.

44 Where was the first idol temple built in Israel? In Shechem. 1 Kings 12.25-33.

45 What act of treachery was Simeon and Levi guilty of to Shechem, the founder of this city? They slew him when, through their own contrivance, he was unprepared to resist them. Gen. 34.13, 25, 26.

46 What did God at this time desire Jacob to do? To go and live at Bethel. Gen. 35.1.

47 How did Jacob prepare for this journey?

By calling upon his people to put away their idols, and be clean and change their garments.

48 How did God preserve him from the anger of the inhabitants of the land? What proof is there that God's care of his people is the same now as then? By making the inhabitants afraid of him and of his God. He preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Gen. 35.5; Ps. 97.10.

49 What sorrowful event happened at Bethel? The death of Rebekah's nurse. Gen. 35.8.

50 What peculiar name did God confirm, and what special blessing did he give, to Jacob at this place? The name of Israel and the gift of the land of Canaan. Gen. 35.9-12.

51 What great loss did Jacob sustain when near Bethlehem? The death of Rachel. Gen. 35.19.

52 How many children had Jacob at this time? Twelve. Gen. 35.22-26.

53 How far south did Jacob travel? To Mamre, near Hebron.

54 Who resided there? Isaac.

55 How many years did Jacob live with his father before his father died? About three years.

56 Who united together to bury Isaac? Esau and Jacob.

Jacob and His Sons Gen. 37

1 To which son did Jacob show a great partiality? To Joseph. Gen. 37.3.

2 Why did Jacob feel this, and how did he show it? Because he was the son of his old age. By making him a coat of many colors.

3 What character did the other sons of Jacob display? An envious and malicious one.

4 Why did they hate Joseph? Because of their father's special love to him.

5 Did he deserve it? Had his dreams anything to do with it? What were they? No. Yes. That his brothers' sheaves made obeisance to his, and that the sun, moon, and eleven stars did the same to him.

6 How did Joseph's father feel when he heard one of the dreams? He was surprised at the dream, but doubtless felt it was from God. Gen. 37.11.

7 How did Joseph get into his brethren's power? On Jacob sending him to them to see if they were well. Gen. 37.14.

8 What did they do with him? They threw him into a pit. Gen. 37.24.

9 How old was Joseph at this time? Sixteen.

10. What story did they make up to their father? That they had found his coat bloody, and that he had been killed by a wild beast.

11 What difference was there in Reuben's behavior toward Joseph to the rest of his brethren? He dissuaded them from killing him. Gen. 37.21, 22.

12 How did Jacob receive the news? He mourned and refused to be comforted.

13 How did the Midianites dispose of Joseph? They took him out of the pit and sold him to some Ishmaelites. Gen. 37.28.

14 What connection was there between Abraham and the Midianites? Midian was a son of Keturah, his second wife. Gen. 25.1, 2.

15 What connection was there between Moses and the Midianites? He lived among them and took his wife thence. Ex. 2.15, 21.

16 What connection was there between Balaam and the Midianites? He lived among them and was killed in battle by the Israelites.

17 What event in Gideon's history was connected with the Midianites? The appearance to him of the angel Son of God before he fought against and overthrew them. Judg. 6.12.

Joseph in Egypt Gen. 39;40;41

1 To whom did the Ishmaelites sell Joseph? To Potiphar, captain of Pharaoh's guard. Gen. 39.1.

2 What office did Potiphar appoint Joseph to fill? Overseer of his house. Gen. 39.4.

3 How was God's favor manifested to Joseph in this situation? By everything prospering under his care. Gen. 39.2-5.

4 Was he not deprived of his situation by false accusation? Yes, through the wickedness of his master's wife, who was embittered against him by his virtue and his fear of God. Gen. 39.7-18.

5 What unjust punishment was suffered by Joseph? He was put in prison.

6 Did the Lord forsake him? He was with him and showed him mercy.

7 How did the keeper of the prison behave to Joseph? He gave him the entire charge of the prison.

8 What kind of prison was this? Who were principally confined there? A prison connected with Potiphar's house, and in which state prisoners were kept.

9 What remarkable circumstance occurred to two of those prisoners? They had dreams which troubled them.

10 How did Joseph assist them in their perplexity? He interpreted their dreams. Gen. 40.

11 Were his words found true? Name the result. The chief butler was restored, and the chief baker was hanged, as Joseph had foretold.

12 How did Pharaoh's butler behave to Joseph? He forgot his promise to get Joseph released.

13 What brought his dream again to his mind? A dream which Pharaoh had. Gen. 41.1-13.

14 Could the magicians of Egypt interpret Pharaoh's dream? They could not. Gen. 41.8.

15 For whom did he send? For Joseph, whom the butler had named.

16 Did Joseph take the honor of interpretation to himself, or confess God's power before the king? He said, It is not in me; God shall give Pharaoh an answer of peace. Gen. 41.16.

17 Name a king who was smitten with worms and died because he gave not God the glory. Herod Agrippa, king of Judea. Acts 12.23.

18 Name another king who was driven from men, and was for seven years like a beast, because he gave not glory to God. Nebuchadnezzar, who said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan. 4.30-32.

19 How was the latter part of verse 30 in 1 Sam. 2 fulfilled in Joseph's case? By his being made ruler over all Egypt. He had honored God by his resistance of temptation and his faithfulness to his duties, and now God honored him. Them that honor me I will honor. Gen. 41.43.

20 How old was Joseph at this time? Thirty. Gen. 41.46.

21 What name did Pharaoh give Joseph, and what is the meaning of it? Zaphnath-paaneah, "a revealer of secrets," or "the man to whom secrets are revealed."

22 What were the names of Joseph's wife

and his two sons? Asenath, Manasseh and Ephraim. Gen. 41.45, 51, 52.

23 What did Joseph do during the seven years of plenty? He laid up the food in the cities. Gen. 41.48.

24 When the people cried to Pharaoh for bread, to whom did he send them? To Joseph. Gen. 41.55.

25 Was this great famine confined to the land of Egypt? It was over all the face of the earth, or all that part of it. Gen. 41.56, 57.

Jacob and His Sons in Egypt Gen. 42-50

1 Where was Jacob living at this time? In Canaan. Gen. 42.5.

2 Did the famine extend to the land of Canaan? Yes. Gen. 42.5.

3 How did they procure bread? Ten of Jacob's sons went to buy corn in Egypt. Gen. 42.3.

4 How did Joseph behave to his brethren when he saw them? He made himself strange to them and spoke roughly to them, but not from a spirit of revenge. Gen. 42.7.

5 Did they recognize him? No. Gen. 42.8.

6 How did Jacob feel when they returned and told him the news? He felt that all things were against him, and that he should lose Benjamin also. But all things work together for good to them that love God. Gen. 42.36, 38; Rom. 8.28.

7 Whom did they take with them on their second journey? Benjamin. Gen. 43.15.

8 What proof have we in this chapter of the truth of Num. 13.21-27? The fruits, honey and spices they took with them. Gen. 43.11.

They went, up and searched the land. And they ascended by the south, and came unto Hebron. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff: and they brought of the pomegranates, and of the figs. And they went and came to Moses and to Aaron; and brought back word unto them and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

9 How did Joseph feel when he saw Benjamin stand among his brethren? His love was greatly excited, and he retired to weep. Gen. 43.30, 31.

10 What closer relationship was there between Joseph and Benjamin than between Joseph and his other brothers? They had the same mother, Rachel. Gen. 30.22-24; 35.16-18.

11 What effect did Joseph's kindness have on them? They wondered at it. Gen. 43.33.

12 What was Joseph's intention in all this treatment? To make them conscious of their sin and sorry for it, and to better carry out his plans.

13 Did it have the effect he desired? It had. Gen. 42.21; 44.16.

14 How did Judah behave at this trying time? He begged that Benjamin might be allowed to go back with the rest, and offered to remain himself behind as surety for his return. Gen. 44.18, 33.

15 Of whom was he a type in this? Of Jesus Christ, our Substitute, who suffered in our stead.

16 How was Joseph's tender heart affected by all this? He could bear it no longer, but wept aloud, and told them he was Joseph their brother. Gen. 45.1-4.

17 How did they feel when they knew this

mighty prince were their own brother? They could not answer him for fear. Gen. 45.3.

18 What proofs did he give them of it? He gave proofs of his love and power by the rich presents he made them and the promise of a home and plenty in Egypt. Gen. 45.17-23.

19 Did Joseph and his father ever meet again? They met in Egypt, whither Jacob and all his family had come. Gen. 46.29.

20 How? See No. 19.

21 What proof have we in this of the truth of Rom. 8.28? What Jacob thought to be against him proved to be for his good. [see No. 6.]

22 Where in the land of Egypt did Jacob and his family dwell? In the land of Goshen. Gen. 47.1.

23 Had the Egyptians any particular antipathy to shepherds? They disliked shepherds and cattle-dealers from foreign lands for slaughtering their sacred animals, or from having formerly invaded and plundered their country.

24 Why? See No. 23.

25 Was Jacob introduced to Pharaoh? Yes, and gave him his blessing. Gen. 47.7.

26 What proof have we in Jacob's remark to Pharaoh of the truth of Ps. 90? The longest life is but short to look back on.

For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away Ps. 90.9, 10.

27 What peculiar blessing did Jacob give to the sons of Joseph? He placed his right hand on the younger instead of the elder. Gen. 48.17-19.

28 In his prophetic blessing of his twelve sons, to whom did he give the birthright? Gen. 48.8.

Now the sons of Reuben the firstborn of Israel (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel, and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's). 1 Chron. 5.1, 2.

29 What was the special blessing of Judah? That out of his family the Messiah should come. Gen. 49.10.

30 How was this fulfilled? Our Lord sprang out of Juda. Heb. 7.14.

The book of the generation of Jesus Christ, the son of David, the son of Abraham, Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares. Matt. 1.1-3.

31 To whom is allusion made in chap. 49, verse 24, in Joseph's blessing? Compare Num. 13.8, 16 with Num. 27.15-23. To Joshua.

Of the tribe of Ephraim, Oseha the son of Nun. And Moses called Oseha the son of Nun Jehoshua. And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the

congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

32 How was Joshua in this a type of Jesus? As Joshua led the Israelites in the wilderness and into the promised land, so Jesus is the guide of his people upon earth and the means of their entrance into heaven.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. My sheep hear my voice, and I know them, and they follow me. John 10.7-9, 27.

33 What other Joshua was a type of Jesus under the double figure of a branch and a stone? And he showed me Joshua the high priest standing before the angel of the Lord. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. Zech. 3.1, 6, 8, 9.

34 What does Isaiah prophesy of this stone? Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation. Isa. 28.16.

35 Give the texts in which the Lord Jesus speaks of himself under this figure. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; and whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. Matt. 21.42, 44; Mark 12.10; Luke 20.17, 18.

36 Find the text in which the apostle Peter speaks of the Lord Jesus under this figure. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1 Pet. 2.4-8.

37 Where was Jacob buried? In the cave of Machpelah. Gen. 50.13.

38 What fears had Joseph's brethren after

their father's death? That Joseph would ill-treat them and punish them. Gen. 50.15.

39 How did Joseph behave to them? He comforted them and spoke kindly to them.

40 Of whom were Joseph and his brethren types in this transaction? Of Christ and his forgiving love.

41 When was Joseph buried? Not until the Israelites reached Canaan, above two hundred years after his death. Gen. 50.26.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver. Jos. 24.32.

Joseph's History

1 What great peculiarity marks the Bible histories? Their reference to our Lord Jesus Christ.

2 Of whose history can this pre-eminently be said? Of Joseph's.

3 To whom must we look to enlighten our minds when studying God's word? To God the Holy Spirit; saying, Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. 119.18; 2 Pet. 1.20, 21.

4 What did Jesus say in John 5.39? Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

5 And how did he upbraid the two disciples whom he overtook going to Emmaus? O fools, and slow of heart to believe all that the prophets have spoken! Luke 24.26.

6 Is it not, then, our duty to seek for Jesus even so far back as the writings of Moses? They drank of that spiritual Rock that followed them; and that Rock was Christ. 1 Cor. 10.4.

7 Who wrote Genesis? Moses.

8 How was Joseph a type of Jesus, when he was at home, clothed in a beautiful robe, the darling of his father? In that Jesus shared his Father's glory and enjoyed his love.

Thou lovedst me before the foundation of the world. John 17.24.

9 How was Joseph a type in going out to see after the welfare of his brethren? In Jesus graciously visiting his brethren in human nature.

The Son of man is come to seek and to save that which was lost. Luke 19.10.

10 How in their treatment of him? In being sold by Judas and delivered to death by the Jews.

He came unto his own, and his own received him not. John 1.11.

When the husbands men saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. Matt. 21.38.

11 How in his dreams? In his prophecies of his future kingdom and glory. Matt. 25.31, 32.

12 How in the false accusations brought against him? In his freedom from blame. Matt. 26.59, 60.

13 How in being committed to prison? They laid hands on Jesus, and took him. Matt. 26.50.

14 How in leaving that prison and being exalted? God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2.36.

15 How in his feeding and blessing his brethren and all who came to him? In being the Bread of life.

16 How in Pharaoh transferring all his power to him? The Father committed all judgment unto the Son. John 5.22.

17 How in his returning good for evil? Jesus died for his persecutors, and prayed for them to the last.

Job

1 Who was Job? A very rich man in the north of Arabia who worshipped the true God. Job 1.3.

2 When was he supposed to live? Probably about the time of Isaac.

3 Why? Do we gather anything from his not mentioning God's wonders in Egypt and the Red Sea? From the age to which he lived, said to be two hundred years; from the very early customs alluded to in the book, as the worship of the sun, moon and stars, the use of engraving for writing, and the reckoning of riches by cattle, that they had not then occurred, or Job would certainly have heard of them and spoken of them. Job 21.26-28; 19.23, 24; 1.3.

4 Can you give any proof from the fact that as head of the family he offered sacrifices? After God's appointment of priests he would not have done this.

5 How is he supposed to have obtained his knowledge of the true God? By tradition, or knowledge passed down by word of mouth from one generation to another, and perhaps by direct revelation from God, like Adam and Moses.

6 What proof of the truth of 1 Pet. 5.8 does the history of Job supply? Satan's plots against Job. Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Job 1.6-12; 2.1-7.

7 Where is Satan called "the accuser of the brethren"? Rev. 12.10.

8 What high terms of praise did the Lord use when speaking of Job to Satan? Job 1.8.

9 And how did the Lord afterward, to Ezekiel, mention him? He classed him with Noah and Daniel.

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. Ezek. 14.14.

10 In what way did the Lord first try this good man? By suffering him to be deprived in one day of his children, servants and goods. Job 1.

11 Did he fail? He submitted to God's will, and blessed him in memorable words. Job 1.21.

12 Did Satan again have permission to hurt him? Yes, by bodily suffering. Job 2.4-8.

13 Did he continue steadfast? He seems to have uttered no complaint against God. Job 2.8.

14 How did his wife afflict him? By tempting him to curse God, that he might die. Job 2.9.

15 Did this prove too much for him? No; he again expressed his submission to the will of God. Job 2.10.

16 Who came to comfort him? His three principal friends. Job 2.11.

17 What relation is Eliphaz supposed to have been to Esau? These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau. . . . And the sons of Eliphaz were Teman, Omar, Zepho and Gatam, and Kenaz. Gen. 36.10, 11. Eliphaz seems to have been an Idumean or Arabian name.

18 In what way did Job fail? He cursed his birth, though not his God, and sometimes showed a self-righteous spirit. Job 3.

My face is foul with weeping, and on my eyelids is the shadow of death; not for any injustice in mine hands: also my prayer is pure. Job 16.16, 17.

19 Did not his friends suppose that all his misfortunes had come upon him in consequence of sin? They did. Job 4.7, 8.

20 If Job, instead of justifying himself, had appealed unto God, would it not have shown a better knowledge? Yes, for it is easy to form a too favorable judgment of our own selves.

21 How did the Lord Jesus Christ act when he was wrongfully accused? He answered not a word. Matt. 27.12-14.

22 Who is the only perfect man that ever lived? The man Christ Jesus.

23 How did Job feel when God himself spoke to him at last? Deeply humbled. What did Job say? Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Job 40.3, 4.

24 Did the Lord condemn him? No; he accepted or forgave him. Job 42.9.

25 How did the Lord pass over the error of Job's three friends in their condemnation of Job? In consideration of their sacrifice and of Job's prayer. Job 42.7-9.

26 How did the Lord disappoint Satan and bless Job's latter end? He gave him a family again, and twice as much substance as he had before. Job 42.10, 12, 13.

27 How old was Job when he died? About two hundred years. Job 42.16.

Pharaoh and Moses Ex. 1;2

1 How did the Egyptians behave to the children of Israel after the death of Joseph? They enslaved and oppressed them. Ex. 1.8-14.

2 Did the children of Israel multiply and increase very rapidly? They did. Ex. 1.12.

3 Why should this have made the Egyptians afraid? Lest they should join their enemies. Ex. 1.10.

4 How were the children of Israel employed by the Egyptians? In making bricks and other field-service. Ex. 1.14.

5 What cruel device did Pharaoh resolve on to destroy the male children of Israel? To employ the Hebrew nurses to do so. Ex. 1.16.

6 Who was Moses? The second son of Amram and Jochebed of the tribe of Levi. Ex. 2.1; 6.20.

7 What plan did his mother adopt to spare his life? She hid him in a floating basket among the flags growing by a river-side. Ex. 2.2, 3.

8. How did her design succeed? The child was found by Pharaoh's daughter, who took charge of it. Ex. 2.5-10.

9 Whom had his mother set to watch the little ark? His sister Miriam. Ex. 2.4; 15.20.

10 When the princess sought a nurse for the child, whom did Miriam fetch? His mother. Ex. 2.7-9.

11 What blessing did this ensure to Moses? The tenderest care, and perhaps also the knowledge of the true God.

12 What proof does this give us of the truth of Isa. 46.10? My counsel shall stand, and I will do all my pleasure.

There is no wisdom nor understanding nor counsel against the Lord. Prov. 21.30.

13 With whom did Moses join himself—with the Egyptians or the Hebrews? By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God. Heb. 11.24, 25.

14 Did they receive him graciously? Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Acts 7.27, 28.

15 What was Moses obliged to do? To leave Egypt. Ex. 2.11-15.

16 To what land did he flee? To Midian.

17 What occurred to him there? He married a daughter of the priest or prince of Midian. Ex. 2.16-21.

18 How long did he stay there? Forty years. Acts 7.30.

19 How many sons had he? What were their names and his wife's name? Two—Gershom and Eliezer; Zipporah. Ex. 2.22; 18.3, 4; 2.21.

The Burning Bush Ex. 3;4

1 How was Moses employed when the Lord appeared to him? In keeping his father-in-law's flock. Ex. 3.1.

2 What wondrous sight attracted the attention of Moses? A burning bush unconsumed. Ex. 3.2.

3 Whose voice addressed him from the midst of the fire? The voice of the Son of God, God's messenger, and yet God himself. Ex. 3.2, 4.

4 What commission did the Lord give to Moses? To go to Pharaoh and bring the Israelites out of Egypt. Ex. 3.10.

5 Was Moses willing to undertake it? He said they would not believe that God had appeared to him. Ex. 4.1.

6 What excuses did he make? See No. 5.

7 How did the Lord show him that it was not his own might or power in which he was to go to Pharaoh? He changed Moses' rod into a serpent and made his hand leprous, and restored them again. Ex. 4.2-8.

8 Did this remove his scruples? He then objected that he was too poor a speaker to deliver God's message. Ex. 4.10.

9 How did the Lord graciously meet his weakness? He promised to teach him what to say. Ex. 4.12.

10 Whom did the Lord appoint his helper? His brother Aaron, who could speak well. Ex. 4.14-16.

11 What solemn rite had Moses neglected to perform on his sons in the land of Midian? Circumcision. Ex. 4.24.

12 What punishment had God enjoined on those who neglected it? The uncircumcised man-child shall be cut off from his people; he hath broken my covenant (by loss of privileges or by death). Gen. 17.14.

13 Did not the sons of Moses narrowly escape? They were doubtless in imminent danger of punishment, with Moses himself. Ex. 4.24-26.

14 Who met Moses on his return to Egypt? Aaron, by command of God. Ex. 4.27.

15 How did the poor afflicted Israelites receive the message? They believed it, and worshipped God. Ex. 4.31.

The Plagues of Egypt Ex. 5-11

1 Who was the king of Egypt now? Pharaoh.

2 Was it the same Pharaoh who had ordered the little children to be killed? No; it was one who lived one hundred and forty years later.

3 Did he treat the children of Israel more mercifully than the former king? Though he did not order their male offspring to death like the former king, he was very cruel to them.

4 How did he receive Moses and Aaron when they went in to him? He abused them for interfering with the people's work. Ex. 5.2-4.

5. What was the result? Heavier work was laid upon them. Ex. 5.6-9.

6 Whom did the children of Israel blame for this? Moses and Aaron. Ex. 5.20, 21.

7 Of whom was Pharaoh, in his daring

rebellion, a type? Of the great rebel, Satan. Jude 6.

8 What was the first plague? The river Nile turned into blood. Ex. 7.

9 In what respect was this a peculiar trial to the Egyptians? Because the yearly overflowing of the Nile was most valuable for their land, and they worshipped the river as a god, and much of their food was fish.

10 What were the second and third plagues? Frogs and lice. Ex. 8.

11 How far were the magicians permitted to follow Moses and Aaron? So far as to turn water into blood and to bring frogs. Ex. 7; 8.

12 What did they say when they could go no farther? That the miracles of Moses were the finger of God. Ex. 8.19.

13 What was the next plague? Swarms of flies or hurtful insects. Ex. 7.24.

14 How did God mark the distinction between the Egyptians and Israelites in this? He suffered none in the land of Goshen, where the Israelites dwelt.

15 Did this influence Pharaoh to let the Israelites go? No (Ex. 8.32), though he gave way a little at first. Ex. 8.28.

16 What was the fifth plague? A murrain upon cattle, horses, asses, camels and sheep. Ex. 9.

17 What painful attack on man and beast did God send next? Boils and blains, or sores. Ex. 9.9.

18 Did any of these move the haughty king? No. Ex. 9.7, 12.

19 What merciful provision did God make in the seventh plague for those who believed in his word? He warned them to remove their cattle to a place of shelter. Ex. 9.19.

20 Why was this plague peculiarly terrible to the Egyptians? Because they were not accustomed to either hail or rain. Deut. 11.10, 11.

21 Why was it that all these judgments had no effect on Pharaoh? Because his heart was hardened, or he hardened his own heart, as it is expressed in Ex. 8.15, 32; 9.34, 35, so that God gave him up to his own wicked heart, as he is said, in Rom. 1.20, 21, 28, to have given up the Gentiles to a reprobate mind, their foolish heart being darkened, and they themselves without excuse.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. James 1.13.

22 Is it not an awful thing when God gives a man over to his own hardened heart? If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb. 10.26, 27.

23 What was the eighth plague? Locusts. Ex. 10.

24 What appearance must the land of Egypt have presented at this time? The land was darkened by them, and every green thing eaten up. Ex. 10.15.

25 What was the ninth plague? Thick darkness for three days. Ex. 10.21-23.

26 What solemn interview had Moses with Pharaoh during this awful darkness? When Pharaoh bade Moses see his face no more. Ex. 10.28.

27 What was the last plague? The destruction of firstborn.

The Passover Ex. 12-14

1 What did God command the Israelites to do before he brought the last plague on the Egyptians? To have the passover sacrifice and feast. Ex. 12.

2 Of whom was the lamb a type? Of Christ the Lamb of God, slain from the foundation of the world. John 1.29; Rev. 13.8.

3 In how many ways was the paschal lamb a type of Him whom it prefigured? In its gentleness and unblemished innocence, and in its being slain without a bone being broken; and in other respects besides.

4 What divine ordinance in the Christian Church still commemorates the Passover? The Lord's Supper.

5 When was it instituted? The evening before our blessed Saviour suffered.

6 What does it set forth? The sacrifice of the death of Christ, and the benefits we receive thereby.

7 Wherein does "the mass" of the Romish Church differ from "the Lord's Supper" in the Protestant churches? In the mass the priest professes every time to offer Christ himself as a sacrifice for sin, while the Lord's Supper is a remembrance of his perfect sacrifice made once for all.

8 Which is most in harmony with the word of God? We are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified. Heb. 10.10, 14.

9 What is the meaning of the word Passover? It refers to the destroying angel passing over the blood-sprinkled doorposts of the children of Israel. Ex. 12.23.

10 How were the Israelites preserved from the destroying angel? By striking the lintels and doorposts of their houses with the blood of the slain lamb. Ex. 12.22.

11 Why was not the blood sprinkled on the doorway? Lest any should trample on so sacred a thing.

Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. 10.29.

12 How was the bread to be prepared? Without leaven (or yeast or sour paste) to raise it. Ex. 12.15.

13 What does the apostle Paul declare this to be a type of, in 1 Cor. 5.7, 8? Of purity and sincerity.

14 What did the bitter herbs signify? The bitterness of Egyptian bondage, of true sorrow for sin and of Christ's cup of suffering. Ps. 69.20, 21.

15 If any Israelite had despised the means of safety, what would have been the consequence? He would have lost his firstborn child.

16 And what will be our state if we despise the hiding-place which God has provided for us? We shall be destroyed by the storm of God's just wrath.

17 Is God's salvation merely a safety from his wrath, or does he provide ample blessing for the soul that trusts in him? He provides not only escape from hell, but a home in heaven—eternal life begun below and perfected above.

18 What part of this type is a proof of this? The feast upon the slaughtered lamb.

19 Give some other parts of Scripture where the gospel provision is compared to a feast. Isa. 25.6; Rev. 19.9.

20 How did Pharaoh act when he found the threatened vengeance of God had descended on him? He ordered the Israelites to depart. Ex. 12.31, 32.

21 How did God recompense the Israelites for all that they had suffered at the hands of the Egyptians? By disposing the Egyptians to give them gold and silver and raiment. Ex. 12.35, 36; Rom. 12.17-21.

22 In what way did the Israelites obey the king's mandate? They hurried away with their flocks and herds and hastily prepared food, Ex. 12.37-39.

23 Did they remember Joseph's wish at this time? They took his bones with them. Ex. 13.19.

24 Did Pharaoh quietly allow them to go? He pursued them to bring them back. Ex. 14.5-9.

25 How did the children of Israel feel when they heard that Pharaoh was pursuing them? They were terribly afraid. Ex. 14.10.

26 What had the Israelites to guide them as to the way they should take? A pillar of cloud and of fire. Ex. 14.19, 20, 24.

27 What speech did Israel make to Moses when they saw the sea before them and the host of Pharaoh behind? That they had better have remained in Egypt. Ex. 14.11, 12.

28 Did God reward them as they deserved for this wicked speech? What did he do? He made a way for them through the sea. Ex. 14.16.

29 Which got on the fastest—Pharaoh in his chariots or Israel on foot? Israel on foot, as God took off the chariot-wheels. Ex. 14.25.

30 How did the Lord hinder the Egyptians? See No. 29.

31 How did God keep the hosts separate all the night? By the pillar of cloud, which kept the Egyptians in darkness and prevented them from moving on. Ex. 14.20.

32 Ought we ever to doubt a God who can help his people in any difficulty? If God be for us, who can be against us? Rom. 8.31.

33 What happened as soon as Israel was safely over the sea? The Egyptians were overwhelmed by the returning waters. Ex. 14.27, 28.

The Song of Moses Ex. 15. 1-21

1 What is the passage through the Red Sea a type of? The introduction of believers by baptism into covenant with God. 1 Cor. 10.1-4.

2 What is baptism a type of? Of having done with sin on being given to God. Rom. 6.1-4.

3 What did Jesus call his death? A baptism.

I have a baptism to be baptized with; and how am I straitened till it be accomplished! Luke 12.50.

4 Is the song of Moses ever again mentioned in Scripture? Rev. 15.2, 3.

5 Of whom is Pharaoh a type in these verses? Of the enemies of God.

6 What is said of Pharaoh in Rom. 9.17? Even for this same purpose have I raised thee up, that I might show my power in thee.

7 What will be the end of all God's enemies? To be subdued by Christ.

For David saith, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Acts 2.34, 35.

8 Which is the last enemy that is to be destroyed? Death. 1 Cor. 15.26.

9 What song may the Christian sing even now in prospect of that victory? Death is swallowed up in victory. 1 Cor. 15.54-57.

10 Through whom is the conquest obtained? Heb. 2.14, 15; 1 Cor. 15.57.

Their Journey Begun

Ex. 15.22-27

1 How many days did Israel travel in the wilderness before they found water? Three. Ex. 15.22.

2 And when they found water, of what kind was it? Bitter. Ex. 15.23.

3 How did the children of Israel bear this disappointment? They murmured against Moses. Ex. 15.24.

4 What is this world compared to? A wilderness.

5 Are the journeyings of the children of Israel calculated to teach us any useful lessons? Not to expect perfect comfort in our pilgrimage here below—to follow God's guidance, and to cheerfully submit to all his dealings with us on our heavenward way.

6 Are not young people apt to think that this world is a resting-place? They forget that youth and health may not last them long.

7 What does God's word say in Mic. 2.10. Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

8 There is one thing that can turn the bitter waters of earthly sorrow into sweetness; what is it? Seeing a Father's hand overruling all our affairs.

9 Where did Israel next encamp? At Elim. Ex. 15.27.

10 What blessing had the Lord in store for them there? Plenty of water.

11 Is it not God's way ever to bring good out of evil? Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end. Deut. 8.16.

The Manna Ex. 16

1 How were the Israelites fed in the wilderness? With manna.

2 What was manna? A small round thing, like a frozen drop of dew, miraculously sent by God, and able to be made into bread. Ex. 16.14, 15, 23, 31.

3 How often were they to gather it? Every day except the Sabbath-day.

4 What provision did the Lord make for sanctifying the Sabbath-day, and resting on it? A double quantity of manna the day before. Ex. 16.22-30.

5 Were the children of Israel obedient to the Lord in this arrangement? How did they act? Some of them went out to gather on the Sabbath-day. Ex. 16.27.

6 Who was it that declared himself to be the true bread that came down from heaven? I am the living bread which came down from heaven. John 6.51.

7 Were the Israelites satisfied with God's provision? Our soul loatheth this light bread. Num. 21.5.

8 What is said in 2 Tim. 3.16? All Scripture is given by inspiration of God.

9 What instruction ought we to gain from reading about the sins of Israel? To watch against falling into the same sins ourselves.

As in water face answereth to face, so the heart of man to man. Prov. 27.19.

10 What provision has God made for the life of our souls? His Son, his Spirit and his word.

11 Are we satisfied with this, or do we prefer earthly pleasures? We are prone to love this present world.

12 Compare Matt. 7.1, 2 and 1 Cor. 10.11, 12. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. All these things are written for our admonition. Wherefore let him that thinketh he standeth take heed lest he fall.

The Smitten Rock Ex. 17.1-7

1 What are those who travel in deserts constantly liable to? The want of water.

2 How were the Israelites supplied? From a stream that flowed from a rock in Horeb on Moses striking it with his rod. Ex. 17.6.

3 Of whom is the smitten rock a beautiful type? That rock was Christ. 1 Cor. 10.4.

4 What did Jesus say to the woman of Samaria? But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4.14.

5 At the feast of tabernacles, which was a feast commemorative of the sojourn of Israel in the desert, they used to pour out water in remembrance of the smitten rock; when Jesus was present at this ceremony, what did he cry aloud? If any man thirst, let him come unto me and drink. John 7.37.

6 Have you obeyed that command? Let the conscience of each reply. If you have not yet come, come now.

7 What excuse will you have to offer if you refuse to obey? None at all. Prov. 1.20-31; Rev. 22.17.

The Battle with Amalek

Ex. 17.8-16

1 What is prayer? Prayer is the simplest words of the mouth and the earnest desire of the heart, taught by the Holy Spirit and presented through Jesus Christ.

2 Why do we pray to God? Because he is willing to help us, and no one else can.

3 How did God teach Israel this at Rephidim? By giving them victory over the Amalekites in answer to Moses' prayer. Ex. 17.8-11.

4 Who were the Amalekites? Decendants of Esau, to the south of Palestine.

5 Was it not very cruel to come out and fight Israel when they were so weak? They thought now was their opportunity, but they forgot that God was on Israel's side.

6 Was not God angry with them for this? God sentenced them to constant war, and at last to destruction. Ex. 17.14, 16.

7 Which army obtained victory? The Israelites'.

8 How was this? By Moses' continued prayer. Ex. 17, 12.

9 Of whom was Moses a type when he thus interceded for Israel? Of Christ, who ever lives to make intercession for us in heaven.

10 Of whom was Joshua a type while leading on the battle? Of the great Captain of our salvation.

11 What foes has the Christian to contend with? The temptations of his own evil heart, of Satan, and of sinners around him.

12 How can he overcome? In the strength of the Lord God.

13 What is the meaning of Jehovah-nissi? "The Lord, my banner." Ex. 17.15.

14 If this be the banner of the Christian, what is his armor? Eph. 6.10-18.

Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6.10, 11.

The Covenant of Works

Ex. 19-24

1 What is the human heart most prone to? Sin.

2 What does this show? The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17.9.

3 How did God teach this to Israel, and through them to us? By practical lessons which showed them their weakness and wickedness, and their need of a better righteousness than their own, and of a greater sacrifice than the blood of bulls and goats. Gal. 3.24.

4 What is the law? The term here refers to the Ten Commandments, and to others that immediately follow.

5 Under what circumstances did God give

the law? From the top of Mount Sinai, amidst thunder and lightning, clouds and darkness, trumpet-blast and earthquake. Ex. 19.

6 Where is Sinai? In the wilderness, near the Red Sea.

7 Could Israel bear the presence of God? They could not endure the light of God's presence in their consciences. Our God is a consuming fire. Heb. 12.20, 21, 29.

8 Why not? See No. 7.

9 Who went up into the thick darkness where God was? Moses. Ex. 19.20; 20.21.

10 When he came forth with God's message to them, what did they promise to do? All the words which God had said. Ex. 24.3.

11 Were they able to perform their promise? No.

12 Why? From the sinfulness of their own hearts.

13 Are we able to keep God's holy law now? No.

14 What refuge, then, have we from God's wrath? Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3.13.

The Covenant Broken Ex. 32

1 How long was Moses upon the mount with God? Forty days and nights. Ex. 24.18.

2 What awful proof did Israel give of their inability to keep the law, of their forgetfulness of God, and of their own evil hearts while Moses was on the mount? They made and worshipped a golden calf, probably after some idol in Egypt. Ex. 32.1-6.

3 When was Moses made acquainted with their sin? God told him while he was on the mount. Ex. 32.7, 8.

4 Did he plead for them with God? Yes, and his prayer was heard. Ex. 32.11-14.

5 Who was waiting on the side of the mount for Moses when he came down? Joshua. Ex. 32.17.

6 What sight did they see? The calf, and the people dancing about it. Ex. 32.19.

7 What did Moses do? He broke the stone tables, as they had broken the law, and he destroyed the golden calf. Ex. 32.19, 20.

8 Although Joshua was not in the transgression of making the calf, which of Israel's leaders was? Aaron. Ex. 32.2-5.

9 Was not his excuse a vain one? Yes; and sinners now by silly falsehoods strive in vain to hide their sins.

10 Why was this painful history recorded? For our instruction; see 1 Cor. 10.1-12.

The Second Giving of the Law

Ex. 32.30-55; 33 and 34

1 Who interceded for Israel at this awful time? Moses. Ex. 32.30-32.

2 What testimony did Moses bear against them? That they had sinned a great sin. Ex. 32.30.

3 Whom did Moses associate with himself in this act? Joshua, Abraham, Isaac and Jacob. Ex. 24.13; 32.13.

4 What proof did the Lord give to Moses that he had accepted him? Allowing him to see something of his glory and proclaiming to him his name. Ex. 33. 16; 34.7.

5 How was the law given the second time? By Moses taking two fresh tables of stone up the mount, and God's writing upon them the Ten Commandments. Ex. 34.1, 4, 28.

6 How long was Moses in the mount this time? Forty days and forty nights. Deut. 10.10.

7 What wonderful manifestation was there on the face of Moses that he had been with God, and had spoken to him face to face? His face shone brightly. Ex. 33.11; 34.29, 30.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. Deut. 34.10.

8 How did the children of Israel feel when they saw this? They were afraid to come near him. Ex. 34.30.

9 What was this a type of? Of the blindness of their minds, which prevented them from seeing the truth then, and which prevents them still.

Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. 2 Cor. 3.14.

The Tabernacle Ex. 35-40

1 How did Moses obtain the instruction to make the tabernacle? From God himself and a pattern shown him on the mount. Ex. 25.9, 40.

2 What is a tabernacle? A tent.

3 Whom did God specially endow with skill to perform this work? Bezaleel and Aholiab and other wise-hearted men. Ex. 36.1.

4 Where did Moses get the materials? From the free offerings of the people. Ex. 35.21; 36.3-7.

5 Did the women assist? In what? Yes. In spinning. Ex. 35.22, 25, 26.

6 What solemn injunction did Moses receive? To make the tabernacle and its furniture according to the patterns God had shown him. Ex. 25.40; 26.30; Heb. 8.5.

7 What expression, used eight times in the fortieth chapter of Exodus, shows that Moses fulfilled the work that God gave him to do? As the Lord commanded Moses.

8 When was the tabernacle reared? On the first day (of the first month) of the second year of the sojourn in the wilderness. Ex. 40.17.

9 Of whom is the tabernacle a type? Of Jesus Christ, "true" and "perfect tabernacle." John 2.19-21; Heb. 8.2; 9.11.

10 Are our bodies compared to a tabernacle and temple? Yes; to a tabernacle, to be taken down, in 2 Cor. 5.1, and to a temple of the Holy Ghost, to be kept holy, in 1 Cor. 6.19.

11 In what respect was the tabernacle in the wilderness a type of Jesus? As the way to the Father's presence. Heb. 9.8, 9, 11.12.

12 What was its outward appearance? Plain, from its badger-skins covering. Ex. 26.14. As Christ had no outward beauty. Isa. 53.2, 3.

His visage was so marred more than any man, and his form more than the sons of men. Isa. 52.14.

13 Was the inside different? How was this a type of Jesus? Yes; it was richly adorned with gold and silver and embroidery. Ex. 31 and 36. So He who was "altogether lovely" (Song of Sol. 5.16) pleased his heavenly Father.

Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3.17.

A cloud overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. Mark 9.7.

The centurion said, Truly this man was the Son of God. Mark 15.39.

The officers answered, Never man spake like this man. John 7.46.

14 To what did Jesus compare himself in John 10 and 14.6? To the door of the sheep-fold and to a road or way. (See No. 11.)

I am the way, the truth, and the life; no man cometh unto the Father, but by me.

15 How was the brazen altar a type of

Jesus? Because it bore the sacrificial fires which consumed the victims.

16 Who first kindled the fire on this altar? God himself. Lev. 9.24.

17 What is fire a type of? It is the element of purification. Ezek. 21.31, 32; 22.31; Heb. 12.29.

18 What do we deserve? We cannot possibly conceive the exceeding sinfulness of our estrangement from our Father.

19 Who was the Sin-bearer in our stead? Christ Jesus.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53.5.

Even Jesus, which delivered us from the wrath to come. 1 Thess. 1.10.

20 Suppose any Israelite had refused to bring his offering to this altar, what would have been the consequence? He would have remained unclean and deprived of the privilege of worshipping.

21 Suppose we refuse to lay our sins on Jesus, what will be the consequence? They will remain upon ourselves, and the wrath of God will abide upon us.

22 What stood next to the brazen altar in the outer court? The laver. Ex. 38.8.

23 What was its use? For the priests to wash their feet. Ex. 30.18-21.

24 What was the laver a type of? Of the word and Spirit of God, which cleanse and restore our souls.

25 Of what was the laver made? Of brass, taken from the looking-glasses, or plates of polished metal, which the women used.

26 How does the apostle James allude to this in the first chapter of his Epistle? Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James 1.25.

27 Is the word of God ever compared to water? Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Eph. 5.25, 26.

28 Where else is the word of God alluded to as a cleansing process? Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. 3.5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3.5. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1.18.

29 How did Jesus (the Word of God) declare we must be cleansed? By himself.

If I wash thee not, thou hast no part with me. John 13.8.

30 What objects presented themselves when the doorway curtain of the tabernacle was drawn aside? The altar of incense, the table of shewbread, the golden candlestick and the curtain or veil of the holy of holies.

31 What did Jesus say of himself in John 9.5? As long as I am in the world, I am the light of the world.

32 What is said of the Lord's people in Matt. 5.14-16? Ye are the light of the world. A city that is set on a hill cannot be hid.

33 Under what figure is prayer represented in Rev. 8.3,4? The smoke of burning incense.

34 What did the Lord Jesus style himself in John 6.35? I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

35 Who were permitted to go in and minister in this holy place? The priests went

always into the first tabernacle, accomplishing the service of God. Heb. 9.6.

36 Who alone might go into the *most holy* place? But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. Heb. 9.7.

37 How often might he go in? See No. 36.

38 Of what is the *most holy* place a type? Of the immediate presence of God.

39 Who has entered there? Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb. 4.14.

40 What happened to the beautiful veil of the temple when the Lord Jesus was crucified? It was rent in twain from the top to the bottom.

41 If man had rent it, would it have been done in the same way? How? It would have been rent from the bottom.

42 What did this show? The rending of the veil showed that the way into heaven was now open. Heb. 10.19-22.

43 What stood in the *most holy* place? The ark of the covenant.

44 Of what was the ark composed? Of shittim wood, overlaid with gold. Ex. 25.10, 11.

45 How did it represent the glory of Jesus? By the mercy seat and cherubim above it. Ex. 25.17-22.

46 What was preserved in the ark? The golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. Heb. 9.4.

47 What was the budding rod a type of? The resurrection of the dead. 1 Cor. 15.42.

48 What was this incorruptible manna a type of? Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Pet. 1.23; Acts 2.31, 32.

49 Where in the Revelation is this incorruptible manna alluded to? To him that overcometh will I give to eat of the hidden manna. Rev. 2.17.

50 What proof have we that Jesus has gone into heaven with a human body? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke 24.39-43, 50, 51.

51 What hope have we to rest on that we shall share that glory with him? To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3.21.

The Sacrifices and Offerings Lev. and Num. 19

1 What is the principal thing treated of in the book of Leviticus? Access to God by a purified worshipper.

2 Name the four principal offerings. The burnt offering, the sin offering, the trespass offering, and the peace offering.

3 What characterized the burnt-offering? It was a male without blemish from the herd or the flock, or a turtle-dove or young pigeon; the blood of the beast being sprinkled about,

and its body cut up and burnt on the altar. Lev. 1.

4 In what did the sin offering and the trespass offering differ from the burnt offering? In the sin offering having the blood sprinkled and poured out on and under the altar, and having the fat, and not the whole animal, burnt upon it; and in the trespass-offering being allowed to be of the female sex, and being on account of *special* rather than *general* sin. The sin offering referred rather to atonement, and the burnt offering to self-dedication. Lev. 4.5, 6.

5 What was there different to both these in the peace-offering? The peace-offering, whether from the herd or the flock, was an expression of thankfulness to God for his gifts. Lev. 3; 7.11-38.

6 What difference was there between the meat- (or food-) and the burnt-offering? The meat-offering, of flour, oil and wine, was also a sacrifice of thanksgiving. Lev. 2.

7 Who was prefigured by all these sacrifices? Jesus Christ, the great Atonement and the great self-devoted Sacrifice.

8 What is said in Heb. 10.1-18? The sacrifice of Christ's body, once offered, hath for ever taken away sins.

9 Where was Moses when God gave him the instruction about sacrifices? On Mount Sinai. Ex. 24.18; 32.15.

10 What special type of Jesus was there in the cleansing of the leper? Christ brings near those who were far off, as the leper was obliged to be kept; and Christ was slain for us, like the one bird, and rose to heaven for us like the other. Lev. 14.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2.13.

Who was delivered for our offences, and was raised again for our justification. Rom. 4.25.

11 What was the leprosy in the house a type of? Corruption. Lev. 14.

Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Cor. 15.50.

12 Name some of the ceremonies which took place on the great day of atonement. Aaron the high priest made sin-offerings for himself and for the people, and sprinkled the blood upon the mercy-seat in the most holy place; confessed the sins of the people over the scapegoat, and sent it away into the wilderness; and offered burnt-offerings for himself and for the people. Lev. 16.

13 What is the meaning of the word "atonement"? Reconciliation, or setting at one again, by a sacrifice in another's stead.

14 Who atoned for our sins? Jesus Christ, who suffered in our place the punishment of our sins.

15 How did the scapegoat set this forth? It bore the sins of Israel, as Christ bears ours.

16 Have not you and I committed sin? Every day of our lives.

17 Should we not ask ourselves *where* is our sin? It is the most important question we can ask ourselves.

18 Where must it be—either by faith laid on Jesus, or where? Still resting on ourselves, with all its burden and its curse.

19 What was the ceremony connected with the red heifer? The heifer was slain and burnt, and its blood was sprinkled before the tabernacle.

20 What was the appointed use of the ashes of the red heifer? They were mixed with water and sprinkled upon persons who in various ways had become unclean, and as a token of purification for sin.

21 Who was again prefigured in this type? How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9.14.

The Feasts Lev. 23

1 What is a type? A thing that represents another thing, or has some points of resemblance to it, or is intended to foreshow it.

2 Why did God teach us so much truth in this way? To make it clearer to our minds.

3 How do we teach little children? By pictures, imitations, comparisons and tales.

4 What is God's way of pardoning sin? Accepting on behalf of every one who believes the punishment which Jesus bore in his stead.

5 How has he shown this to us? By his accepting the sacrifices which referred to Christ.

6 What is faith? Trusting in Christ as our own Saviour.

7 How is faith in the Lord Jesus shown us in the typical sacrifices of the Old Testament? Because they could have no value in themselves, but only as referring to Him that was to come.

8 What does this chapter especially describe to us? The Jewish feasts.

9 Which is the first "feast" spoken of? The Sabbath.

10 How often was it to be kept? Every seventh day.

11 When was the keeping of the Sabbath first enjoined? In the Garden of Eden, when God first sanctified it or set it apart for holy use. (See also Ex. 16 and 20.)

God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Gen. 2.3.

12 Why is it here called a "feast"? Because it is a day of sacred rest. (And see No. 14.)

13 Does the word "feast" in this chapter mean a time of eating and drinking? No; but of meeting together for a holy, happy purpose. Lev. 23.4.

14 What is the meaning of the word "festival"? A time of joyful worship.

15 Does not God always unite happiness or joy with religion? He does.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58.13, 14.

16 If it be not so to us, what is the cause? We have either no religion at all, or not enough to make us happy.

17 Of what was the Jewish Sabbath a type? Of the rest of heaven. Heb. 4.8-11.

18 How can our souls, even in this world, "enter into rest"? We may enjoy the rest of a steadfast faith, an anchored hope and an abiding peace.

19 Which was the second feast or festival spoken of? The feast of the Passover or of unleavened bread. Lev. 23.5, 6.

20 When was that kept? How often? It began on the fifteenth day of the first month, about our March or April. Once a year.

21 How was it kept? By the sacrifice of a lamb, the use of unleavened bread and offering the firstfruits of the early harvest. (But see No. 24.)

22 When was this instituted? When the Israelites came out of Egypt.

23 What did the Passover teach them, and what must it teach us? To remember their deliverance by blood, and to look for our own deliverance by the same means.

24 What feast or festival came next? The offering of the firstfruits of the harvest at Pentecost.

25 What ceremony were they to perform with the first sheaf? The priest was to wave it before the Lord. Lev. 23.10, 11.

26 What did "waving" it mean? An act of worship of the Lord of the whole earth.

27 Whom did that first sheaf represent? Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15.20.

28 Did Jesus compare himself to wheat when speaking of his death? The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone but if it die, it bringeth forth much fruit. John 12.23, 24.

29 What were the Israelites to do fifty days after they had brought in the firstfruits? To offer a new meat offering to the Lord. Lev. 15.15-21.

30 Of what was this a type? This feast was a type of the outpouring of the Holy Ghost, fifty days after Christ our Passover was sacrificed for us, when the apostles received the firstfruits of the Spirit, and presented to God the firstfruit converts of the Christian Church. Acts 2.

31 What festival was held on the first day of the seventh month? The feast of trumpets. Lev. 15.23-25.

32 Of what was this a type? Of the call to repentance and of the preaching of the gospel.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Isa. 58.1.

Go ye into all the world, and preach the gospel to every creature. Mark 16.15.

33 How many days after this festival of trumpets was the great day of atonement kept? Nine days.

34 What remarkable ceremonies took place on this day? Aaron the high priest made sin-offerings for himself and for the people, and sprinkled the blood upon the mercy-seat in the most holy place; confessed the sins of the people over the scapegoat, and sent it away into the wilderness; and offered burnt-offerings for himself and for the people. Lev. 16.

35 Are we not very prone to excuse ourselves when looking into our own sinful hearts? The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17.9.

36 Where shall we best discover God's estimate of sin? In those parts of Scripture which contain his denunciations against it, his punishments of it, and (above all) his provision, in both the Old and New Testaments, for the pardon and removal of it.

37 What other ceremony took place on this day, mentioned in this chapter and not in the sixteenth chapter? The blowing of a trumpet on the first day of the month. Lev. 23.24.

38 Where is this more fully described? Lev. 25.9.

39 Of what were the trumpets made? Of silver. Num. 10.2.

40 Of what was the jubilee a type? It was typical of our redemption by Christ from

the slavery of sin and Satan, and of our restoration to the glorious liberty of the children of God.

41 How are we interested in it? See No. 40.

42 How many days after the day of atonement did the feast of tabernacles occur? Five days. Lev. 23.34.

43 What ceremonies marked this festival? The offering of sacrifices and the dwelling in booths.

44 How many days did they keep it? Eight days.

45 What is this festival a type of? Of heaven. Rev. 21.3, 4.

46 What does the twenty-ninth chapter of Numbers tell of? Of the offerings at the feasts of trumpets and tabernacles and on the day of atonement.

47 Is the feast of tabernacles ever mentioned in the New Testament? Now the Jews' feast of tabernacles was at hand. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. John 7.2, 37.

48 At what time of the year was King Solomon's temple dedicated? Solomon kept the feast seven days in the seventh month, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. 2 Chron. 7.8, 10.

49 And when was the second temple dedicated? The children of the Captivity kept the Passover upon the fourteenth day of the first month. Ezra 6.19.

50 Of what were those buildings a type? Of the Lord God Almighty and the Lamb, who are the temple of heaven. Rev. 21.22. (And see Rev. 21.3, 4, above—No. 45.)

The Numbering of the Israelites and Departure from Sinai Num. 1-4; 7-10

1 What do these chapters describe? The numbering of the people, the duties of the priests and Levites, the offerings for the tabernacle, the marchings of the Israelites, etc.

2 How long had the children of Israel remained at Sinai? About eleven months.

3 Tell me some of the most remarkable events that had occurred there. The giving of the law, the worship of the golden calf, the making of the tabernacle, and the punishment of Nadab and Abihu.

4 How long was it after they left Egypt that the tabernacle was first set up? About ten months. Ex. 40.2.

5 What rite did they celebrate on the fourteenth of the first month? The Passover. Num. 9.1-5.

6 What did God command Moses to do on the first of the second month? To number the people. Num. 1.1-3.

7 Whom did God accept for his service instead of the firstborn? The Levites. Num. 3.12; 8.16.

8 Did the numbers tell out exactly the same? The firstborn were two hundred and seventy-three more. Num. 3.46.

9 How was the difference arranged? Five shekels (or about \$2.75) each was paid to Aaron for them. Num. 8.

10 How were the children of Israel to encamp and to march on their journey? Each tribe was to march and encamp by itself, in a fixed order and place, the Levites in the midst. Num. 2.

11 Who provided the wagons to carry the tabernacle? The princes or heads of the tribes. Num. 7.2, 3.

12 Why had not the sons of Kohath any wagons allotted to them? Because their burdens were carried on their shoulders.

13 What part of the tabernacle did they carry? The holy things of the tabernacle. Num. 4.2-15.

14 What did each of the princes of Israel offer as a gift to the service of the tabernacle? Gold and silver vessels and animals for sacrifice. Num. 7.

15 What direction did the Lord give Moses as to making trumpets? That they should be of silver, and be used for assembling and for marching in journeys or in war. Num. 10.1-10.

16 On which day did the cloud move? On the twentieth day of the second month of the second year. Num. 10.11.

17 Of what was the moving of the cloud to inform the Israelites? That they were to proceed on their journey. Num. 9.17.

18 When the first alarm of the trumpets was given, which tribes marched first? Judah, Issachar and Zebulun.

19 How many encamped on the east of the tabernacle? The above three. Num. 2.3-9.

20 What immediately followed these three tribes? The tabernacle. Num. 10.17; 7.7, 8.

21 Which three tribes followed these wagons? Reuben, Simeon and Gad. Num. 10.18-20.

22 What part of the tabernacle went next? The sanctuary. Num. 10.21.

23 Name the six tribes that followed. Ephraim, Manasseh and Benjamin; Dan, Asher and Naphtali.

24 Whom did Moses entreat to accompany them? Hobab, his father-in-law. Num. 10.29.

25 Did he not at first refuse? He did. Num. 10.30.

26 What proofs have we afterward that he changed his mind and went with the Israelites into the promised land? The children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. Judg. 1.16. Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. Judg. 4.11.

27 To what family did Jonadab, mentioned in 2 Kings 10 and Jer. 35, belong? To the Kenites, that came of Hemath, the father of Rechab. 1 Chron. 2.55; 2 Kings 10.15.

28 When all was ready for marching what beautiful prayer did Moses offer? Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. Num. 10.35.

29 And what when the ark rested again? Return, O Lord, unto the many thousands of Israel. Num. 10.36.

Transgressions Num. 11

1 By what were the children of Israel in the wilderness chiefly distinguished? By their repeated rebellions against God. Heb. 3.8-12; Ps. 106.7, 8, 13-46.

2 Of what should their sad history warn us? Of the sad consequences of sin.

3 On what did the Lord feed Israel while at Sinai? On manna.

4 Ought they not, then, to have trusted God on their journey? Did they? They ungratefully and discontentedly desired a change of food. Num. 11.1-6.

5 How were they punished? Many of them were destroyed by fire; and others were diseased by the quails that were sent in answer to their demand for flesh to eat.

6 Did not Moses feel their continual provocation too much for him? He complained to God of the burden it was to him. Num. 11.11-15.

7 How did the Lord assist him? He ap-

pointed seventy elders to assist him. Num. 11.16, 17.

8 How did Joshua show his affection for his master and zeal for his honor? By telling him of two men who seemed to be unlawfully exercising the authority of Moses in the camp. Num. 11.26-28.

9 What was Moses' beautiful reply? En-vious thou for my sake? Would God that all the Lord's people were prophets (or true teachers), and that the Lord would put his Spirit upon them!

10 How did the people behave when they had got the food they coveted? They probably indulged in it to excess, forgetting the warning in Num. 11.20.

11 How did the Lord punish them for their sin? The quails produced a disease or plague among them. Num. 11.19, 20, 33. See No. 5.

12 What lessons should we reap from their transgressions? With many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our ex-amples, to the intent we should not lust after evil things, as they also lusted. 1 Cor. 10.5, 6.

Miriam's Sin and Punishment

Num. 12

1 What affecting proof have we here that Rom. 3.10 is true? The sin of Miriam and Aaron shows that there is none righteous, no, not one.

2 What was the sin of Miriam and Aaron? They claimed equal authority with Moses himself. Num. 12.2.

3 What special favor had God given to Moses? More friendly conversation with him-self and a near view of his glory. Num. 12.8.

4 Ought any one aspire to a station in which God has not placed him? St. Paul said: I have learned, in whatsoever state I am, therewith to be content; and, godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. 1 Tim. 6.6-8.

5 What special proof did God give of his displeasure? He made Miriam a leper. Num. 12.10.

6 Who pleaded for Miriam? Aaron with Moses, and Moses with God. Num. 12.11, 13.

7 How did the Lord mitigate her punish-ment? By removing her disease in seven days. Num. 12.14, 15.

8 Of what was her punishment the type? Of the loathsomeness of sin in the eyes of God.

9 In what way did the Lord permit the whole camp to sympathize with Miriam? By not requiring them to go on their way until she was restored.

The Report of the Spies

1 Where were the children of Israel at this time? In the wilderness of Paran. Ex. 12.16; 13.3.

2 Was it far from the land of Canaan? One end of it was near to Judah.

3 What did God command Moses to do? To send men to search the land of Canaan. Num. 13.2.

4 Whom did Moses select for this errand? Heads of the tribes.

5 What change did he make in the name of one of them? He called Oshea, the son of Nun, Jehoshua or Joshua. Num. 13.16.

6 Give the meaning of the name before and after the change, and then say of whom he was the type. "Help" before, and "help of Jehovah" or "Saviour" after—a type of Christ the Saviour.

7 To whom did Jacob refer in Gen. 49.24? To Joseph, another type of Christ.

8 How long were they in searching the land? Forty days.

9 What report did they bring? That the land flowed with milk and honey, but that the inhabitants were giants and the cities great and walled. Num. 13.26-28, 31-33.

10 Did all the twelve join in the cowardly report? All but Caleb and Joshua. Num. 13.30; 14.6-9.

11 What effect did this have on the people? They were in great distress, and pro-posed returning to Egypt. Num. 14.1-4.

12 How did Moses and Aaron act? They fell on their faces in humiliation and inter-cessory prayer. Num. 14.5.

13 What did Caleb and Joshua say? That the Lord was with Israel, and that they had nothing to fear from the inhabitants of the land. Num. 14.6-9.

14 Who appeared at the moment when they were about to be stoned? God himself in his glory. Num. 14.10.

15 What did he propose to Moses? To disinherit Israel, and to make of Moses a mightier nation than theirs. Num. 14.11, 12.

16 Did Moses accept this great honor? No; he pleaded for their pardon instead.

17 What special mercy did the Lord prom-ise to Caleb and Joshua? That they alone should enter the land of Canaan. Num. 14.30.

18 How did he punish the ten rebels? They died of the plague. Num. 14.37.

19 What punishment did the Lord lay on the whole congregation? To wander forty years in the wilderness till they died. Num. 14.33.

20 Of what foolish act were they guilty next day? They entered the land before the time.

21 How were they punished? They were attacked and driven back. Num. 14.40-45.

The Sabbath-breaker, the Sin of Korah, and the Budding Rod

Num. 15;16;17

1 Of what sin was a man found guilty about this time? Of gathering sticks upon the Sabbath day. Num. 15.32.

2 What did they do with him? They brought him to Moses. Num. 15.33.

3 How was he punished? He was stoned to death by God's command. Num. 15.35, 36.

4 Had not God already declared his mind about this sin? Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Ex. 31.14.

5 Had he here said how the man was to be put to death? He had not.

6 Does this not show us that Moses acted in everything immediately under the Lord's direction? It does. Num. 15.34, 35.

7 What did the Lord order the people to make, that they might keep in remembrance his commandments? A blue fringed ribbon on the borders of their garments. Num. 15.38-40.

8 Who was Korah? A Levite. Num. 16.8.

9 Who were Dathan and Abiram, On and Peleth? Of the tribe of Reuben. Num. 16.1.

10 What sin did they commit? They re-belled against the authority of Moses and Aaron. Num. 16.3.

11 Had they not lately had a warning of this very sin in Miriam's case? The very same. Num. 12.

12 What did Moses propose for these men to do, to prove whether God accepted them as priests or not? That they should come to the tabernacle, burning incense, to see if God would accept them. Num. 16.7, 18.

13 In what way did God at once manifest

his displeasure? By commanding Moses and Aaron and the congregation to keep away from the rebellious company and their habitations (Num. 16.20-24), when the earth opened and swallowed them up. Num. 16.31-33.

14 How did the two hundred and fifty men who had thus transgressed die? A fire from the Lord consumed them. Num. 16.35.

15 Did this still the murmurings of the people? The people then charged Moses and Aaron with killing the people of the Lord. Num. 16.41.

16 What happened the next day? See No. 15.

17 How did God again appear to vindicate the honor of his own appointed priesthood? Above fourteen thousand were struck dead by the plague. Num. 16.49.

18 What did Moses command Aaron to do to avert the judgment he felt was about to fall on the people? To burn incense and make an atonement. Num. 16.46.

19 Did God accept the service and own the act? He immediately stopped the plague. Num. 16.47, 48.

20 Of whom was Aaron the type? Of Christ, our ever-living Intercessor.

21 And of what was incense the type? The prayers of saints. Rev. 5.8.

22 What was done with the censers of the rebels? They were beaten into plates to cover the altar, as a memorial of their sin. Num. 16.38-40.

23 How did the Lord himself show whom he had chosen? By causing Aaron's rod to bud. Ex. 17.1-10.

24 And what proof has he given to us that Jesus "is able to save to the uttermost" all that put their trust in him? By raising him from the dead. Acts 17.31.

25 Of what was the budding rod a type? Of the resurrection and eternal life of Christ.

26 Why is resurrection a proof that Jesus is the Son of God? Because he laid down his life and took it again by his divine power. Acts 2.

27 Could any one less than God atone for sin? No, for sin is against God. "Thanks be unto God for his unspeakable gift!"

The Sin of Moses and Aaron; Aaron and Miriam's Death Num. 20

1 Where did Miriam die? At Kadesh, in the desert of Zin. Num. 20.1.

2 What trial of their faith did the children of Israel have here? The want of water. Num. 20.2.

3 How did they behave? They reproached Moses for it. Num. 20.2-5.

4 What did the Lord command Moses to do? To speak to the rock before the people, and it should give forth water.

5 How did Moses in this matter dishonor the Lord? He spoke as if he and Aaron, by their own power, would bring the water out; and he also struck the rock. Num. 20.10, 11.

6 What punishment did he and Aaron bring upon themselves for this sin? They were not allowed to enter the promised land. Num. 20.12.

7 How many times did Moses mention this in his after writings? Five times: Num. 27.14; Deut. 1.37; 3.26; 31.2; 32.51.

8 Did the Lord alter his purpose? No.

9 How did the Edomites behave at this time to the children of Israel? They ungraciously refused them a passage through their land. Num. 20.14-21.

10 From whom had the Edomites descended? From "Esau, who was Edom." Gen. 36.1.

11 Why were they called by this name?

Esau was called Edom, or "red," from the red pottage he got from Jacob. Gen. 25.30.

12 What event happened at Mount Hor? The death of Aaron. Num. 20.22-29.

13 What solemnity attended it? The removal, first, of his priestly robes, and putting them on Eleazar his son.

14 What mark of respect did the children of Israel pay to the memory of Aaron? They mourned for him thirty days.

15 Of whom was Aaron a type? Of Jesus our great High Priest.

16 What is the meaning of consecrated? Set apart for the service of God.

17 How was Aaron a type of Jesus in this? Jesus was anointed by the Holy Ghost, sanctified or set apart for his atoning and interceding work.

18 What is the meaning of the name Christ? Anointed.

19 Where is Jesus spoken of as Intercessor? Jesus, . . . because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7.22, 24, 25.

20 Which of the apostles had a vision of Jesus dressed in priestly garments? John, in Rev. 1.12, 13.

21 How is the Lord Jesus described in Heb. 4.14-16? As a great high priest. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God.

22 Read Ps. 89.15 and 119.103, and say what part of Aaron's robe set these forth. The "golden bells and the pomegranates" "upon the hem" of it. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Ex. 28.34.

23 Is the perfume of Aaron's garments ever spoken of in connection with the Lord Jesus? All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Ps. 45.8.

24 In how many respects does the priesthood of the Lord Jesus excel the priesthood of Aaron? In its divinity and duration, Christ being God and a Priest for ever.

25 What higher order of priesthood is compared to the priesthood of the Lord Jesus Christ? The priesthood of Melchizedek, which seemed to be everlasting, nothing being said in Scripture of his birth and death. Heb. 5.6, 7.

The Brazen Serpent Num. 21.1-9

1 Who came and fought with Israel? King Arad, the Canaanite.

2 Which army was victorious? The Israelites'.

3 How came it about? Because they made a vow unto God to destroy the Canaanites if he gave them the victory.

4 Why were the people obliged to take such a long way round? To avoid the land of Edom. Num. 20.21.

5 How did they meet this trouble? They were much discouraged, and complained of the want of bread and water.

6 How did the Lord punish them? By means of fiery serpents—fiery in their color or their bite.

7 What remedy was Moses commanded to prepare? A serpent of brass upon a pole, that the people might look upon it and live.

8 Of whom was this a type? Of Christ.

9 How? As the sinner may look upon him crucified, and live.

10 Of what wicked spirit are the serpents a type? Of that old serpent, the devil.

11 Are we all in the same danger? We are.

12 What is our remedy? To look unto Christ by faith.

13 What is faith? Faith in Christ is looking to him, fleeing to him, coming to him, apprehending or laying hold on him, trusting in him, leaning upon him.

Balaam Num. 21.10-35; 22-26; and 31.1-8

1 How far had the children of Israel got on their journey? To the wilderness before Moab.

2 Where was Moab? On the east side of the Jordan.

3 What interesting event had occurred at Beer? A supply of water, followed by a song of praise.

4 What two mighty kings did the children of Israel conquer and slay at this time? Sihon, king of the Amorites, and Og, king of Bashan. Num. 21.23, 24, 33-35.

5 What description is given of Og in Deuteronomy? That he was a giant.

For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabboth of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. Deut. 3.11.

6 How many times in the Psalms are these conquests spoken of? Twice: Ps. 135.11 and 136.19, 20.

7 What was the name of the king of Moab? Balak. Num. 22.4.

8 How did he feel when he saw the host of Israel? He was greatly alarmed. Num. 22.2-6.

9 Who was Balaam? A noted heathen soothsayer, or pretended prophet, who lived by the Euphrates in Mesopotamia, and who sometimes received revelations from God. Num. 22.5; 24.1, 2.

10 Why did Balak desire so much to see him? To get him to curse the Israelites, so that he might overcome them. Num. 22.6.

11 Did Balaam desire to go? Yes, as the rewards that were offered him tempted his covetousness.

12 What hindered him? The command of God. Num. 22.12.

13 Did God permit him to have his own way? Yes. Num. 22.20.

14 Did that show that God was pleased with the errand? No; but it gave him an opportunity of showing his power over him in a more public and striking manner. Num. 23.7-12.

15 How did God show his disapprobation? By sending his angel to stop him on his way. Num. 22.22.

16 Did God send Balaam back, or permit him to go on? He let him go on. Num. 22.35.

17 Had Balaam any power when he got there? Only to say what God told him. Num. 22.38.

18 Did he try by divination to accomplish Balak's wish? Yes, while Balak offered sacrifice. Num. 23.3, 15, 23; 24.1.

19 Did he succeed? No; God made him utter a blessing instead of a curse. Num. 23.8-10, 20-24; 24.2-9.

20 How did Balak feel when he found he had brought a blessing instead of a curse on his enemies? He was angry with Balaam. Num. 24.10.

21 When Balaam found that he could not prevail by enchantment, did he yield himself

to the power of God? Yes. Num. 24.13, 14.

22 What beautiful prophecy did he utter of the glory of the Lord Jesus? I see him, but not now (not as already come); I behold him, etc. Num. 24.17.

23 How did he show he was a bad man? By his infamous advice to Balak to tempt the children of Israel to sin.

24 What was his end? He was killed by the Israelites in the battle with the Midianites. Num. 31.8.

25 Of whom is he a type? Of the enemies of God.

26 Is he mentioned in the New Testament? Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward. Jude 11.

The Cities of Refuge

Num. 26 and 27; 31-35

1 What does chap. 26 record? The numbering of the Israelites.

2 After the numbering how many men were left of those who came out of Egypt with Moses? Only two, Caleb and Joshua. Num. 26.65.

3 How was this? God had said that all the rest should die in the wilderness. Num. 26.65.

4 What lesson should it teach us? To beware of unbelief. Heb. 3.7-19.

5 What kind of arrangement did the Lord make for one family when all the men of it were dead? That the property of the father should go to his daughters. Num. 27.1-11.

6 What petition did Moses present to the Lord at the end of chap. 27? That he would provide him a successor. Num. 27.15-17.

7 Whom did the Lord appoint? Joshua.

8 Of which tribe was Joshua? Ephraim.

1 Chron. 7.22-27.

9 How does Jacob allude to him and to the Lord Jesus (of whom Joshua was a type) in Gen. 49.24? His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel).

10 What does chap. 31 describe? The defeat of the Midianites.

11 How was the spoil to be purified? By fire or by water.

12 To what is the judgment of the last day compared? 1 Cor. 3.13-15.

13 Which of the children of Israel had their inheritance on the east of the Jordan? Reuben, Gad and half the tribe of Manasseh. Num. 32.

14 What do chaps. 33 and 34 describe? The forty-two stages of the journey through the wilderness, and the boundaries of Canaan, and the officers appointed to divide it.

15 How many cities out of the tribes of Israel were to be given to the Levites? Forty-eight. Num. 35.7.

16 For what purpose were six of these cities to be separated? For cities of refuge. Num. 35.6.

17 Who had the privilege of fleeing thither? Any one who had accidentally killed another. Num. 35.11, 12, 24-28.

18 Was there any protection to be afforded to the murderer? No. Num. 35.16-21.

19 In what relationship did the "revenger of blood" stand to the slain person? Next of kin.

20 How many witnesses were necessary to prove the wicked deed? Two.

21 What event released the manslayer from the city of refuge, and permitted him to go at large again without fear of death? The death of the high priest. Num. 35.25.

22 Of whom were those cities of refuge a type? Of Christ, the sinner's refuge from Satan and the wrath to come.

23 Can you describe where those cities of refuge stood? Three on the east of Jordan, in the tribes of Reuben, Gad and Manasseh; and three on the west, in Galilee, Samaria and Judah. Deut. 4.41-43.

And they appointed Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. Jos. 20.7.

24 Where they in valleys or on hills? On hills.

25 Why was this? So as to be more easily seen.

26 Of whom is the manslayer a type? Of Satan, the great enemy of souls.

27 How can we be said to be manslayers? By the self-destruction of sin.

O Israel, thou hast destroyed thyself; but in me is thine help. Hos. 13.9.

28 Who is represented by the way to those cities? Jesus Christ.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14.6.

By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. Heb. 10.20.

29 Of what is the avenger a type? Of the law, which requires us to do or die. Rom. 3.9-19; Gal. 3.22-24.

30 Are we all conscious of our danger? Sinners are dead in sin, and both wise and foolish often slumber and sleep.

31 Who must arouse us? Christ, by his awakening and enlightening Spirit. John 16.7-9; Eph. 5.13, 14.

32 Are there any hinderances in the way? None from Christ himself.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11.28.

33 To what is allusion made in Ps. 9.9; 57.1; 59.16; 61.4; 62.7, 8; 71.7; 91.1, 2; 142.4, 5? To the refuge we have in God, through Christ.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. Ps. 9.9.

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. Ps. 57.1.

Deuteronomy Deuteronomy

1 When was the book of Deuteronomy written? A little before Moses' death. Deut. 1.3.

2 Where were Moses and the children of Israel at this time? In the land of Moab, on the east of Jordan. Deut. 1.1, 4, 5.

3 Of what is the book of Deuteronomy a summary? Of much of the history and the laws contained in the three foregoing books.

4 Of whom does Moses speak in Deut. 18.15-19 as "the prophet"? Of Jesus Christ. Acts 3.20-22.

5 What beautiful ceremony does he bid them perform when they should get into the promised land? To bring a basket of first-fruits to the priest as a thank offering to God. Deut. 26.1-11.

6 What were the names of the two mountains on which the blessing and the curse were to be written? Gerizim and Ebal. Deut. 27.1-8, 11-13.

7 What fearful prophecy and warning did Moses utter? Curses of pestilence, drought, war, famine and other evils for disobedience of God's law. Deut. 28-30.

8 In what way (chap. 31) did the Lord signally set apart Joshua to the office of

leader? By appearing to him in the tabernacle in the pillar of cloud. Deut. 31.14, 15.

9 In what way did Moses preserve what he said to them? By writing it and delivering it to the priests (Deut. 31.9), to be put in the ark of the covenant. Deut. 31.24-26.

10 What special song was he commanded to write and rehearse before them? That contained in Deut. 32.1-43; 31.19.

11 Who assisted him in the task? Joshua. Deut. 32.44.

12 What did the Lord command Moses to do immediately after he had finished this work? To go up Mount Nebo and die. Deut. 32.48-52.

13 In pronouncing his dying blessing on the tribes of Israel which did he single out for peculiar honor? Levi and Ephraim and Manasseh.

14 What spot on earth was appointed by God to be the place of the death of Moses? The top of Pisgah. Deut. 34.1.

15 What splendid prospect did the Lord give him ere he died? A great part or the whole of the land of Canaan. Deut. 32.2-4.

16 In what did Moses differ from any other prophet? In God's speaking to him (as if) face to face. Deut. 34.10.

17 How old was Moses when he died? One hundred and twenty years. Deut. 34.7.

18 What special power was manifested in the preservation of his bodily strength? The power of God, who prolonged his life and strength so much beyond the usual seventy years.

Joshua Josh. 1-4

1 Who was Joshua? The son of Nun, of the tribe of Ephraim.

2 Of whom is he a type? Of Christ, the Leader and the Conqueror.

3 Of what is Canaan a type? Of heaven.

4 Of what is the wilderness a type? Of the world.

5 Of what is the river Jordan a type? Of death.

6 Of what was the ark a type? Of Christ, by whom we pass safely through the Jordan of death.

7 Of what were the stones that they took from the river a type? Of memories in heaven of mercies and deliverances on earth.

8 When Jesus was born in Bethlehem, did he come as a warrior? No.

9 To what coming, then, does this type refer? His coming to judgment.

10 Where is the Lord's second coming spoken of as a day of terror to his enemies? Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Rev. 1.7.

11 To what glorious prospect have the followers of Jesus to look forward? The final triumph of Christ over all his and our enemies. Rev. 19.19-21.

The Taking of Jericho—

The Scarlet Line

Josh. 2;5 and 6

1 Where did the city of Jericho stand? Near the west side of the Jordan.

2 How did Joshua endeavor to ascertain the strength of the city? By sending two spies.

3 How were these men treated in Jericho? They were sheltered in the house of Rahab from the king of Jericho's messengers.

4 What promise did they make to the woman who had sheltered them? To save the lives and property of her family on the taking of the city. Josh. 2.12-14.

5 Did she avail herself of the token they gave? She did. Josh. 2.17-21.

6. What effect had their report on the people? They were doubtless much encouraged.

7. What remarkable events happened on the plains of Jericho? The keeping of the Passover, the ceasing of the manna, the appearance of a heavenly Being to Joshua.

8. Who appeared to Joshua when he was under the walls of Jericho? The Son of God.

9. Did Joshua perceive, at first, who it was? No; he merely saw an armed man.

10. How did he find it out? By his saying he was Captain of the Lord's host.

11. What directions did the Lord give him as to the taking of the city? To march round it with the ark and blowing of trumpets, and at last with a shout. Josh. 6.3-5.

12. Did he and Israel obey the Lord? Yes. Josh. 6.8-16, 20.

13. What was the result? The wall fell down flat, and the city was taken and destroyed. Josh. 6.20, 21, 24.

14. Did Rahab perish with the slain? She was brought away safely. Josh. 6.23.

15. What was her preservation? Her faith and the scarlet-cord token that she had been directed to use.

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. Heb. 11.31.

16. Of what is the destruction of Jericho a type? Of the destruction of all the enemies of God.

17. Are we interested in this? Yes, as sinners.

18. How? We are exposed to God's wrath, and deeply interested to know how we may be saved.

19. What does the Bible tell us must be our safeguard in the day of wrath? Rev. 7.13, 14.

20. Can we trust that word? He is faithful that promised. Heb. 10.23.

21. Had Rahab any reason to regret her faith in the word of the spies? No.

22. Are there many ways of escape, or only one? There is none other Name under heaven given among men whereby we must be saved. Acts 4.12.

23. Perhaps Rahab had been scoffed at for her scarlet line; did that deter her from trusting in it? No.

24. Should the laugh and jeer of the world hinder us from trusting to the blood of Jesus for safety? The believer will enter into eternal joy, when the laughter ends in weeping and gnashing of teeth.

25. Was Rahab alone saved? Her near relatives and her goods were saved with her. Josh. 6.22, 23.

26. If we know a place of safety, should not we tell others of the same? It is our duty and privilege to do so.

27. How can we do so? By telling them of Jesus Christ, and getting them to read and hear about him; and by living ourselves as those should do who know him and love him and enjoy him.

Achan's Sin, and the Taking of Ai Josh. 7 and 8

1. What special command was given to Israel at the destruction of Jericho? To bring the silver and the gold into the treasury of the Lord. Josh. 6.18, 19.

2. Who transgressed this command? Achan.

3. What punishment did this sin bring on all Israel? A defeat by the men of Ai. Josh. 7.

4. How was the offender discovered? By drawing lots under the guidance of God. Josh. 7.16-18.

5. To what honored tribe did he belong? Judah. Josh. 7.1.

6. Did this preserve him? No; honor and privilege often increase guilt.

7. What awful punishment was necessary to cleanse Israel from the sin Achan had brought on them? The destruction of himself and his family and goods by stoning and by fire. Josh. 7.24, 25.

8. What view of God's character does this history give us? His hatred of sin, especially of "covetousness, which is idolatry;" and his severity to the impenitent sinner: "our God is a consuming fire." Heb. 12.29.

9. Will the riches of the sinner avail when God brings him into judgment? Nothing at all.

10. Can we hide our sins from God? O Lord, thou hast searched me, and know me. Thou knowest my downsitting and mine up-rising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. Ps. 139.1-3.

11. When Achan's sin was wiped away, did God again give victory to Israel? The city of Ai was taken and destroyed. Josh. 8.

12. Who bore the wrath of God and the punishment due to our sin? Our Lord Jesus Christ.

13. Can God again smile on us? Yes, in Christ Jesus, in whom he is "well pleased."

14. After the destruction of Ai what solemn act of obedience did Joshua perform? He wrote the law upon stone, and read its blessings and its curses on Mounts Gerizim and Ebal. Josh. 8.30-35.

15. Where in the land of Canaan were those two mountains situated? Near Samaria.

16. For what was Joshua remarkable as well as courage? For obedience to the will of God.

17. Of whom was he a type in this? Of Christ. Heb. 10.7.

The Gibeonites Josh. 9

1. How did the Gibeonites act when they saw the victories of the Israelites? They sent to Joshua messengers, who pretended that the Gibeonites did not live in Canaan, so that Joshua might be at liberty to spare them.

2. Did they deceive Joshua and the elders of Israel? Yes. Josh. 9.15.

3. How came Joshua to fail in this particular? Because he had not asked God's direction. Josh. 9.14.

4. Who was the only Person who never failed? Christ, who knew the hearts of men.

5. Were the Gibeonites spared? Yes.

6. Why? Because of the league made with them, confirmed by oath. Josh. 9.16, 19.

7. Was the Lord jealous when an oath was made in his name? Yes, very. Num. 30.2.

8. What proof have we of this in the case of the Gibeonites in the after-history of Israel? 2 Sam. 21.1, 2.

9. To what service were the Gibeonites appointed? To be hewers of wood and drawers of water. Josh. 9.21.

The Battle of the Five Kings Josh. 10

1. What did the rest of the kings of Canaan do when they found that the Gibeonites had made peace with Israel? Five of them joined in war against Gibeon.

2. To whom did the Gibeonites appeal? To Joshua. Josh. 10.6.

3. Who fought for and with Israel? God did. Josh. 10.10, 11.

4. What signal proofs did the Lord give of this in the battle with those kings? Showering heavy hailstones upon their enemies, and miraculously prolonging the light of the sun and of the moon upon the scene of battle and pursuit. Josh. 10.11-14.

5 Is this ever after referred to in Scripture? The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Hab. 3.11.

6 Of what battle is this the type? Of the spiritual warfare in every converted heart.

The Final Battle with the Kings of Canaan Josh. 11

1 What commandment had the Lord given relative to the destruction of the Canaanites? Ex. 34.11-13; Deut. 7.1, 2.

2 Why did the Lord thus deal with these nations? Their wickedness had reached its height.

The iniquity of the Amorites is not yet full. Gen. 15.16.

Thou shalt not learn to do after the abominations of those nations. Deut. 18.9.

3 How is the host that mustered against Joshua described? As being numerous as the sand upon the seashore. Josh. 11.4.

4 What great advantage had they over Israel? The possession of chariots and horses.

5 And yet which conquered? The Israelites, completely. Josh. 11.8.

6 How was this? If God be for us, who can be against us? Rom. 8.31.

The Lord is on my side; I will not fear: what can man do unto me? Ps. 118.6.

7 What did Joshua do with the city of Hazer? He burnt it with fire.

8 Why Hazer in particular? Because it was the head of all the kingdoms he had fought with.

9 Was this the last battle that Joshua fought? No; he had a long war afterward, till he took the whole land. Josh. 11.15-23.

Dividing the Land, and Death of Joshua Josh. 12-24

1 What did Joshua begin as soon as the land had rest from war? To divide it among the tribes.

2 Where was the tabernacle set up? At Shiloh. Josh. 18.1.

3 In which tribe was this? Ephraim.

4 How many men did Joshua appoint to survey the land? Three men from each of the last seven tribes. Josh. 18.4.

5 How was it divided? By lot before the Lord. Josh. 18.6.

6 How were their portions registered? In a book. Josh. 18.9.

7 Describe the position of all the tribes on the map. Asher, half-Manasseh, Ephraim and Dan down the west coast, but Ephraim reaching to the Jordan; Naphtali, Zebulun, Issachar, Benjamin and Judah by the west border of the sea of Chinnereth, the Jordan and the Dead Sea; and Simeon below; half-Manasseh, Gad and Reuben on the east borders.

8 In which tribe had Joshua his inheritance? Ephraim.

9 Why? Because of his own choice. Josh. 19.49, 50.

10 What portion had Caleb? Hebron. Josh. 14.12-14.

11 Why? Because he chose it; and as he had wholly followed the Lord, Joshua confirmed his choice.

12 What was the next thing they did after dividing the land? They appointed the cities of refuge.

13 Which tribe was it that had no portion of the land set apart for them? Levi.

14 How were they provided for? Forty-eight cities were assigned to them by the tribes.

15 How many tribes had their inheritance

on the east of Jordan? Reuben, Gad and half-Manasseh. Num. 32.33.

16 What part of these tribes passed over Jordan with their brethren? The armed men. Josh. 1.14.

17 When did they return home to their families again? After the end of the war and the division of the land. Josh. 22.

18 What unexpected act did they do which alarmed their brethren? They built an altar of their own to the Lord. Josh. 22.10.

19 How did they explain it? They had not built it for burnt-offering or sacrifice, but to remind them, and their children after them, of their connection with the true altar. Josh. 22.26, 27.

20 Was it satisfactory? Quite. Josh. 22.30-33.

21 To what age had Joshua lived? About one hundred and nine years.

22 What was the last act he performed? He gave the elders of Israel (Josh. 23) a short history of their nation, and a solemn exhortation to renew their covenant with God. Josh. 24.

23 What solemn covenant did Israel enter into with him? That they would serve idols no more. Josh. 24.16-24.

24 Where did they make this covenant? At Shechem. Josh. 24.1.

25 Where was Shechem? In Ephraim, or Samaria.

26 What token of remembrance did Joshua set up there? A stone of witness. Josh. 24.26, 27.

27 How old was Joshua when he died? One hundred and ten years.

28 Where was he buried? In Mount Ephraim. Josh. 24.30.

29 What other illustrious person was buried in Mount Ephraim? Eleazar. Josh. 24.33.

The Judges.—Bochim, or Israel's Failure Judg. 1;2

1 What is the meaning of the word Bochim? "Weepers." Judg. 2.5, marg.

2 Why was the place so called? Because the Israelites wept there.

3 What caused the weeping of Israel? Sorrow for the sin for which an angel had rebuked them. Judg. 2.1-4.

4 How had they transgressed? By neglecting their covenant to make no league with the Canaanites, but to throw down their altars.

5 Ought not the affecting history of Israel to lead us to look into our own hearts? That is what we should do *whenever* we read or hear of the sins or the faults of others.

6 If we do, what shall we see there? The seeds of the same sins.

7 Does God kindly admonish us as he did them? Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulness of sin. Heb. 3.12, 13.

8 Where? See No. 7.

9 When we try ourselves by God's standard are we justly condemned? We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Rom. 3.19.

10 To whom must we look for deliverance when the sins of our hearts, like the foes in Canaan, rise against us? To Christ, our Saviour, whose blood and Spirit can remove the guilt and power of sin.

Othniel, Ehud, Shamgar, Deborah and Barak Judg. 3-5

- 1 Whom did the Lord first raise up as Israel's deliverer? Othniel. Judg. 3.9.
- 2 To what great warrior was he related? To Caleb, who was probably his brother.
- 3 How many years had the land rest? Forty. Judg. 3.11.
- 4 When the children of Israel did evil again, to whom did the Lord deliver them? To Eglon, king of Moab, for eighteen years. Judg. 3.12-14.
- 5 When they again repented, did God hear their prayer? Yes.
- 6 Whom did he raise up to save them? Ehud, a Benjamite. Judg. 3.15.
- 7 What was there remarkable about him? He was left-handed.
- 8 How did this bring about the king of Moab's death? It enabled Ehud to stab him in an unexpected manner. Judg. 3.21.
- 9 Did Israel avail themselves of his death to go against the Moabites? Yes. Judg. 3.27, 28.
- 10 How many did they slay? About ten thousand men. Judg. 3.29.
- 11 Who was Israel's third deliverer? Shamgar. Judg. 3.31.
- 12 What marvelous feat of strength is recorded of him? He slew six hundred Philistines with an ox-goad.
- 13 What city was it in the north of Canaan that Joshua utterly destroyed? Hazor. Josh. 11.10, 11.
- 14 By whom was it rebuilt? By Solomon. 1 Kings 9.15.
- 15 Of what is this a proof? Of its importance as a fortress, and of disregard of the will of God.
- 16 Who was judge at this time, and prophetess also? Deborah. Judg. 4.4.
- 17 Who was Barak? A leader of the tribes of Zebulun and Naphtali. Judg. 4.6, 10.
- 18 Which appeared to have the most courage, Deborah or Barak? Deborah, as Barak would not venture to fight without her. Judg. 4.8.
- 19 How was Barak reproved for his faint-heartedness? By being told that the enemy's general would be given into the hands of a woman. Judg. 4.9.
- 20 What kind of army did the Canaanitish general muster? Nine hundred chariots of iron formed part of it. Judg. 4.13.
- 21 What was that general's name? Sisera. Judg. 4.7.
- 22 How came it that Israel conquered such a host? The power of God was with them. Judg. 4.14, 15.
- 23 Who was Jael? The wife of Heber. Judg. 4.17.
- 24 From what family had Heber, Jael's husband, descended? The Kenites and Hobab. Judg. 4.11.
- 25 Was that an Israelitish family? No; the Kenites were one of the families or nations promised to Abraham's seed, but Hobab's family was settled in Israel.
- 26 Was this why Sisera took shelter in their tent? He took shelter with them because they were at peace with Jabin his master. Judg. 4.17.
- 27 Which side of the battle did Heber favor? The Israelites'. Judg. 4.11.
- 28 What proof did his wife give of this? She killed Sisera. Judg. 4.21.
- 29 Which side did the Lord take? The Israelites'. Judg. 4.14, 15. (No. 22.)
- 30 As this battle is a type of the spiritual warfare that goes on in the soul, what should we do with an enemy to God that we may find hiding in our bosoms? Overcome and destroy it.

- 31 Who delivered Sisera into Jael's hand? The Lord himself. Judg. 4.9.
- 32 Who helps us if we desire to conquer our evil passions? The grace of God is sufficient for us.
- 33 To what evil in our hearts can we compare Sisera with his nine hundred chariots of iron? To our chief evil passion or temptation, whatever it may be.
- 34 To whom did Deborah and Barak give the glory of the victory in their beautiful song? To God. Judg. 5.2.
- 35 What fearful curse did they pronounce on those who would not assist in this battle? Read Judg. 5.23.
- 36 And what will be our condemnation if we are indifferent to those momentous concerns? We shall suffer with the enemies of God, as those who are not with him are against him.

Gideon Judg. 6-8

- 1 How came it after this that Israel got into trouble again? They did evil in the sight of the Lord. Judg. 6.1.
- 2 Whom did the Lord permit to be their scourge at this time? The Midianites and the Amalekites. Judg. 6.3.
- 3 To what miserable plight were the Israelites reduced? They were left without food. Judg. 6.4.
- 4 On which side of Israel did these two nations lie? The Midianites on the south-east, and the Amalekites on the south-west.
- 5 Where was Gaza? In the land of the Philistines.
- 6 What means did the children of Israel at last use to free themselves from their great affliction? They cried unto the Lord. Judg. 6.7.
- 7 Did the Lord hear them? He sent a prophet to them, and afterward a deliverer, Gideon. Judg. 6.7-12.
- 8 Who was Gideon? Of what tribe and family? A warrior, of the tribe of Manasseh and family of the Abiezrites.
- 9 Who appeared to him? An angel (Judg. 6.11), or, rather, the Angel Son of God. Judg. 6.14.
- 10 What was he doing? Threshing wheat.
- 11 Did he at first know who addressed him? No; he did not address his visitor at first as God. Judg. 6.13, 17.
- 12 How did he find it out? By the divine Angel's causing fire out of the rock to consume the food set before him (Judg. 6.21), and also by the language he used. Judg. 6.16.
- 13 What were his feelings? Those of deep humility and conscious sinfulness. Judg. 6.22.
- 14 Had he any cause for fear? Doubtless he was an Israelite indeed in whom was no guile, and as such he had nothing to fear.
- 15 What makes man in general afraid of God? The consciousness of unrepented sin. Gen. 3.9, 10.
- 16 What has the Lord provided to remove our fear, of which Gideon's offering was a type? The accepted sacrifice of Christ.
- 17 Who has power to speak "peace" to the soul? He who said to the sick of the palsy, "Thy sins be forgiven thee."
- 18 What was Gideon's first act of faith? To throw down the altar of Baal. Judg. 6.25-30.
- 19 Did he get killed for fulfilling God's will? No; Joash his father prevented it by wisely saying that if Baal were a god he could punish him himself. Judg. 6.31, 32.
- 20 How was his own father's heart influenced by the act? See No. 19.
- 21 How does God reward those who honor his word? He says, "Them that honor me I will honor."
- 22 What name of honor did Gideon get for

this act? Jerubbaal, or "let Baal plead" against him. Judg. 6.32.

23 Describe the army that was at this time gathered against Israel. The Midianites, Amalekites and other eastern nations. Judg. 6.33.

24 What mighty power rested on Gideon at this time? The spirit of the Lord. Judg. 6.34.

25 Was he entirely without fear? No, for he asked God to give him a private token of his power. Judg. 6.36-40.

26 How did he prove that God was a hearer and answerer of prayer? By the sign of the wet fleece on the dry ground, and of the dry fleece on the wet ground.

27 Does God change, or is he as near to us and as ready to hear us as he was near to Gideon and ready and willing to hear him? Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1.17. Jesus Christ, the same yesterday, and to day, and for ever. Heb. 13.8.

28 When Gideon blew his trumpet, how many came after him? Thirty-two thousand. Judg. 6.34; 7.3.

29 Did the Lord intend to use so many to destroy the enemy? No, not even ten thousand.

30 What sign did the Lord give to Gideon whereby he should know how many and which he had chosen? Their two different ways of taking or drinking water on a particular occasion. Judg. 7.4, 5.

31 How many remained with Gideon after this selection? Three hundred men, who took the water in the quicker manner.

32 How many were sent to their homes again? Nine thousand seven hundred.

33 Must this not have been a great trial to Gideon's faith? No doubt it was. 1 Pet. 1.7.

34 Did it fail? No, for God strengthened it. Judg. 7.7, 9, 14; Heb. 11.32-34.

35 What great encouragement did the Lord give Gideon just before he and his three hundred men went down to battle? A dream of one of the soldiers. Judg. 7.13, 14.

36 What effect had this man's dream on Gideon? He praised God, and immediately prepared his men. Judg. 7.15, 16.

37 What effect did it have on his own people? The same as on Gideon himself. Judg. 7.14, 20.

38 Is the Lord ever at a loss for means to effect his purpose? Never.

39 What plan was adopted to surprise the enemy? The unusual one of suddenly blowing trumpets and exposing a line of lights all round the enemy's camp in the middle of the night. Judg. 7.16-20.

40 Did it answer? Why? Yes, because God was trusted in, and God blessed it.

41 Of what were the lamps and pitchers a type? Of God's faithful ministers, and the light of truth they possess and hold forth.

We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Cor. 4.7.

42 Does God always work by means? He does, and we in our difficulties should use both prayer and means.

43 Who tells us that *he* is "the light of the world"? Jesus Christ, in John 8.12.

44 Whom does God appoint to hold up that light? His ministers especially, by their preaching and their example.

45 Are not *all* Christians charged to do it? They are in Christ's sermon on the mount.

Ye are the light of the world. Matt. 5.14.

46 Whose mighty power is it that must

accompany the word for it to be effectual? The Spirit of truth. John 16.13.

47 Why had Gideon's trumpets and his lamps such a wonderful effect on the enemy? Because God worked with them and by them, and made the Midianites slay each other. Judg. 7.22.

48 On whom must we depend if we are to overcome and conquer our spiritual foes? On the same almighty power.

49 Was Gideon conqueror? Yes, completely. Judg. 7.22-25.

50 Shall we be? We certainly shall.

If God be for us, who can be against us? Rom. 8.31.

I can do all things through Christ which strengtheneth me. Phil. 4.13.

51 How was Gideon treated after this victory by his fellow-countrymen when he was faint and weary? They refused food to him and his men. Judg. 8.4-6.

52 Did they afterward desire to honor him? They wished him to be their king. Judg. 8.22.

53 Would he accept the kingly office? He declined it, as God had not yet appointed that form of government for Israel. Judg. 8.23.

54 Yet what did he desire of them? The golden earrings taken from their enemies. Judg. 8.24-26.

55 What effect did this have on his family?

Gideon made the earrings into an ephod (an important part of the dress of the high priest as an intercessor with God. Ex. 28), and kept it in his city of Ophrah, where the people paid it some idolatrous worship, and brought temptation and punishment upon his family. Judg. 8.27.

Abimelech, or the Contrast Judg. 9

1 Who was Abimelech? A son of Gideon. Judg. 9.1.

2 Was his course an honorable one, like that of his father? No; he basely plotted to be made king. Judg. 9.2.

3 Of what awful crime was he guilty? He slew his brethren. Judg. 9.5.

4 Did either escape? Jotham alone.

5 What parable did Jotham utter? He spoke of the useful trees, as the olive, the fig and the vine, refusing to be placed over the rest; and of the worthless bramble, as the only one that desired it. Judg. 9.8-15.

6 Can you explain the meaning of this simile as it respects Abimelech? That part of it which speaks of the bramble represents the character and end of Abimelech. Judg. 9.51-57.

7 Of what are the olive, vine and fig tree types? Together they are types of useful, amiable, wise and humble-minded men.

8 Was the parable fulfilled? How? It was fulfilled in the foolish choice of Abimelech by the Shechemites, in the violent quarrels between them, and the destruction of both. Judg. 9.15, 20, 23, 49, 52, 54.

9 Where did all this shameful scene take place? At Shechem.

10 What remarkable events had rendered this spot peculiarly hallowed? The visit of Abraham on reaching Canaan, the reading of the law (Josh. 9), and the renewal of the covenant. Josh. 24.

11 How did it stand with regard to the two mountains of blessing and cursing spoken of in Deut. 27 and in Josh. 8? In a narrow plain between them.

12 How near was it to Shiloh, where the tabernacle was pitched? About twenty miles.

13 What must an idol temple built on this spot be a proof of? That the Israelites had

not yet conquered the whole country and destroyed its idols. Judg. 9.4-6.

14 Has Jotham's parable anything to do with us? Yes, for all Scripture is given by inspiration of God. Tim. 3.16.

15 Who in Scripture are compared to fruit trees? God's own people.

I am the vine, ye are the branches. John 15.5.

16 Who are represented by the bramble? The wicked.

17 What is expected of fruit trees? That they should bring forth fruit.

18 What has the bramble or thorn to expect? To be burned. Isa. 30.12; 2 Sam. 23.6, 7.

19 How is the hypocrite known from the true Christian? Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. 7.16.

20 What should our prayer be? Search me, O God, and know my heart. Ps. 139.23.

Tola, Jair, Jephthah, Ibzan, Elon and Abdon Judg. 10-12

1 Give me the name of the next judge of Israel. Tola. Judg. 10.1.

2 How long did he judge Israel? Twenty-three years.

3 Who succeeded him? Jair.

4 How is his family described? As riding on ass-colts as deputy-judges. Judg. 5.10; 10.4.

5 From whom did he get this inheritance? The children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. Num. 32.39-41.

6 How long did he judge Israel? Twenty-two years.

7 How many idols are enumerated here which Israel at this time worshipped? Baalim and Ashtaroth, and the gods of five nations besides. Judg. 10.6.

8 What had God commanded Israel with respect to this awful sin? Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God. Lev. 26.1, 14, 17.

9 How did he punish them? By delivering them into the hands of the Philistines and Ammonites for eighteen years. Judg. 10.7, 8.

10 When they prayed to the Lord did he hear them? No; he charged them with their ingratitude and idolatry. Judg. 10.10-14.

11 Did he at once deliver them? See No. 10.

12 Did he convince them of their sin? Yes; they confessed their guilt. Judg. 10.15.

13 When God had convinced them of their sin, and they were humbled on account of it, did they forsake it? Yes; they put away their strange gods.

14 How? See No. 13.

15 What did the Lord then feel for them? His soul was grieved for their misery.

16 Who was Jephthah? A great warrior of Gilead. Judg. 11.1.

17 On which side of the land of Israel was the land of the Ammonites? On the east.

18 Where was Gilead? In the neighboring tribe of Gad.

19 Why did the men of Gilead choose Jephthah to be their captain? Because he "was a mighty man of valour," and was likely to lead them to victory over the Ammonites.

20 On what conditions did Jephthah ac-

cept the office? That he should be their head on his return. Judg. 11.9.

21 What vow did Jephthah make before he went to battle? That if he were victorious, whatever came forth first out of his house to meet him on his return should be the Lord's, and that he would offer it up for a burnt offering. Judg. 11.30, 31.

22 Who came out first to meet him? His daughter and only child. Judg. 11.34.

23 What did Jephthah feel and say when he saw his only child? He was deeply distressed, and told her of his vow. Judg. 11.35.

24 What was her beautiful answer? That as God had given him victory, he must do to her according to his vow. Judg. 11.36.

25 What law of God was there to regulate what Jephthah said under these circumstances? That the subject of the vow might be redeemed by a payment in money. Lev. 27.2-5.

26 What difference was there between "a vow" and a "devoted thing"? A thing devoted by some more solemn consecration than a vow could not be redeemed.

27 For how much did Jephthah redeem his daughter if he did not slay her for an offering? About \$5 or \$15, according to her age.

28 Why do we think he redeemed her? Because her friends went every year to lament her separation from them or to talk with her. Judg. 11.40, margin.

29 Why was it a great grief for any woman in Israel to be childless? Because she might be the mother or ancestress of the Messiah, the promised seed of the woman that was to bruise the serpent's head. Gen. 3.15.

30 Do you think that Jephthah valued the honor which he had sought, of being the head of his tribe, after this mournful event? Probably not, as it had cost him the society of his only child; but he would still value the office of judge conferred on him by God.

31 Can any honor or pleasure in this world give satisfaction in itself? No; nothing in the world that is passing away.

32 What proof did Jephthah give of his knowledge of the Scripture history when he met the king of Ammon before the battle? He told him how it was that the Israelites became possessed of the land that the king was unlawfully claiming from them. Judg. 11.12-28.

33 Where must our strength lie when we go against our spiritual foes? In the Lord and the power of his might. Eph. 6.10.

34 What weapons did the Lord Jesus Christ use when he met Satan? The sword of the Spirit, the word of God. Eph. 6.17. "It is written." Matt. 4.4, 7, 10.

35 What is "the word of God" called in Heb. 4.12? Quick (or living) and powerful, and sharper than any twoedged sword.

36 By what shall we be judged at the last day? The word that Christ has spoken.

37 What painful circumstance arose from the jealousy of the Ephraimites? A quarrel with Jephthah, whom they had before unkindly treated, and a consequent defeat by him in battle with great slaughter. Judg. 12.1, 6.

38 How long did Jephthah hold his honors? Six years.

39 Who judged Israel after Jephthah? Ibzan.

40 For how long? Seven years.

41 Who succeeded Ibzan? Elon.

42 How long did he judge Israel? Ten years.

43 Who followed Elon? Abdon.

44 How many sons and nephews had he? Seventy sons and nephews or grandsons.

45 Was not this considered a great honor in Israel? Yes, as increasing the likelihood of being the ancestor of the Messiah.

46 Why? See No. 45.

47 What high honor is attributed to Jephthah in Heb. 11.32? The honor of being named with David and Samuel and the prophets in the role of heroes and martyrs in the cause of God. Heb. 11.32.

Samson Judg. 13-17

1 Who was Samson? One of the tribe of Dan. Judg. 13.1.

2 What remarkable circumstance took place before his birth? The angel of the Lord appearing to his mother, and telling her that she should have a son, who should be a Nazarite unto God, and deliver Israel from the Philistines. Judg. 13.2-5.

3 What was the name of Samson's father? Manoah. Judg. 13.2.

4 Did he not seem to have some doubts lest his wife had been mistaken? Perhaps so, as he desired some further instruction. Judg. 13.8.

5 Did the angel appear a second time? He did.

6 Did he alter anything he had said before? He did not.

7 What should this teach us? The truth: I am the Lord, I change not. Mal. 3.6.

8 Which seemed to have the greatest faith, Manoah or his wife? His wife.

9 How do you prove this? By Judg. 13.22, 23.

10 How did Manoah and his wife know that their visitor was an angel? By the words he spoke, and by his ascending in the flame. Judg. 13.18-20.

11 Did the angel ever appear to them again after the birth of Samson? No.

12 What was there remarkable about Samson? His very great strength.

13 What was a Nazarite? A person "separated unto the Lord." Num. 6.2-21.

14 What special gift rested on Samson? The Spirit of the Lord. Judg. 13.25; 14.6.

15 Where did Samson's strength lie? was it in his hair? No.

16 Was it in his limbs? No.

17 What was it that made the lamp and pitchers in Gideon's hand so effective? The power of God.

18 What power rested on Deborah and Barak? See No. 17.

19 What gave Jephthah the victory? See No. 17.

20 Did the same power rest on Samson? Yes.

21 Was Samson ever restored to the possession of his strength again? Yes, just before his death. Judg. 16.30.

22 Name all his wonderful feats of strength, and say which was the greatest. He tore a young lion like a kid (Judg. 14.5, 6); he slew thirty Philistines (Judg. 14.19), and afterward one thousand (Judg. 15.15); he carried away the gates of Gaza (Judg. 16.3); he broke the green withs and new ropes with which he had been bound (Judg. 16.9); he carried away the beam of a weaving-machine to which his hair had been secured (Judg. 16.14); he pulled down a large building by its two pillars on the heads of the Philistines (Judg. 16.29, 30), the last and greatest feat of all.

23 Does God still hear and answer prayer? He does, as every true Christian can bear witness.

24 Of whom was Samson a type? Of Christ, in some of the special circumstances of his birth, and in his being devoted to God's service.

25 In what respect particularly? As Christ triumphed in his death over Satan and his hosts.

26 How did Samson, in type, show the resurrection of Jesus? In the recovery of his strength in spite of his enemies.

27 Whom did the Lord Jesus meet single-handed? and who is called in Scripture a "roaring lion"? The devil. Matt. 4 and 1 Pet. 5.8.

28 By what name is the Lord Jesus called in Isa. 9.6? "The mighty God."

29 Where is the Lord Jesus, in prophecy, described as treading the winepress of the wrath of God *alone*? In Isa. 63.3.

30 Who is spoken of as bringing salvation *alone*? Jesus Christ.

He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. Isa. 59.16.

31 On whom must we then depend for salvation? Jesus Christ.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4.12.

The Story of Micah, and the Close of the Judges Judg. 17-21

1 When a man does "that which is right in his own eyes" what is he sure to do? Wrong, for there is a way that seemeth right unto a man, but the end thereof are the ways of death. Prov. 16.25; Judg. 17.6.

2 What standard has God given us by which we may judge ourselves? His holy word.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. 8.20.

3 What proof do Micah and his mother give that by doing "that which was right in their own eyes" they did wrong? They both committed idolatry, and Micah committed theft. Judg. 17.2, 3, 5.

4 Which commandments of God's law did Micah break? The second and the eighth.

5 Why was it wrong to take a Levite for his priest? The duties of the Levites were at the tabernacle in Shiloh; and none of them could be priests but those called by God.

He hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? Num. 16.10.

6 Were Micah and his mother the only idolaters in Israel? No; the Danites also. Judg. 18.30.

7 What relation had these Danites to Samson? Some of them came from Zorah and Eshtaol, where Samson had been. Judg. 13.25.

8 To what part of Israel did they remove and settle? To Laish, in the tribe of Naphtali.

9 Of what crimes were they guilty? Of robbery, murder and idolatry. Judg. 18.17, 27, 30.

10 Do you think if you had lived in their days you would have done better? Probably not.

Are we better than they? No, in no wise. Rom. 3.9.

11 Have we the same law to be our guide as they had? The same law, and the teaching of the prophets, of our Lord and of his apostles besides.

12 What is the word of God compared to in Heb. 4.12? A "twoedged sword;" so thoroughly does it pierce our hearts and expose our sin.

13 By what shall we be judged at the last day? "The word that" Christ has "spoken,"

including the whole Bible spoken by his Spirit.

14 Is the Scripture our appointed rule, and is it sufficient? Yes; it thoroughly furnishes all the instruction we need. 2 Tim. 3.16, 17.

15 What will be our condemnation if we neglect it? Eternal punishment. Luke 16.20-31.

Boaz, or the Redeemer Ruth

1 Who was Elimelech? A man of Bethlehem-judah. Ruth 1.1, 2.

2 What were the names of his wife and of his two sons? Naomi, and Mahlon and Chilion.

3 Where did this family live? In the country of Moab. Ruth 1.1, 2.

4 At what time did they live? In the days of the judges. Ruth 1.1.

5 What event happened in Israel that drove them to sojourn in Moab? A famine.

6 Of what was this a proof? Of the disobedience and idolatry of the people. Deut. 28.15-18.

7 Whom did the sons marry? Orpah and Ruth, women of Moab. Ruth 1.4.

8 Did they prosper and have long life? Both the sons soon died. Ruth 1.5.

9 What became of Naomi after the death of her husband and sons? She returned to Judah, as the famine had ceased. Ruth 1.6, 7.

10 What difference was there in the behavior of her daughters-in-law toward her? Both were distressed at the idea of parting with her, and said they would go with her, but only Ruth went.

11 Did God accept this stranger who determined to forsake her people and her gods and trust in him? He did, and showed her much favor.

12 And is God the same now as he was then? Yes; he receives all who receive Christ.

Peter said, Of a truth I perceive that God is no respecter of persons. Acts 10.34.

13 What is the meaning of the name Naomi? "Pleasant." Ruth 1.20, margin.

14 To what name did Naomi wish hers changed, and why? To Mara, or "bitter," because of the sorrows she had suffered.

15 What rich and noble relative had the poor widow Naomi in her native place? Boaz. Ruth 2.1.

16 Whose field did Ruth happen to glean in? His field. Ruth 2.2.

17 Did Boaz notice Ruth? In what manner? He told her to glean his fields until the end of harvest, and gave orders for her refreshment and protection, and for a plentiful gleaning. Ruth 2.4-17, 21.

18 What description can you give of Boaz, besides that he was rich and noble? He was a kind-hearted and a good man who honored God. Ruth 2.8-12.

19 What effect did his kindness have on Naomi when she heard of it? She blessed God for his goodness, and told Ruth how to claim Boaz as her kinsman in the manner which the custom of the country allowed. Ruth 2.19, 20; 3.1-4.

20 Did Ruth do as her mother-in-law bade her? She did. Ruth 2.5-7.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Eph. 6.1-3.

21 What did this prove? That she knew the privileges of filial obedience.

22 Did Boaz answer the high expectation that Naomi had of him? Yes; he behaved both well and kindly to his virtuous relation,

and promised to do a kinsman's duty to her according to the law. Ruth 2.8-17.

23 Was he the nearest relative that Naomi had? He was not. Ruth 2.12; 4.1.

24 On whom did the duty of kinsman or redeemer fall? If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed. Deut. 25.5-10.

25 Did the nearest kinsman perform his duty to Naomi? No; he declined doing it. Ruth 4.1-6.

26 What was the custom in such cases? For the person who gave up his right to hand his shoe, as a token of such giving up, to the person who took his place. Ruth 4.7.

27 Who stepped in and took his place? Boaz. Ruth 4.9, 10.

28 What blessing did the elders of Israel pronounce upon Ruth when she became the wife of Boaz? They prayed that God would bless her with many children, that she might be an ancestress of the Messiah. Ruth 4.11, 12.

29 Do you think Naomi wished her name changed to Mara now? Certainly not.

30 What should this teach us? To trust God that all will at length be well.

O taste and see that the Lord is good: blessed is the man that trusteth in him. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. Ps. 34.8, 19.

31 What was the name of the son whom God gave to Ruth? Obed. Ruth 4.17.

32 What were the names of his son and of his grandson? Jesse and David.

33 What relation, then, was Ruth to David? Great-grandmother.

34 Of what glorious Person was Ruth, then, the ancestress? Of Christ.

35 What is the meaning of the name Boaz? "Strength" or "swiftness."

36 Of whom was Boaz a type? Of Christ.

37 In what particular character was Boaz the type of the Lord Jesus? In that of brother, kinsman and redeemer.

38 Refer to some texts to show the Lord Jesus as a Redeemer.

1st. As being of the human family:

When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4.4, 5.

2d. That he is not ashamed to call us brethren:

Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Heb. 2.11.

3d. The price paid for our redemption:

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. 1.18, 19.

4th. Give a proof of our poverty:

Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed. Rev. 3.17, 18.

5th. Give a proof of the Lord's riches:

The unsearchable riches of Christ. Eph. 3.8.

6th. Give a proof that he is heir of all things:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. Heb. 1.1, 2.

7th. That he hath taken the Church to be his Bride:

Christ loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. Eph. 5.25, 26, 27.

8th. That he has not only purchased her to himself, but that he is Lord of all creation:

Jesus Christ: he is Lord of all. Acts 10.36.

9th. That though now his people are poor and weak and despised, the great Redeemer will come and claim his and their rightful inheritance:

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14.2, 3.

39 Was the "Redeemer" also the "re-
venger of blood"? It was the nearest relation in both cases.

40 Will the Lord Jesus, when he comes again, fulfill that double character? The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. 2 Thess. 1.7-10.

41 On whom will he execute justice? See No. 40.

42 What effect should this solemn truth have on our minds? It should stir us up to flee at once to Jesus, our Redeemer, from the wrath to come.

43 In Rev. 5.5 the Lord Jesus is called "the root of David;" to whom could that refer? As God, Christ was David's root or source; as man, he was his son. In Boaz, his type, he may also have been David's Redeemer or root.

44 Why is the Lord Jesus called "the root of David," or Redeemer, in the same chapter as he is represented as the slain lamb? Be-

cause he redeemed us, not only as our kinsman in the human nature, but as the sacrificed Lamb of God.

Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Rev. 5.9.

45 Compare Acts 20.28; Eph. 1.7; Heb. 9.11-14; 1 Pet. 1.18-25, and say if there be any excuse for those who neglect this great salvation. No, for redemption through the blood of Jesus is now plainly revealed and preached to us.

Eli and Samuel 1 Sam. 1-3.

1 Who was Eli? The priest—i.e., high priest. 1 Sam. 1.9.

2 By whom was the priesthood in Israel appointed? By God himself.

This is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one bullock, and two rams without blemish, etc. Ex. 29.1.

3 Who was the first high priest? Aaron.

4 Who ought to have succeeded him in the high priesthood? His sons Nadab and Abihu. Lev. 10.

5 Which of Aaron's sons was high priest at his father's death? Eleazar.

Take Aaron and Eleazar his son, and bring them up unto Mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. Num. 20.25, 26.

6 From whom had Eli descended? From Ithamar, Aaron's younger son.

7 Did his sons walk in the way of their father Eli? No; they were very wicked. 1 Sam. 2.12-17.

8 What sin was Eli guilty of that brought upon him God's anger? Only mildly reproving his wicked sons when he should have restrained them with the authority of a father. 1 Sam. 2.23, 24; 3.13, 14.

9 Who was Elkanah? A Levite of Mount Ephraim. 1 Sam. 1.1.

10 What were the names of his wives? Hannah and Peninnah.

11 Which did he love the most? Hannah. 1 Sam. 1.5.

12 What great trial had Hannah? Not having any child. 1 Sam. 1.10, 11.

13 To whom did she tell her sorrow? To God in prayer.

14 What did Eli suppose when he saw her lips moving in silent prayer? That she was drunken. 1 Sam. 1.13.

15 When he found that he was mistaken, what did he say? Read 1 Sam. 1.17.

16 Did this comfort Hannah's heart? and had she her desire? Her countenance was no more sad, and a child was born to her. 1 Sam. 1.18, 20.

17 What name did she give the child? Samuel.

18 What is the meaning of that name? "Asked of God."

19 Why did she not go up with her husband to worship the next year? She preferred waiting until her child was old enough to remain altogether in the house of the Lord to be his servant, according to her vow. 1 Sam. 1.22, 11.

20 By whose command used the children of Israel to go up to Shiloh to worship? By God's command.

21 How many times a year were all the men to appear before the Lord? Three times. Ex. 23.17.

22 Which feast must this have been when the women met as well? The Passover, to which women sometimes went.

Now his parents went to Jerusalem every year at the feast of the passover. Luke 2.41.

23 At what time of the year was this feast held? About the end of March or beginning of April.

24 Did Hannah do with the child as she had promised? She did. 1 Sam. 1.24-28.

25 How old was he when his mother took him up and dedicated him to the Lord? He "was young," perhaps six years old. 1 Sam. 1.24, margin.

26 Why was it wrong of Eli's sons to take any part of the sacrifice they liked? Which part had God appointed for the priest's use? Because God had assigned them a particular part, the breast and the right shoulder. Lev. 7.31-34.

27 What had God commanded relative to the fat of his sacrifices? Read Lev. 3.14-17.

28 What condemnation did Eli's sons bring on themselves by eating the fat of the sacrifices? Whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Lev. 7.25.

29 Did the Lord send any messenger to warn Eli of the sin his sons were committing? He sent a man of God, a prophet. 1 Sam. 2.27-36.

30 Is there any rule by which we may know if we are doing the will of God or not? What is it? Thy word is a lamp unto my feet and a light unto my path. Ps. 119.105.

31 Did Eli regard this awful message? Perhaps not sufficiently, as another awful message was sent to him some years afterward; or it may have been too late and his sons become thoroughly hardened in sin. 1 Sam. 2.25.

32 What manifest token did the Lord give that he had accepted the gift of Hannah and chosen her son as a prophet of his own? God gave him a special call and message. 1 Sam. 3.4-14, 20, 21.

33 How old was Samuel when this occurred? About twelve, but some think he was much older.

34 Had Eli instructed Samuel in the knowledge of God before this time? No doubt Eli had made him acquainted with God's law, and explained to him the tabernacle service; but Samuel had no experience yet of God's special way of making himself and his word or will known to his prophets. 1 Sam. 3.7.

35 Are there any children now who, though often seen in God's house, yet know him not? It is to be feared there are but very few of them who know God, so as to love and obey him, as Samuel did.

36 When God called to Samuel, what did he answer? Speak, for thy servant heareth. 1 Sam. 3.10.

37 Have you answered God's call to *you*? If *not*, he is calling to you now as you listen to his word—calling you to be his child, and to give him your heart. Ask him, for his dear Son's sake, to help you to obey the call. Give yourself to him *now*.

38 What solemn message did the Lord give Samuel concerning Eli's house? That he would punish it for ever. 1 Sam. 3.11-14.

39 Did the Lord continue to manifest himself to Samuel rather than to Eli? He did. 1 Sam. 3.19-21.

40 What did this show? That God honors those who honor him, dishonors those who dishonor him. 1 Sam. 2.30.

The Taking of the Ark

1 Sam. 4-7.

1 Who were Israel's greatest enemies at this time? The Philistines.

2 What sinful act did Israel resort to when they found themselves smitten before the enemy? They brought the ark from its place at Shiloh. 1 Sam. 4.3-5.

3 What effect did it have on the Philistines? They were afraid at first, but roused each other to a great effort. 1 Sam. 4.7-9.

4 Of what was this a proof? That God was not with Israel, though the ark was.

Go not up, for the Lord is not among you; that ye be not smitten before your enemies. Num. 14.42.

5 What was the fate of the ark, and of those who carried it? The ark was taken, and Eli's sons were slain. 1 Sam. 4.11.

6 How did Eli bear the tidings? He fell back and died. 1 Sam. 4.18.

7 What sorrowful event happened to the wife of Phinehas? She died in childbirth. 1 Sam. 4.19-22.

8 What name did she give her son ere she died? Ichabod.

9 What is the meaning of that name? "No glory."

10 Why did she choose it? Because the glory had departed from Israel, the ark being taken.

11 What did the Philistines do with the ark? They set it beside their idol Dagon. 1 Sam. 5.1, 2.

12 What happened to their idol? It fell on its face before the ark. 1 Sam. 5.3, 4.

13 Did this convince them of the sin of idolatry? Not at all.

14 Whose office is it to open our minds to receive the truth? The Holy Spirit, who convinces of sin.

When he, the Spirit of truth, is come, he will guide you into all truth, John 16.13.

15 Had they not full opportunity, living actually within the land of Israel, to know about the true God? Yes, but like thousands among ourselves now, they did not take advantage of it, and so they perished in their sins.

I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45.19, 22.

16 What does David say about idols in Ps. 115? Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them.

17 What proof did Dagon give of this in this history? He could not take care of himself. 1 Sam. 5.3, 4.

18 What calamities did God's presence bring on his enemies? A painful disease and a plague of mice, and a deadly destruction besides. 1 Sam. 5.6, 9, 11, 12; 6.4, 5.

19 What did they resolve to do? To send back the ark with a trespass offering. 1 Sam. 6.2, 3.

20 What test did they employ to ascertain if indeed the God of Israel had brought on them all these miseries? They yoked to the cart that carried the ark two cows, to see if they would go to the land of Israel without their calves. 1 Sam. 6.7-12.

21 Who had power over the affections of these kine in making them go opposite to their natural feelings? God alone.

For every beast of the forest is mine, and the cattle upon a thousand hills. Ps. 50.10.

22 How was the ark received? With joy (1 Sam. 6.13) and a sacrifice of thanksgiving to God. 1 Sam. 6.14, 15.

23 Of what act of impiety were the men of Beth-shemesh guilty? Of looking into the ark (1 Sam. 6.19), which caused God to slay fifty thousand and seventy men.

24 Why was this act of theirs inexcusable? They shall not go in to see when the holy things are covered, lest they die. Num. 4.20.

25 Was the ark taken back again to Shiloh? If not, where was it taken? To Kirjath-jearim. 1 Sam. 7.1.

26 How long did it remain there? Twenty years (1 Sam. 7.2), until the repentance of Israel.

27 Who afterward removed it? and where did it go? David removed it to Mount Zion. 2 Sam. 6.2-17.

28 Did Israel repent of their sins? They did, at the call of Samuel. 1 Sam. 7.3-6.

29 To whom did they apply? To Samuel, to pray for their delivery from the Philistines. 1 Sam. 7.8.

30 What did he do for them? He offered a sacrifice and cried unto the Lord.

31 What proof did the Lord give that he accepted their sacrifice and heard their prayer? He caused a great thunder-storm and a defeat of the Philistines. 1 Sam. 7.10.

32 Of what use could the offering of that lamb be to them? Because it typified or referred to Jesus, "the Lamb of God, which taketh away the sin of the world." John 1.29.

33 Is Samuel mentioned among those who had faith in Him who was to come? Yes, in Heb. 11.32.

34 Why is the Lord Jesus said (Rev. 13.8) to be "the Lamb slain from the foundation of the world"? Because we are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Pet. 1.19, 20.

35 Are there many ways by which we can be saved? There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Tim. 2.5, 6. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4.12.

36 What memorial did Samuel set up in remembrance of this deliverance? A stone called Eben-ezer, or "the stone of help." 1 Sam. 7.12.

37 What three characters did Samuel unite in his person? Priest, prophet or teacher, and judge.

38 Of whom was he thus a type? Of our Lord Jesus Christ. Deut. 18.18, 19; 1 Sam. 2.35; Gen. 18.25; Rev. 19.11; 20.11, 12; Matt. 25.31, etc.

39 If we believe that Jesus will ere long be our Judge, as he was the Priest to atone for us and the Prophet and Advocate to pray for and instruct us, what ought we to do? Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55.6, 7.

Saul 1 Sam. 9-31.

1 Who was Saul? Son of Kish. 1 Sam. 9.

2 Of which tribe was he? Benjamin.

3 What was there remarkable about his

person? He was very tall and very handsome. 1 Sam. 9.2.

4 What power did God allow to rest upon him? His Spirit, as he did to Balaam—in his gifts, but not his graces; in his enlightening, but not his converting power. 1 Sam. 10.10.

5 Are there not some characters more difficult to understand than others? There are, as the tares of the East resemble the wheat, and the sheep the goats.

6 What contradictions do there appear in Saul's character? In many things he honored Samuel and honored God, but he mixed his religion with superstition, and was proud, disobedient and self-willed.

7 How can we come to a conclusion in so judging? No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. 6.24.

8 What made the children of Israel first think of having a king? Because Samuel was old, and his sons were unfit to help him or succeed him. 1 Sam. 8.5, 20.

9 How did Samuel feel about it? He was displeased with their so dishonoring and disobeying God. 1 Sam. 8.6.

10 How was he comforted? By prayer, and direction from God. 1 Sam. 8.6, 7.

11 In what spirit did the Lord give them a king? In anger: "I gave thee a king in mine anger." Hos. 13.11.

12 How did God establish the kingdom in his hand? By a victory over the Ammonites. 1 Sam. 11.11-15.

13 Did Saul follow up this victory? He next attacked the Philistines. 1 Sam. 13.

14 Who was Jonathan? Saul's son.

15 What marked difference was there between him and his father? He was of a modest and affectionate disposition, and loved David.

16 Who obtained the victory recorded in 1 Sam. 13.3? Jonathan.

17 Who reaped the honor of it? Saul. 1 Sam. 13.3, 4.

18 Was it not unworthy of Saul to take the glory that did not belong to him? It was.

19 How did Saul again show his mean spirit in this same chapter? By retiring to Gilgal, leaving Jonathan and his men exposed to the enemy. 1 Sam. 13.2, 4.

20 What did Samuel say to Saul when he came? He reproved him for offering a sacrifice to God without the high priest. 1 Sam. 13.13.

21 What proof does this chapter give us of the degraded state into which Israel had fallen? The Philistines did not allow them arms, or even a smith to sharpen their tools. 1 Sam. 13.19, 20.

22 What glorious victory does 1 Sam. 14.4-23, 31 record? Over the Philistines between Michmash and Ajalon.

23 Who was the brave warrior here? Jonathan. 1 Sam. 14.4-14.

24 How did Saul nearly spoil the victory of that day? By pledging his people to eat nothing all day until the battle was won. 1 Sam. 14.24.

25 Was not an oath a very sacred thing? When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. Deut. 23.21, 22.

26 What proof can you give of this in 2 Sam. 21.7? King David spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between

them, between David and Jonathan the son of Saul.

27 Was not that transaction another proof of Saul's cowardly disposition? Who were the Gibeonites? It was cowardly of Saul to kill those who trusted to the Israelites' oath, and were not prepared to defend themselves. 2 Sam. 21.2. They were Amorites who had deceived the Israelites, but whom they had promised not to kill. Josh. 9.

28 What great touchstone has God given to try man by? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7.21.

29 What test of *obedience* did God require from Saul? That in fighting with the Amalekites he should destroy their sheep and oxen also. 1 Sam. 15.3.

30 How did he act? He spared the best of them. 1 Sam. 15.9.

31 How did Samuel feel? He was grieved. 1 Sam. 15.11.

32 How did Samuel act? He told Saul that he should be no longer king. 1 Sam. 15.23.

33 How did Saul's real character come out in this transaction? He showed himself more anxious to please his people for his own honor than for the honor of God. 1 Sam. 15.30.

34 What accident happened to Samuel's garment as he turned away from Saul? It was rent. 1 Sam. 15.27.

35 What prophecy did Samuel utter in connection with it? That God had rent his kingdom from him, and had given it to a better man. 1 Sam. 15.28.

36 When did Saul next see Samuel? When Saul prophesied before him in Ramah, whither Saul had gone to see him (1 Sam. 19.24), and afterward when Samuel came and appeared to Saul, by God's permission, at the summons of the witch of Endor. 1 Sam. 28.3-20.

37 What proof does that transaction give us that God never alters the word that he has once spoken? Because Samuel repeated and confirmed God's former judgment against him. 1 Sam. 28.17.

38 Was not the woman surprised at what she herself had been permitted to do? She cried out from fear. 1 Sam. 28.12.

39 In whose keeping are the spirits of the departed dead? They are all in the keeping of God—the blessed in paradise with Christ, and the wicked with Satan in their own place.

40 Suppose any could return to us again, could they add to the testimony of Scripture? They could only confirm it.

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke 16.31.

David 1 Sam. 16.

1 Who was David? The youngest son of Jesse, a Bethlehemite. 1 Sam. 16.1.

2 What prophecy was spoken of the tribe of Judah by Jacob? Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Gen. 49.8.

3 Why did the Lord reject Saul from being king? Because he had not obeyed his commands. 1 Sam. 15.11, 23.

4 Whom did he choose in his place? David. 1 Sam. 16.1, 11-13.

5 Who was appointed to anoint David? Samuel. 1 Sam. 16.1.

6 Why had the Lord chosen Saul? On account merely of his being a tall and a noble-looking man; God being displeased

with the Israelites asking for a king. 1 Sam. 9.2.

7 Did the same rule apply to David? No; he was chosen rather on account of his qualities of mind and heart. 1 Sam. 16.6, 7.

8 How was Samuel taught this? By being told to reject Jesse's elder sons.

9 What occupation was David following at this time? Keeping sheep. 1 Sam. 16.11.

10 What deplorable loss did Saul sustain when the Spirit of the Lord rested upon David? The Spirit departed from himself. 1 Sam. 16.14.

11 What evil power took possession of Saul? An evil spirit, by permission of God.

12 In what way did he obtain comfort? By having some one to play to him on the harp. 1 Sam. 16.16.

13 Who was selected as his minstrel? David. 1 Sam. 16.18-23.

14 What did this prove? The guiding providence of God.

15 As David was then a shepherd, what psalm may we suppose he sang on his harp to the king? Perhaps the twenty-third.

16 What effect did David's sweet harp have on the king? He was soothed and refreshed, but Jesus Christ and his Spirit, alone, can give our troubled conscience peace.

David and Goliath 1 Sam. 17.

1 Did David continue to live with Saul? No; he returned to his father's sheep. 1 Sam. 17.15.

2 Did his intercourse with Saul's court unfit him for a shepherd's life? By the grace of God, it seems not to have done so.

3 Where were David's brothers at this time? The three eldest went with Saul to battle. 1 Sam. 17.13.

4 What did Jesse desire David to do? To take his brothers a present, and see how they fared. 1 Sam. 17.17, 18.

5 Who were Israel's greatest enemies at this time? The Philistines.

6 What had these enemies particularly to encourage them to fight at this time? The giant Goliath was on their side. 1 Sam. 17.4-11.

7 What did David do when he got to the camp? He asked who Goliath was, and what was to be the reward for killing him. 1 Sam. 17.26.

8 What effect did David's questions have on his brothers? Eliab thought him proud and presumptuous, and was angry with him. 1 Sam. 17.28.

9 How did David answer them? Meekly and calmly. 1 Sam. 17.29.

10 For what pleasing traits of character was David always remarkable? Gentleness, patience and forbearance.

11 What was he called? A man after God's own heart. Acts 13.22.

12 Give some texts in which God commends a meek and gentle spirit. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Eph. 4.1, 2. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Col. 3.12, 13.

13 What is said to be "of great price" in the Lord's estimation? The ornament of a meek and quiet spirit. 1 Pet. 3.4.

14 Who was the most meek and gentle Being who ever lived? Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was

guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Pet. 2.21-23.

15 Of whom are we commanded to "learn"? Of Jesus Christ.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart. Matt. 11.29.

16 Did David gain the information that he sought? He did. 1 Sam. 17.25-27.

17 What was the result? David undertook to fight with the Philistine. 1 Sam. 17.32.

18 How did Saul wish to prepare David? With Saul's own armor. 1 Sam. 17.38.

19 Did he use the armor? No, because he was unaccustomed to it.

20 What preparation did David make? He only took his staff and sling and five stones in a bag. 1 Sam. 17.40.

21 What was the result of the engagement? The giant was killed by the first stone slung. 1 Sam. 17.49.

22 Was only the giant slain? The Philistines fled, and many of them were slain.

23 What did David do with the head and armor of Goliath? He brought the head to Saul and to Jerusalem, and put the armor in his tent.

24 How was it that David had such power? Because he trusted in the Lord his God.

25 Is his act of faith mentioned in Heb. 11? Yes, in verse 32.

David and Jonathan

1 Sam. 17.55-58; 18; 19; 20.

1 What remarkable question did Saul ask Abner when David went to fight the giant? Whose son David was. 1 Sam. 17.55.

2 Was Abner able to answer Saul's question? He was not.

3 How did they ascertain who the young conqueror was? Saul ascertained it from David's own mouth.

4 Which of Saul's sons standing by felt his soul knit to David? Jonathan. 1 Sam. 18.1.

5 What touching proof did he give of his love? He gave him his robes and some of his arms, though the scariness of arms had made them especially valuable. Compare 1 Sam. 18.4 with 1 Sam. 13.22.

6 What joyful song did the women sing when they went to meet the conquerors after the battle? Saul has slain his thousands, and David his ten thousands. 1 Sam. 18.7.

7 What effect did this have on Saul? It made him jealous and angry.

8 How did David behave himself? Wisely. 1 Sam. 18.14.

9 Did Saul remember his promise to give his daughter in marriage to the man who should slay Goliath? No; he gave her to another man. 1 Sam. 18.17-19.

10 What artful design did he form to get David slain? He required him to kill one hundred Philistines as the price of his daughter Michal, hoping he would have been killed himself. 1 Sam. 18.25.

11 Did it succeed? No; David slew two hundred, and was unhurt.

12 What was Saul obliged to do? To give him his daughter Michal for his wife. 1 Sam. 18.27.

13 Did Saul's daughter love David? Yes. 1 Sam. 18.20, 28.

14 How did she prove this? By letting him down from a window, that he might escape her father's rage. 1 Sam. 19.12-17.

15 Why was David obliged to flee? Be-

cause Saul designed to kill him. 1 Sam. 19.1, 15.

16 Would Jonathan believe this? No. 1 Sam. 20.1, 2; 19.4-7.

17 Where did David first escape to? To Samuel, in Ramah. 1 Sam. 19.18.

18 What wonderful power did God exercise over the messengers sent to take David? The power of his Spirit, causing them to prophesy like Samuel's prophets. 1 Sam. 19.20, 21.

19 Did David venture into Saul's presence again? He seems to have done so at Naioth in Ramah. 1 Sam. 19.22-24; 20.5.

20 How did Jonathan assure himself that his father desired David's death? By what David said. 1 Sam. 20.3.

21 When he discovered it, what course did he take? He promised to tell David of Saul's designs. 1 Sam. 20.9.

22 What beautiful covenant did they make together? That Jonathan should warn David, and that David should be kind to Jonathan and his children. 1 Sam. 19.12-17, 23.

23 Where did they each go afterward? David to his former hiding-place, and Jonathan to his father. 1 Sam. 20.19; 19.2.

David a Fugitive 1 Sam. 21-31.

1 Whither did David flee? To Nob.

2 What did he obtain there? Some bread.

3 Did he do this honorably? No; he pretended he was on the king's business. 1 Sam. 21.2.

4 What made him tell a lie? Want of food, and fear that the priest would not give it him.

5 Did not this show a want of faith in the living God, who had hitherto so wonderfully preserved him? It did.

6 To what place did he next proceed? To Gath. 1 Sam. 21.10.

7 Did he act more consistently there? No; he pretended to be mad, that he might escape being imprisoned. 1 Sam. 21.11-13.

8 What does this show us? That even the best men often fall into weakness and sin through their forgetfulness of God.

9 Where did he go when he left Achish? To the cave Adullam. 1 Sam. 22.1.

10 Who came to him there? Every one that was discontented or in debt or distress. 1 Sam. 22.2.

11 What kind care did he take of his father and his mother? He got the king of Moab to receive and protect them. 1 Sam. 22.3, 4.

12 Why were they obliged to leave their native place, Bethlehem? Because the garrison of the Philistines was then in Bethlehem. 2 Sam. 23.14; 1 Chron. 11.15, 16.

13 Who joined David here? Jonathan, in the wilderness of Ziph. 1 Sam. 23.15, 16.

14 Is there any description given of his men? Three mighty chiefs are there mentioned who slew great numbers of the Philistines; and thirty other valiant men, among whom Abishai and Benaiah are especially noted for their exploits. 2 Sam. 23; 1 Chron. 11.

15 What proof of love did his men give him at this time? Three of them broke through the host of the Philistines to fetch him water from a favorite well. 2 Sam. 23.16; 1 Chron. 11.18.

16 How did he show the tenderness of his heart in return? By declining to drink what had been obtained at so great a risk of his men's lives, and by pouring out the water in thankfulness to God.

17 What are courage and tenderness, united, a proof of? Of a truly manly character.

18 What cowardly act was Saul again guilty of toward the priests who had helped David? He ordered them to be slain. 1 Sam. 22.17.

19 How did David and his noble little band of warriors employ themselves? In fighting with the Philistines, and rescuing the inhabitants of Keilah. 1 Sam. 23.1-5.

20 When Saul heard it, what did he resolve to do? To besiege Keilah, and take David prisoner. 1 Sam. 23. 7, 8.

21 How did the Lord deliver David when Saul had nearly taken him? By causing the Philistines to invade the land, David having first prayed for direction, and Jonathan having given him encouragement from God. 1 Sam. 23.27, 28, 10, 11, 16.

22 Did Saul again go after David? Yes, in the wilderness of Engedi. 1 Sam. 24.1, 2.

23 How did David behave when the Lord put Saul in his power? He would not kill him nor allow his men to do so. 1 Sam. 24.4-7.

24 What effect did this have on Saul? He wept and spoke kindly to David. 1 Sam. 24.8-22.

25 What treatment did David at this time meet with from Nabal? He refused to give food to David and his men, though they had taken nothing from him all the time they had been hiding and in want of provisions near him. 1 Sam. 25.1-13.

26 How did Nabal's wife act? She went to him with a supply of food. 1 Sam. 25.14-31.

27 What proof did she give of the high honor in which she held David (though an exile) at her husband's death? She became his wife. 1 Sam. 25.39-42.

28 Did Saul again seek after David? Yes, in the wilderness of Ziph. 1 Sam. 26.1, 2.

29 How did David revenge himself? By again sparing Saul's life. 1 Sam. 26.7-12.

Dear! beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. 12.19-21.

30 With what heathen did David again join himself? With Achish, king of Gath. 1 Sam. 27.

31 Was this right? No; it was contrary to God's commandments to Moses and Joshua.

32 What difficulties did David bring upon himself by this unholy alliance? He was invited by Achish to join him in fighting against the Israelites. 1 Sam. 28.1, 2.

33 Where was David when the last decisive battle between Saul and the Philistines was fought? At Ziklag.

34 To which side did David offer himself and his men? To Achish. 1 Sam. 29.8.

35 Is it not likely he would have gone over to the side of Israel? No doubt.

36 How did God preserve him from so very dangerous a position? By inducing the Philistine leaders to object to his being with them. 1 Sam. 29.4, 5.

37 What event happened to him and his men while they were absent from Ziklag? The Amalekites burnt the city, and carried away the women and children captive. 1 Sam. 30.1, 2.

38 Did they recover their treasures? Yes.

39 How? They pursued and slew the Amalekites, and recovered all, after David had laid his trouble before God and obtained direction from him. 1 Sam. 30.6-20.

40 What did he do with the spoil that they won? He divided it among all his men who had taken part in the pursuit or fight. 1 Sam. 30.21-25.

41 What tremendous battle was happening in Israel while David and his men were thus

employed? A battle with the Philistines in Mount Gilboa. 1 Sam. 31.1.

David King in Hebron

2 Sam. 1-4.

1 How was David employed when the news came to him of the death of Saul and Jonathan? He was returned to Ziklag. 2 Sam. 1.1.

2 What effect did the death of Saul have on David? He mourned for him and wept. 2 Sam. 1.12.

3 How did Saul die? By his own hand, after being wounded by the Philistines. 1 Sam. 31.3, 4.

4 What did David do to the young man who by his own confession had killed Saul? He ordered one of his soldiers to kill him. 2 Sam. 1.14-16.

5 What touching record did David leave of his love to Saul and Jonathan? A song of lamentation. 2 Sam. 1.17-27.

6 Did David at once go and possess the kingdom? How did he act? Yes; after seeking direction from God, he went up to Hebron, and was there anointed king. 2 Sam. 2.1-4.

7 Which tribe first acknowledged David's claim? Judah.

8 What act of unnecessary bloodshed took place at Gibeon? A battle between the men of Judah and the men of Israel, who had Ishbosheth, a son of Saul, for their king. 2 Sam. 2.8-17.

9 Which were victorious, Joab's men or Abner's? Joab's.

10 What happened to Asahel, Joab's Brother? He was killed by Abner. 2 Sam. 2.18-23.

11 How long did the war continue between the houses of Saul and David? About two years. 2 Sam. 2.10; 3.1.

12 What event turned the scale on David's side? Abner's deserting Israel on account of a quarrel with Ishbosheth, and offering to make terms with David. 2 Sam. 3.6-20.

13 Did David receive Abner? Yes, with hospitality and honor. 2 Sam. 3.20.

14 How did Joab like this? He blamed David for it. 2 Sam. 3.24, 25.

15 What did Joab do? He killed Abner in revenge for the death of Asahel. 2 Sam. 3.27.

16 What course did David take when he heard this? He called upon all the people to mourn with him for Abner. 2 Sam. 3.31.

17 What traits of character does David's conduct display? Tenderness of heart and readiness to forgive.

18 Did David approve of Joab's conduct? No; as Abner was no longer a rebel, and as Joab had killed him deceitfully and revengefully in time of peace.

19 Why did he not punish him? Because he had not the power. 2 Sam. 3.39.

20 Who was Zeruiah? The mother of Abishai, Joab and Asahel.

21 Of what act of treachery were the servants of Ishbosheth guilty? They killed their master. 2 Sam. 4.2, 5-8.

22 Did not the death of Ishbosheth clear the way to David's ascent to the throne of Israel? It did, as no one else was seeking to be king.

23 Did David on this account reward the murderers? How did he act toward them? So far from rewarding them for their treachery and infidelity, he ordered them to be slain.

David and the Ark of God 2 Sam.

5 and 6, and 1 Chron. 14;15;16.

1 How old was David when all Israel came to anoint him king? Thirty. 2 Sam. 5.4.

2 What was David's first conquest? The stronghold of Zion. 2 Sam. 5.7.

3 What was there about this city that renders it so remarkable and makes it of peculiar interest to us? The temple in which our Lord so often taught was built there.

4 What king made presents to David? Hiram, king of Tyre. 2 Sam. 5.11.

5 Where was Tyre? To the north of Canaan, on the borders of the Mediterranean Sea.

6 For what was Tyre remarkable? For its manufacture of purple dresses and for its commerce.

7 Did the Philistines treat David as Hiram had? How did they act when they heard he was king? No; they went to fight against him. 2 Sam. 5.18.

8 What did the Philistines take with them to battle? Images of their gods. 2 Sam. 5.21.

9. How was David guided? By God, whose direction he had sought. 2 Sam. 5.19.

10 Which host conquered? David's. 2 Sam. 5.20.

11 What became of the gods of the Philistines? David burnt them. 2 Sam. 5.21.

12 What was David's next act? To bring the ark from Kirjath-jearim. 2 Sam. 6.2, 3.

13 How came the ark to be at Kirjath-jearim? Because God had not yet directed it to be removed thence.

14 Where was the tabernacle at this time? In Gibeon. Scott on 2 Sam. 6.17.

15 In whose house had the ark been kept? In the house of Abinadab. 1 Sam. 7.1.

16 In what way did they bring it? In a new cart. 2 Sam. 6.3.

17 What happened to Uzzah? He died by the hand of God for thoughtlessly and rashly taking hold of so sacred a thing as the ark when it seemed about to fall. 2 Sam. 6.6, 7.

18 How did David feel? He was displeased, and afraid to go farther. 2 Sam. 6.8-10.

19 What did he do with the ark then? He placed it in the house of Obed-edom the Gittite. 2 Sam. 6.10.

20 How ought the ark to have been brought? By hand, with staves. Num. 4.15.

21 How many months had elapsed before David had courage to fetch the ark? Three. 2 Sam. 6.11.

22 What induced him then to do it? The blessing that rested upon those who had the charge of it. 2 Sam. 6.12.

23 How was it accomplished this time? The Levites bore the ark with staves upon their shoulders. 1 Chron. 15.2, 15.

24 Why was Michal, David's wife, offended with David? Because of his dancing to the music before the ark. 2 Sam. 6.20.

25 What did David's manner really express? Religious joy and humble thankfulness.

26 Of whom in his humility was David a type? Of Christ, the lowly one of heart.

27 Where did David place the ark? In a tent on Mount Zion, in the city of David. 1 Sam. 7.1, 3; 16.1.

28 Was he satisfied with this? What did he desire to do? No; he desired to build for the ark a house of cedar. 1 Sam. 17.1.

29 Did the Lord permit him to do it? No.

30 How did the Lord make his will known to David? By Nathan the prophet. 1 Sam. 7.3-15.

31 What did David feel? and what did he say? He felt deeply humble and very unworthy of God's promised blessings, and prayed to God to confirm his word. 1 Sam. 7.16-27.

32 In whom was David's house to be confirmed for ever? In Jesus Christ, as Zacharias declared in Luke 1.68-70.

33 Was the claim of Jesus as "son of David" acknowledged when he was on earth?

When? Yes, when he rode into Jerusalem.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Matt. 21.9.

34 When does Jesus call himself "the offspring of David"? In Rev. 22.16.

35 Has he yet sat on David's throne? No; we see not yet all things put under him. Heb. 2.8.

36 Where is it said "I will give to him the throne of his father David"? The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1.32, 33.

37 When will this be fulfilled? When Christ returns to judge and reign.

David's Conquest—His Sin.

2 Sam. 8-12; 1 Chron. 18-20

1 What had God's promise been of the boundary of Israel's possession? "From the river of Egypt unto the river Euphrates."

2 What conquests did David make which fulfilled this? The conquest of the Philistines, Moabites, Ammonites and Syrians. 2 Sam. 8.1, 2, 6, 12, 14; 10.19.

3 What splendid armor had the Syrians? Golden shields. 2 Sam. 8.7.

4 What did David do with the spoil that he took in battle? He gave the gold and silver and brass for the ornament and service of the tabernacle. 2 Sam. 8.10, 11.

5 How did he arrange his kingdom? He made Joab commander-in-chief; Jehoshaphat, historian; Zadok and Ahimelech, priests; and his own sons and others, judges and officers. 2 Sam. 8.15-18.

6 Did he forget his friend Jonathan in this his prosperity? What proof did he give? No; he inquired after the family of Saul, and gave Saul's land and a place at his own table to Mephibosheth, son of Jonathan. 2 Sam. 9.

7 How often was it customary for kings to go forth to battle? "At the return of the year," or in spring.

8 Whom did David send to besiege Rabbah? Joab. 2 Sam. 11.1.

9 Where was David? At Jerusalem.

10 Why did David send Uriah with a letter to Joab, telling him to put him in the front of the battle? In order that he might be killed. 2 Sam. 11.15.

11 Why did David wish the brave Uriah to die? That he might get possession of his wife, with whom he had committed adultery.

12 Was not this a very awful sin? Yes; it was adding murder to his other shocking sin.

13 Whom did the Lord send to convince David of his sin? Nathan the prophet. 2 Sam. 12.1.

14 How did he do it? By a parable.

15 Did the Lord pardon David? Yes, and said he should not die. 2 Sam. 12.13.

16 Did he not say also that in his feelings as a father he would chastise him for it? Yes, by the death of his child; and he was also punished by Absalom's rebellion. 2 Sam. 12.14.

17 How did David feel? It is believed that his deep sorrow for his sin is expressed in the fifty-first Psalm.

18 Did the Israelites conquer Rabbah? Yes. 2 Sam. 12.26.

19 What message did Joab send to David? That he should come and have the honor of completing the conquest of the city himself. 2 Sam. 12.27, 28.

20 Although David got the honor of conquering Rabbah, and had the crown placed on his head, do you think he felt happy in it when the brave Uriah had died under the

walls? No; he said his sin was ever before him. Ps. 51.3.

21 What signal proof did the Lord give to David of his full and free forgiveness? By giving him another child. 2 Sam. 12.24.

22 What was the name of this child? Solomon.

23 What was the meaning of the name? "Peaceable."

24 What name did Nathan the prophet add to this? and what did it mean? Jedidiah, "Beloved of the Lord." 2 Sam. 12.25.

25 Through whom must we obtain forgiveness of our sins? Through Jesus Christ.

26 Is there any limit to God's forgiving grace? No; he will abundantly pardon. Isa. 55.7.

27 What did Jesus say to the woman whom he forgave when on earth? "Neither do I condemn thee: go and sin no more." John 8.11.

David and Absalom

2 Sam. 13-22

1 Who was Absalom? A son of David. 2 Sam. 13.1.

2 Why did he flee away to Geshur? Because he had killed his half-brother Amnon for outraging his sister Tamar. 2 Sam. 13.28, 32, 37.

3 How long did he stay there? Three years.

4 Who brought him back again? Joab, who by a kind contrivance had gotten David's leave. 2 Sam. 14.23.

5 How did he repay his father's kindness? By making a conspiracy against him. 2 Sam. 15.

6 What punishment had the Lord said should spring from David's own house? The sword and other evils. 2 Sam. 12.10, 11.

7 Why? Because of his taking Uriah's wife.

8 How did Absalom steal away the people's affections from David? By artful speeches and promises and civilities. 2 Sam. 15.2-6.

9 When David heard of the conspiracy, what did he do? He fled from Jerusalem. 2 Sam. 15.13-16.

11 What famous counselor followed Absalom? Ahithophel. 2 Sam. 15.31.

12 Who managed by an artifice to set his counsel aside? Hushai, David's friend. 2 Sam. 15.32-37; 17.1-14.

13 Whose advice did Absalom follow? Hushai's. 2 Sam. 17.14.

14 What effect did this have on Ahithophel? He hanged himself. 2 Sam. 17.23.

15 Why did Hushai give this advice? That he might secure David's escape.

16 Who slew Absalom? Joab.

17 How was it done? As Absalom hung from an oak tree by his hair, which had become entangled as he rode under it. 2 Sam. 18.9-15.

18 What command had David given about Absalom to his captains? That they should deal gently with him for his sake. 2 Sam. 18.5.

19 Did Joab seem to care for this? Not at all. 2 Sam. 18.11, 14.

20 How did David feel, and what did he say, when Absalom was slain? He was deeply distressed, and said, "Would God I had died for thee, O Absalom, my son, my son!" 2 Sam. 18.33; 19.1-4.

21 Of what sin was Absalom guilty? Rebellion against his father and against his king.

22 Of whom in both these particulars was Absalom a type? Of Satan, the rebel against God.

23 Describe Absalom's person. He was the handsomest man in the country, and was

remarkable for his long, flowing hair. 2 Sam. 14.25, 26.

24 What does the Lord say about pride in Proverbs? Pride, and arrogancy, and the evil way, and the froward mouth, do I hate. 8.13. When pride cometh, then cometh shame: but with the lowly is wisdom. 11.2. Pride goeth before destruction, and an haughty spirit before a fall. 16.18.

25 Was peace at once again restored to Israel? It was. 2 Sam. 19.9, 14.

26 Whom had David appointed captain of his host instead of Joab? Amasa. 2 Sam. 19.13.

27 How did Joab act on hearing this? He killed him. 2 Sam. 20.9, 10.

28 What relation was Amasa to David? Nephew, as son of his sister Abigail.

29 Did David again spare Joab from punishment? Yes; he continued to be commander-in-chief. 2 Sam. 20.23.

30 Who quelled the insurrection? Joab. 2 Sam. 28.14.

31 What was a famine in Israel a sign of? National guilt. Deut. 28.

Heaven is shut up, and there is no rain, because they have sinned against thee. 1 Kings 8.35.

32 What were David's feelings when a famine of three years visited Israel? Doubtless he felt compassion for his suffering people, and believed that the famine was a visitation of God. 2 Sam. 21.

33 Of whom did he inquire? Of the Lord. 2 Sam. 21.1.

34 What was the Lord's reply? That the famine was in consequence of the guilt incurred by the nation when Saul and his people slew the Gibeonites. 2 Sam. 21.1, 2.

35 What expiation did the Gibeonites require? The death of seven of Saul's sons. 2 Sam. 21.6.

36 What touching proof of a mother's love did Rizpah give? She watched the bodies of her sons night and day, to prevent their being torn by birds or beasts. 2 Sam. 21.10.

37 What old enemies of David's again showed themselves? The Philistines. 2 Sam. 21.15.

38 What proof have we of David's declining strength and of the faithful love of his followers? He was faint in battle, and Abishai preserved his life, and his people said he should no longer go out with them to battle. 2 Sam. 21.15-17.

39 What is the twenty-second chapter of 2 Samuel about? It is David's psalm of thanksgiving for deliverance from his enemies.

David's Transgression, His Last Arrangements and Death

2 Sam. 24; 1 Chron. 21-29;

1 Kings 1;2

1 By whom was David tempted to number Israel? Satan. 1 Chron. 21.1.

2 What is Satan called in 1 Pet. 5.8? A roaring lion, walking about seeking whom he may devour.

3 Who remonstrated with David? Joab. 2 Sam. 24.3.

4 Did not David's heart smite him after he had done it? Yes; he said he had sinned greatly and done very foolishly. 2 Sam. 24.10.

5 What was God's promise to Abraham as to the number of Israel? That it should be very great, like the number of the stars.

6 Whom did the Lord commission to reprove David? The prophet Gad. 2 Sam. 24.11.

7 What did he offer him? The choice of one of three punishments.

8 Which did David choose? and why?

Famine or pestilence, rather than war; the immediate hand of God, rather than the hand of man.

9 At what spot did the destroying angel stop? The threshing-floor of Araunah. 2 Sam. 24.16.

10 What event had occurred on that hill about eight hundred years before? The offering up of Isaac (in the opinion of some).

11 Of what was that circumstance a type? Of the sacrifice of Christ as the atonement for sin.

12 How did David know that the Lord had accepted his offering? By the plague being stayed. 2 Sam. 24.25.

13 By whose authority did he consecrate the threshing-floor of Araunah? By the authority of the prophet Gad. 2 Sam. 24.18.

14 Why did he not go up to the tabernacle at Gibeon? Because he was afraid of meeting the angel again at the place of God's special presence. 1 Chron. 21.29, 30.

15 What preparations did he make for the future building of the temple? Hewn stone, gold, silver, iron, brass and cedar. 1 Chron. 22.2-5, 14-16.

16 What solemn charge did David give to Solomon concerning the temple? To build it as David himself had desired to do. 1 Chron. 22.6-16.

17 What other arrangements did David make? He divided the priests and Levites and other officers into orders, and fixed their duties. 1 Chron. 23.23-27.

18 Who showed David the pattern of the future temple? God himself, by his Spirit. 1 Chron. 28.12, 19.

19 Did any one besides David contribute toward the future glory of the temple? The chiefs and the people. 1 Chron. 29.6-9.

20 Whom did David make king over Israel before he died? Solomon. 1 Chron. 23.1.

21 Who had aspired to be king? Adonijah, one of David's sons. 1 Kings 1.5, 6.

22 What charge did David give to Solomon concerning Joab and Shimei? That they should receive the punishment due to their guilt. 1 Kings 2.5, 6, 8, 9.

23 What were the last words of David? Now bless the Lord your God. 1 Chron. 29.20.

24 How old was David when he died? Seventy.

25 How many years had he reigned in Hebron? How many over all Israel? David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. 2 Sam. 5.4, 5.

26 In what respect was David a man after God's own heart? In the general character of his life, and in his being a type of Christ, his own beloved Son.

David a Type of Christ

1 What is the meaning of the name Christ? "Anointed."

2 Was David made king at the time he was anointed? He was not at the time of his first anointing by Samuel.

3 Tell how this circumstance is typical of the Lord Jesus Christ. Because, though Christ's kingdom began when he was anointed with the Holy Ghost and commenced his ministry on earth, his great universal reign has not yet taken place.

4 What was David before he was called from his father's house? A keeper of sheep.

5 What wild beasts did he fight with and kill? A lion and a bear.

6 Of whom are those beasts a type? Of Satan the roaring lion. 1 Pet. 5.8.

7 Who is "the Good Shepherd" who gives "his life for the sheep"? Jesus Christ. John 10.11.

8 What was David's conduct to his father? That of a faithful, devoted and obedient son. 1 Sam. 17.20, 34, 35.

9 Of whom is it recorded, "This is my beloved Son in whom I am well pleased"? Of Jesus Christ. Matt. 3.17.

10 In what relative position did David stand to Saul? In that of servant to a master.

11 What ought a servant to be? Honest, diligent, faithful and zealous, as serving God as well as man.

12 How did David behave himself while serving Saul? Faithfully in duty and forbearing under provocation.

13 Of whom is it recorded, "I delight to do thy will, O my God"? Of Christ in the name of David. Ps. 40.8.

14 Did David bear any other characters? Was he a prophet? Many. Yes.

15 Did he speak of Jesus in the Psalms? Constantly, but especially in Psalms 22 and 110.

All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Luke 24.44.

16 When did the Lord Jesus quote from the Psalms? Jesus saith unto them, Yea; have ye never read. Out of the mouth of babes and sucklings thou has perfected praise? (Matt. 21.16; Ps. 8.2); Jesus cried with a loud voice, saying, Eli, Eli, lama Sabachthani? that is to say, My God, my God, why hast thou forsaken me? (Matt. 27.46; Ps. 22.1); and in other places.

17 Of whom, then, as Psalmist, is David a type? Of Christ.

18 Was not David a warrior, a captain and a leader? He was.

19 What Scriptures show that the Lord Jesus was all these? Behold, I have given him for a witness to the people, a leader and commander to the people. Isa. 55.4; Rev. 19.13-15. The Captain of . . . salvation. Heb. 2.10.

20 Where was David born? Doubtless at Bethlehem, where Jesse his father lived. 1 Sam. 17.12-15.

21 Where was Jesus born? At Bethlehem. Matt. 2.1.

22 Was the kingship of David acknowledged at once? No; Saul and his son Ishbosheth opposed or rebelled against him.

23 Were there not a few who did recognize David as the anointed of God, even in his adversity? Name them. Samuel, Jonathan, Ahimelech, Gad, the Adullamites, Abiathar, Abigail, Joab, Abishai, Asahel and others.

24 Were there any who owned the glory of Jesus when he was here in abasement? There were his apostles and disciples, and many women who ministered unto him.

25 Did not the followers of David dearly love him? They did.

26 Did they not even risk their lives for his sake? Many of them did in battle, and three of them to only get him some water for his thirst.

27 And what is the feeling of those who own Jesus as their Lord and Master? A feeling, more or less warm and strong, of devoted, self-denying love.

28 What did David feel toward them? A tender and grateful love.

29 How did Jesus testify his estimation of love shown to him? Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10.42. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25.40.

30 Did David conquer other nations, and rule beyond the limits of the twelve tribes of Israel? He conquered the Syrians, Ammonites and others.

31 By what name is Jesus called in Rev. 19.16? King of Kings and Lord of Lords.

32 What earthly throne is said to be everlasting? David's.

Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 2 Sam. 7.16.

33 Of whom must that be spoken? Of Christ, the King.

34 To whom does the parable in Luke 19.12-27 refer? The parable of the returned nobleman calling his servants to account refers to Christ coming again in his kingdom.

35 Ought we not, then, to examine our hearts to see who is reigning there? Yes; for if he is not ruling over our affections now, we shall not be partakers of his kingdom hereafter.

36 Have we not each some talent we shall be called to an account for? Yes; we all have time and influence, and more or less of means and abilities, to use for God's glory.

37 Will you not have to give an account of even this lesson? Yes, and of every sermon we hear.

38 What should you, then, strive to do? To remember what we hear, and, by the grace of God to live and act according to it.

39 Was David's reign a type of the peaceful reign of the Lord Jesus? No; he had been a man of war.

40 Which king's reign is a type of it? Solomon's.

41 What is the meaning of the name Solomon? "Peaceable."

Solomon

1 Kings 1-11; 1 Chron. 21-29;

2 Chron. 1-9

1 Of whom was Solomon a type? Of Christ, his peaceful reign being like the final kingdom of the Prince of Peace.

2 Whose son was he? David's.

3 What did the children cry of Jesus in the temple when he was on earth? Hosanna to the son of David! Matt. 21.15.

4 Read John 6.15, and say what temporal honor the people wished to force upon Jesus. Jesus perceived that they would come and take him by force, to make him a king.

5 Was the Lord Jesus rightful heir to David's throne on earth? Yes.

6 Would he consent to take it from their hands? No.

7 From whom will the Lord Jesus receive his kingdom? From God the Father in the appointed time.

8 What did these same people do to the Lord Jesus very soon afterward? They derided his claim to be king and clamored for his crucifixion.

9 When will Jesus take to himself his great power and reign? At the day of judgment. Rev. 11.15-18.

10 Is this coming glory prophesied of in Scripture? In 2 Thess. 1.7-10, and other places.

11 What was the first thing that Solomon did when he came to the throne, that is, after his father's death? He put Joab and Shimei (among others) to death. 1 Kings 2.28-46.

12 Who had previously condemned them? David. 1 Kings 2.5, 6, 8, 9.

13 How will our final award be settled? He that believeth and is baptized shall be saved; but he that believeth not shall be

damned. Mark 16.16. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2 John 8.

14 Who will be our Judge? God, in Christ.

15 How does the Lord judge? Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16.7.

16 By what standard shall we be judged? He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12.48.

17 Did Jesus judge men when he was on earth? No.

If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. John 12.47.

18 To what time does the Lord Jesus defer the judgment? To the last day. John 12.48.

19 Were not David in deferring the judgment, and Solomon in executing it, great types of this? Yes.

20 Have sinners any hope from the circumstance that God delays judgment? None at all, if they remain impenitent.

21 Say what merciful reason the apostle Peter gives for delay in the last chapter of his Second Epistle. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3.9.

22 Can you give some texts where the certainty of the judgment-day is spoken of? Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all. Jude 14.15. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. And these shall go away into everlasting punishment: but the righteous into life eternal. Matt. 25.31-36, 46. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Rev. 1.7.

23 Can you give a description of it? I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20.11-15.

24 Will it be of any use for us to run to "the altar" (as Joab did) then? No; the day of salvation will have past, there will remain no more sacrifice for sin, and the mountains and rocks will be no shelter from the wrath of the Lamb.

25 Of whom is the altar a type? Of Christ, the refuge now from the wrath to come.

26 When should we flee to Jesus and lay hold of his righteousness? Now is the accepted time." 2 Cor. 6.2.

27 Who was Solomon's queen? Pharaoh's daughter. 1 Kings 3.1.

28 Had Egypt been a friend or enemy to

Israel in former time? An enemy and oppressor for a long time after Joseph's death.

29 Was it not remarkable that Solomon should choose a bride from Egypt? Yes, but she is supposed to have embraced the Jewish religion.

30 Of whom was Solomon's bride a type? Of the Church, the bride of Christ. Rev. 19. 7, 8.

31 For whom did the Lord Jesus die? Was it for angels? Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Heb. 2.14.

32 By taking on himself our nature, to what place of dignity has he raised his people? To be "heirs of God, and joint heirs with Christ" (Rom. 8.17), and "to sit with" him "in" his "throne." Rev. 3.21.

33 By whose command did Solomon build the temple? By command of God. 1 Kings 5.5.

34 Who had prepared greatly for this before him? David. 1 Chron. 22.

35 Why was not David permitted to build the temple? Because he had "been a man of war." 1 Chron. 28.3.

36 To whom had the pattern been shown? To David "by the Spirit" of God. 1 Chron. 28.11, 12.

37 Who selected the place on which the temple was to be built? David. 1 Chron. 21. 28-22.2.

38 On what mountain was it built? Moriah. 2 Chron. 3.1.

39 What wondrous act of faith had taken place on that mountain about eight hundred years before? It has been supposed that Abraham offered up Isaac on this spot.

40 What is on that mountain now? The Turkish mosque or church of Omar.

41 Who provided Solomon with timber, etc.? Hiram, king of Tyre. 1 Kings 5.1, 8-10.

42 Was this a gift to Solomon, or did he pay for it? Solomon paid wages and supplied food to Hiram's men (1 Kings 5.6, 9), and gave him twenty cities in Galilee. 1 Kings 9.11.

43 Was anything done in Lebanon besides felling the trees? Stone was hewn from the quarries. 1 Kings 5.17.

44 Was the stone also prepared before it came to the temple? Yes. 1 Kings 5.18.

45 Of what was this a type? Of the preparation of God's people to be "the temple of the living God" (2 Cor. 6.16) built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Eph. 2.20.

46 What is said in Matt. 25.10 about being ready? While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

47 Can you see any resemblance between the state of these virgins in the parable and the trees of Lebanon in the time of Solomon? Both were fit and ready for the service for which they were required.

48 What tree does the woodman select when he seeks timber? A tree of the proper kind of wood, straight, sound and of sufficient size.

49 What becomes of small wood, brambles, brushwood, etc.? They are burned.

50 What warning word should we allow to have influence over us? Be ye also ready: for in such an hour as ye think not the Son of man cometh. Matt. 24.44.

51 How was Solomon's temple dedicated? There was a solemn feast, the bringing in of the ark, Solomon's prayer and blessing, and a sacrifice of peace-offerings. 1 Kings 8.

52 Who was raised up above all the people? Solomon.

53 Who blessed them? Solomon.

54 Of whom was he a type in this? Of Christ.

55 Who will be gathered together when God's spiritual temple, formed of living stones, is reared? God's holy people.

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 Cor. 3.17.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet. 2.5.

56 Who is the foundation and chief cornerstone of that glorious building? "Jesus Christ himself." Eph. 2.20.

57 Will it do to build good works or human merit on this foundation? We cannot add to or extend the *foundation*; we can only build upon it the *spiritual house*, the . . . holy temple.

58 What are all such vain things compared to in 1 Cor. 3.11-17? To "wood, hay and stubble."

59 What remarkable dream did Solomon have immediately after his father's death? That God asked him what he should give him. 1 Kings 3.5.

60 What did he ask for? Wisdom to govern his people well. 1 Kings 3.9.

61 What did God promise to give him that he did not ask for? Riches and honor. 1 Kings 3.13.

62 Describe Solomon's grandeur. He had an immense daily provision for his household, and thousands of chariot-horses and riders. 1 Kings 4.22, 23, 26.

63 What queen, having heard of it from afar, came to visit Solomon? The queen of Sheba in Arabia. 1 Kings 10.

64 Was she disappointed? No; she said that half had not been told her. 1 Kings 10.7.

65 What testimony did she leave behind her? She testified to the blessedness of those who served the living God.

66 Has the glory of the Lord Jesus been exaggerated? No; it exceeds all that is revealed to us on earth.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. 1 Cor. 2.9, 10.

67 When the Lord Jesus compared himself with Solomon, and spoke about the queen of Sheba, what did he say? The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. Matt. 12.42.

68 How and by what means may we hope to share that glory by and by? By giving him our faith and love and service now.

69 What is the best proof we can give that we believe the Bible to be true? Believing in the Saviour it reveals to us, obeying the commands it gives us, and making it known, as far as we can, to every creature.

Proverbs

1 Who wrote the book of Proverbs? Solomon. Prov. 1.1.

2 To whom is the book addressed? To his son Rehoboam.

3 How many chapters does Solomon take in addressing his son before the Proverbs begin? Nine.

Chapter 1

4 What does Solomon say is the beginning of wisdom? The fear of the Lord. Prov. 1.7.

5 What does he say is an ornament of

grace to the neck of a child? Obedience to the instructions of his father and mother. Prov. 1.8, 9.

6 How does he warn his son against sinners? To keep out of their way. Prov. 1.10-19.

7 Whom does Solomon mean when he says, "Wisdom crieth without"? Jesus Christ.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1.30.

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. Matt. 11.19.

8 Which is the only book that can be said to be "wisdom"? The Book, the Bible.

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute. Luke 11.49.

9 What has the Lord Jesus promised to "pour out" on those who "turn at his reproof"? He has said that our heavenly Father will give the Holy Spirit to them that ask him. Luke 11.13.

10 And what has he said will be the condemnation of those who refuse when he calls? To be judged by his word at the last day. John 12.48.

11 What is written in 2 Cor. 6.2? Behold, now is the day of salvation.

Chapter 2

12 What reward is promised those who seek diligently after the Lord Jesus, the true "Wisdom"? That they shall find him.

13 What blessings will they enjoy? Pardon, peace, grace, hope, joy.

14 From what will it preserve them? True wisdom preserves from the ways and society of the wicked, from all folly and sin, and from all real evil.

15 Who rejoices to do evil? The ungodly man. Prov. 2.12-14.

16 Who has promised to be the "guide of youth"? God, who thus invites the young to come unto him:

Will thou not from this time cry unto me, My Father, thou art the guide of my youth? Jer. 2.4.

17 What great contrast is there in this chapter between the upright and the wicked? The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. 2.21, 22.

Chapter 3

18 How can we write anything on the tablets of our heart? By fixing it in our memory and our affections.

19 How can we hope that God will direct our path? If we seek and trust his guidance rather than our own. Prov. 3.5, 6.

20 Why should we not be weary of God's correction? Because it is a sure token of his wisdom and love. Prov. 3.11, 12.

21 Can you tell me some of the ways in which God corrects us? By sickness, losses, disappointments, and many things that are called accidents or misfortunes.

22 Which does it make us, "happy" or unhappy, to find Jesus (the true "Wisdom")? Happy, as we have then a treasure we can never lose.

23 How did Solomon estimate wisdom? Above riches and honor.

24 What does the apostle Peter say about the value of the blood shed by the Lord Jesus? That it is "precious," 1 Pet. 1.19.

25 What is the Lord Jesus to those who believe in him? "Precious," 1 Pet. 2.7.

26 What is the Lord Jesus called in Matt. 13.44-46? A treasure and a pearl of great price.

27 What are "wisdom's" ways called? "Ways of pleasantness and peace," Prov. 3.17.

28 What does the Lord Jesus himself say of those in Matt. 11.28-30? Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

29 Who is here spoken of as "the tree of life"? Jesus Christ, the true Wisdom. Prov. 3.18.

30 Where was that tree first planted? In the garden of Eden. Gen. 2.8, 9.

31 Will any one have a right to taste it again? Yes.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. 22.14.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2.7.

32 By whom did the Lord create the heaven and the earth? By Jesus Christ.

In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. John 1.1, 3.

Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created, by him, and for him. Col. 1.15, 16.

33 Have those anything to fear who put their trust in the Lord? Why not? No. Because God has promised it. Prov. 3.21-26, 5, 6.

34 Is there any charge in this chapter to be benevolent? Prov. 3.9, 10, 27, 28.

35 Who is an abomination to the Lord? The froward or self-willed. Prov. 3.32.

36 What will be the glorious destiny of "the wise"? To inherit glory. Prov. 3.35.

37 Does this mean earthly or heavenly wisdom? Heavenly, as much of the wisdom of this world is really folly and ends in shame.

Chapter 4

38 What description does Solomon give of his father and mother in this chapter? That his father wisely instructed him, and his mother tenderly loved him. Prov. 4.3, 4.

39 Who was Solomon's father? David.

40 What was his mother's name? Bathsheba.

41 What instructions did David give him? Prov. 4.4-19.

42 What great contrast is there in the eighteenth and nineteenth verses between "the just" and "the wicked"? The way of the just is light, and of the wicked dark.

43 Can you give any examples from the New Testament where wickedness is compared to darkness? This is the condemnation, that light is come into the world, and man loved darkness rather than light, because their deeds were evil. John 3.19. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5.11. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Rom. 13.12.

44 What does the Lord Jesus call himself in John 8.12? The light of the world.

45 What does Jesus command in Matt. 5.16? Let your light so shine before men, that

they may see your good works, and glorify your Father which is in heaven.

46 What does Solomon say of "wisdom" in the seventh and two following verses? (Read them.)

47 Who is intended by wisdom? Who is it that shall give us the promised "crown of glory"? Jesus Christ.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1.12.

When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5.4.

Looking unto Jesus the author and finisher of our faith. Heb. 12.2.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. 4.8.

48 What does Solomon say about the heart in this chapter at the twenty-third verse? (Read it.)

49 What does the prophet Jeremiah say about the heart? The heart is deceitful above all things, and desperately wicked: who can know it? Jer. 17.9.

50 What did the Lord Jesus say about the heart when he was on earth? Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Matt. 15.19.

51 Repeat David's prayer respecting his heart. Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51.10.

52 Whose office *alone* is it to search the heart? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. Jer. 17.10. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16.7. Shall not God search this out? for he knoweth the secrets of the heart. Ps. 44.21. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? Prov. 24.12. O Lord of hosts, that triest the righteous, and seest the reins and the heart. Jer. 20.12.

53 Who promises to renew the heart? I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. 11.19. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezek. 36.26.

Chapters 5;6;7

54 By what endearing title does Solomon address the youth in these chapters? The title of "son."

55 What encouragement have we to regard God as our Father in Heb. 12.5-7? he speaks there tenderly to his afflicted people as children.

Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons! for what son is he whom the father chasteneth not?

56 To what little insect are we referred as an example in Prov. 6.6-8? To the ant.

57 What has a lazy person to expect? Poverty and want. Prov. 6.9-11.

58 Name the seven things that the Lord hates. See Prov. 6.16-19.

59 How can we bind a thing continually on our heart? By thinking earnestly or affectionately upon it. Prov. 6.20, 27; 7.2, 3.

60 Is there any blessing attached to a child who is obedient to his parents? Guidance in life and preservation from sin and harm are here promised. Prov. 6.20, etc.

61 Which is the only commandment among the Ten Commandments which has a promise joined with it? The fifth.

62 To what are a parent's instructions compared in Prov. 6.23? To a lamp or light.

63 Where else is the word of God compared, as in this sense, to a lamp? In Ps. 119.105.

Thy word is a lamp unto my feet, and a light unto my path.

Chapters 8;9

64 Whom does Solomon mean when he says, "Wisdom cries, she standeth"? Christ Jesus, who is wisdom for us and in us.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1.30.

65 What does "Wisdom" say in chap. 8.6? Hear.

66 What did the Lord Jesus say, when on earth, in Matt. 11.15; 13.9? He that hath ears to hear, let him hear.

67 What does "Wisdom" say in chap. 8.7? "My mouth shall speak truth."

68 What does the Lord Jesus say in John 14.6? "I am the truth."

69 To what does Solomon compare "wisdom"? To gold and rubies. Prov. 8.11, 19.

70 What did St. Paul, in his letter to the Philippians, consider all things when compared with Christ Jesus? I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. Phil. 3.8.

71 Does "the fear of the Lord" (Prov. 8.13) mean hating God, or hating what he disapproves of? It means hating what he disapproves of through love to him, and consequent fear of offending him.

72 What does the Lord hate? Pride and all other sin. Prov. 8.13.

73 If God hates *pride*, how ought we to feel toward that sin in ourselves? We should hate it too.

74 By whom do kings and princes rule? By the King of Kings and Lord of Lords. Rev. 19.16.

75 What encouragement does Jesus give to the young to seek him? Prov. 8.32, 33. Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10.14, 16.

76 What blessings are promised to those who choose him for their portion? Constant guidance upon earth and a lasting treasure in heaven.

77 Where was the Lord Jesus when God created the world? With God, as being God himself. Prov. 8.27-31.

78 Had the Lord Jesus existed before that time? Yes, from everlasting. Prov. 8.22-26.

79 Did Jesus even then take pleasure in his people? He did.

We love him, because he first loved us. 1 John 4.19.

80 How does Jesus invite us to him? Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11.28.

81 What remarkable comparison is there between Prov. 9.1-5 and Matt. 22.1-14? The sameness of the feast or provision of religious truth then and now, and of the welcome to it.

82 Who spreads the feasts? and who are invited to come? Christ in each case spreads the feast, and all the needy are invited to come.

83 Is not religion a personal thing? Yes; the words in the singular number here betoken this. Prov. 8.34, 35; 9.12. No mere union, by sacraments or profession, with a Christian Church will save our souls. We should be able to say with St. Paul in Gal. 2.20, he "loved me and gave himself for me."

84 Whose fault will it be if those who are thus invited, warned and counseled are lost at last? Their own; and this consciousness of willful *folly*, as well as sin, will be a gnawing worm of anguish that will never die.

Ecclesiastes

1 By whom was Ecclesiastes written? By Solomon.

2 What is the meaning of the term Ecclesiastes? The "Preacher."

3 Had Solomon any means of knowing the subject on which he wrote? How? He had personal experience and divine teaching.

4 What was the result of his great knowledge? That all is vanity under the sun. Eccles. 1.2, 3.

5 Was there anything that Solomon found under the sun sufficient to satisfy his soul? Nothing.

6 What is the meaning of that term, "under the sun"? Things that relate to *this* world alone.

7 Where, then, must we look for solid happiness? To the world to come.

8 What will be the end of "everything under the sun"? The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Pet. 3.10. All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. Isa. 34.4. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. Rev. 6.14.

9 Where should we then lay up our treasure? Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also. Matt. 6.20, 21.

10 Did Solomon wish to impress this truth on us? He did.

11 What arguments does he use in Eccles. 12 to urge this in early life? The approach of old age and of death. Eccles. 12.1-7.

12 What does he say is the conclusion of the whole matter? Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. 12.13, 14.

13 Which, then, is the wisest and happiest person—he who lives in pleasure or he who lives to God? He who lives to God.

14 What was the apostle Paul's estimate of present things and things to come? I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8.18. For our light affliction, which is but for a moment, worketh for us a far more exceeding

and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. 4.17, 18.

15 What does Luke 16.19-25 teach us? The parable of the rich man and Lazarus shows us the sad end of those who have only earthly riches when they come to die.

16 Can we venture to have a little of this world first, and hope for heaven after? No. Luke 12.16-21.

17 What was the apostle James's estimate of all that might be enjoyed "under the sun"? Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. James 5.1-3.

18 Was it not the prospect of resurrection and the coming of the Lord that also sustained the apostle Paul? It was.

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. 1 Cor. 15.31, 32.

19 Seeing life is uncertain, and death sure, what ought we to do? Forsake our wicked way, and "seek the Lord while he may be found." Isa. 55.6, 7.

Rehoboam 1 Kings 11 and 12

1 What great sin was Solomon guilty of in his latter days? Idolatry, through the influence of his wives. 1 Kings 11.4.

2 What did the Lord say to Solomon about this? That he would take away the greater part of his kingdom from his family. 1 Kings 11.11-13.

3 To what "covenant" did the Lord refer? When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. 2 Sam. 7.12-14.

4 Had Solomon broken this covenant? Yes, by his idolatry.

5 What were the consequences? The stirring up of enemies after a long reign of peace.

6 How many adversaries did the Lord raise up against Solomon? Hadad the Edomite, Rezon the Syrian, and Jeroboam his servant.

7 Whom had Solomon to blame for this? Himself alone, for his folly and sin.

8 Whom have we to blame for punishment if we sin against God? Ourselves alone.

9 How long did Solomon reign? Forty years.

10 Who succeeded him? Rehoboam, his son.

11 Was he a wise or a foolish king? A foolish one. 1 Kings 12.

12 What is the proof? His following the advice of young men instead of old and experienced ones. 1 Kings 12.6-14.

13 What opinion do young people often form of their elders? They often and foolishly think that their elders are behind the times, and are not so wise as they are themselves.

14 What ought Rehoboam's history teach us? To value and follow the advice of older and wiser relations and friends.

The Kings of Israel—Jeroboam's Dynasty 1 Kings 11.26-43; 12-16

1 Who was Jeroboam? Son of Nebat and servant of Solomon. 1 Kings 11.26.

2 What was the name of the prophet who foretold his honors? Ahijah. 1 Kings 11.29.

3 How did he do this? By tearing Jeroboam's outer garment into twelve pieces and giving him ten.

4 When was this prophecy fulfilled? At the revolt of the ten tribes. 1 Kings 12.16.

5 How was it brought about? Through Rehoboam's refusing to listen to his people's complaint, by the advice of his young and ignorant companions. 1 Kings 12.16.

6 How much of Israel did Jeroboam reign over? Ten tribes. 1 Kings 12.21.

7 What wicked means did he use to keep the ten tribes under his rule? Setting up idol-worship in Bethel and Dan. 1 Kings 12.28, 29.

8 Where was Bethel? In the tribe of Benjamin.

9 What remarkable circumstance happened to Jacob there before he went to Syria? His dream of the ladder between earth and heaven.

10 How did Jacob distinguish the place when he returned from Syria? Who was buried there? He built there an altar. Gen. 35.7. Deborah, Rebekah's nurse. Gen. 25.8.

11 Is Bethel mentioned before Jacob's time? Abraham is said, in Gen. 12.8, to have encamped near Bethel.

12 Was not Jeroboam very wickedly wise to choose a place of such interest for his idol? He was.

13 What state must Israel have been in that Jeroboam could so easily turn them to idolatry? In a very ungodly state.

14 How is it that Satan's temptations so easily prevail over us? Because we do not sufficiently "watch and pray."

15 Had God's law forbidden idolatry? Repeatedly.

16 Have we any excuse for sin? No, as we have the word of God to go to, and the voice of conscience and the striving of the Spirit within us.

17 Is there any point on which God has left us in doubt of his mind and will? None at all, as, besides particular directions, we have general ones that include all cases.

18 Where must we go to learn God's will? To his holy word.

19 What will be our condemnation if we do not? Eternal punishment if we willfully and habitually neglect it.

20 Had the Israelites any excuse for idolatry, even though their king commanded it, when they had God's written law? They had no excuse at all.

21 There was one of Jeroboam's family, though young in years, who feared the Lord; who was he? Abijah. 1 Kings 14.13.

22 What did his parents do when they feared he would die? His mother went to Ahijah the prophet to have him cured. 1 Kings 14.1-4.

23 Why did they not go to the calf at Bethel to save the child? Because they had no real confidence in their idol-god.

24 Was it of any use that Jeroboam's wife disguised herself to the prophet? No; God knew it, and made it known to him. 1 Kings 14.5.

25 Can we hide anything from God? There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Whither shall I go from thy spirit? or whither shall I flee from thy presence? Ps. 139.4, 5, 7, etc.

26 What promises has God given to encourage little children to love him? I love them that love me; and those that seek me early shall find me. Prov. 8.17.

27 Does not this show that even a little child in a wicked family who tries to serve God is not unnoticed by him? God's noticing Abijah shows this.

28 How many of Jeroboam's race came to the crown of Israel? Only Nadab his son. 1 Kings 15.25-30.

29 In what disgraceful state was Elah (the last of Jeroboam's family) when he was slain? He was drunk. 1 Kings 16.9.

30 By whom was he slain? By his servant Zimri.

The Disobedient Prophet 1 Kings 13 and 2 Kings 23.15-18

1 Did God suffer the sinful idolatry of Israel to go unrebuked? No.

2 Whom did the Lord send to them? A prophet. 1 Kings 13.2, 3.

3 How far did he go obediently to the Lord? To Bethel only. 1 Kings 13.1, 9, 10.

4 Who was standing by the altar at Bethel when he got there? Jeroboam.

5 Was the prophet afraid to deliver his message? No. 1 Kings 13.2, 3.

6 When the king heard it, what did he do? He put out his hand to seize the prophet. 1 Kings 13.4.

7 Was not this a very daring act? How was it punished? It was defying God. His arm was stiffened and dried up.

8 How was the king's arm recovered? By the prophet's prayer.

9 Did the man of God go home with the king and take refreshment with him? No, for God had told him not to do so. 1 Kings 13.7-9.

10 Who tempted the man of God to turn aside? An old prophet. 1 Kings 13.11-19.

11 Ought he to have rested on God's word spoken to him, or believed this old prophet's word? If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Deut. 13.1-3.

12 Did God use the lips of the old prophet again to really speak his word? Yes. 1 Kings 13.20-22.

13 Must not this have been heavy tidings to the disobedient one? It must indeed. How careful should we be to exactly obey!

14 How was the prophecy fulfilled? He was killed by a lion. 1 Kings 13.24.

15 Did God quite cast off the man of God for this act of disobedience? No; he preserved his body for burial, and took care that his prophecy was fulfilled.

16 How did the old prophet feel toward him? He mourned for him and buried him, and wished to be laid beside him. 1 Kings 13.29-31.

17 What mark of respect also did Josiah, the king of Judah, pay to his memory in after years? He "let no man move his bones." 2 Kings 23.18.

The Kings of Israel—Zimri Omri and Ahab 1 Kings 16-22

1 Who was Zimri? One of the captains of Elah, son of Baasha. 1 Kings 16.8, 9.

2 What vengeance did he execute on the wicked family of Jeroboam? He killed Elah, the third successor of Jeroboam.

3 How long did Zimri reign? About seven days. 1 Kings 16.15-19.

4 What was his end? He burnt himself in his house when surrounded by his enemies.

5 Who reigned over Israel next? Omri. 1 Kings 16.16.

6 Who was he? and how long did he reign? He was commander of the army, and reigned twelve years. 1 Kings 16.23.

7 What city did he purchase and make the chief city of Israel? Samaria. 1 Kings 16.24.

8 What was the name of his son? Ahab.

9 How was Ahab distinguished above the kings that went before him? In wickedness. 1 Kings 16.30.

10 What was the name of his wife? and whose daughter was she? Jezebel, daughter of the king of Zidon. 1 Kings 16.31.

11 What new idol-worship was she the means of bringing in? The worship of Baal.

12 What is recorded of Jericho in his reign? That it was rebuilt by Hiel. 1 Kings 16.34.

13 Of what prophecy was this the fulfillment? Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it (Josh. 6.26)—i. e., he should lose all his children during the building of it.

14 Can God's word ever fall to the ground? No; all must come to pass.

15 Are there any prophecies yet to be fulfilled? Many in the book of Revelation and elsewhere as to the conversion and restoration of the Jews, the second coming and kingdom of Christ, the last judgment and other events.

16 Are we interested in them? We are eternally in many of them.

17 In what state should we at all times be found? Watching and ready, as we "know not what hour" our "Lord doth come." Matt. 24.42, 44.

Elijah During Famine

1 Kings 17

1 Who was Elijah? A prophet of Gilead.
2 Where was Gilead? On the east of Jordan.

3 What was Elijah commissioned to tell Ahab? That there should be neither dew nor rain.

4 Why did God send a famine on the land? It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Deut. 28.15-18.

5 Where did God promise to provide for Elijah? and how? By the brook Cherith, and by means of ravens.

6 When the brook dried up, where did the Lord command Elijah to go? To Zarephath (1 Kings 17.9), where a widow would sustain him.

7 In what sorrowful employment did Elijah find the woman engaged? In gathering sticks to dress her last meal.

8 Did she seem aware of the wonderful miracle that was wrought day by day? No.

9 What should this teach us? To beware of not observing and not being thankful for the good providence of God.

10 How did the Lord convince her that he was the living God? By Elijah's restoring her dead child to life.

11 Did she confess it at last? Yes. 1 Kings 17.24.

12 What proof have we that God is the living God? His word by St. Paul that "he giveth to all life and breath and all things," and that "in him we live and move and have our being."

13 Is not the written word of God to us now what the spoken word was by the prophets then? Yes; "we have a more sure word of prophecy," to which we should "take heed." 2 Pet. 1.19.

Elijah on Carmel 1 Kings 18

1 Were Israel at this time idolaters, or worshippers of the true God? Idolaters—worshippers of Baal.

2 Were all Israel worshippers of Baal? No; seven thousand of them were not.

3 Who was Obadiah? Governor or steward of Ahab's house.

4 What kind act had he performed when Jezebel, the wicked queen, slew the Lord's prophets? He had hid and fed them.

5 How many years had the famine lasted when Elijah stood before Ahab? Above two years. 1 Kings 18.1.

6 What did Ahab accuse Elijah of doing? Of being the cause of Israel's trouble.

7 Who was really to blame? Ahab himself and the other idolaters.

8 How did Elijah propose to decide the point as to who was the living God? By observing upon whose sacrifice the fire came down from heaven. 1 Kings 18.24.

9 How does Isaiah describe idols? He heweth him down cedars, and taketh the cypress and the oak: he burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. Isa. 44.14, 16, 17.

10 How does the Psalmist describe them? Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. Ps. 115.4-8.

11 Was it of any use for Baal's priests to cry to him? None at all.

12 How did Elijah mock them? By telling them to cry aloud, as their god might be asleep. 1 Kings 18.27.

13 Did he give them time enough to make a fair trial? Yes, from morning till evening. 1 Kings 18.26, 29.

14 About what time in the day was it when Elijah built his altar to the true God? About evening. 1 Kings 18.29, 30.

15 Of what use was the trench he had made round the altar? That the water might not escape.

16 Why did he drench the sacrifice with water? To show the power of the fire.

17 How was the power of God manifested? By the fire drying up the water and burning the wet bullock and wood and stone.

18 What effect did it have on the people? They fell on their faces and cried out that Jehovah was the true God. 1 Kings 18.39.

19 What became of Baal's priests? They were taken and slain.

20 What did Elijah venture to promise Ahab even before there was any appearance of it? Abundance of rain.

21 On what did Elijah's faith rest? On the promise of God. 1 Kings 18.1.

22 What is faith? "The substance" or realizing "of things hoped for," "the evidence" or assurance "of things not seen." Heb. 11.1.

23 How many times had Elijah to ask ere the promised blessing came? Seven or eight times.

24 What should this teach us? Always to pray, and not to faint. Luke 18.1-7.

25 How was the Lord's power again manifested on Elijah, although he had had a day of such extraordinary energy? In enabling him to run before Ahab's chariot.

26 Was Elijah like one of us, or was he a supernatural being? Elias was a man subject to like passions (or infirmities) as we are (a human being like ourselves), and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. James 5.17, 18.

27 Is God as much the hearer and answerer of prayer now as he was then? He is always the same.

Elijah in the Desert 1 Kings 19

1 What proof did Elijah give that he was "a man subject to like passions with us"? In his weakness of body and mind he requested that he might die. 1 Kings 19.4.

2 To what place did he flee for fear of Jezebel? To Beersheba. 1 Kings 19.3.

3 What kind care did the Lord take of him there? An angel brought him bread and water.

4 Was he more than once invited to eat? Yes, twice. 1 Kings 19.7.

5 For how long did that food sustain him? Forty days.

6 When he was revived, to what place did he go? To Mount Horeb.

7 Is it the Lord's will that his servants should be idle? No; he has always work for every one to do.

8 What did the Lord say to Elijah? What dost thou here, Elijah?

9 Is this not a striking proof that it is not the Lord's will that people should live shut up in monasteries or live as lonely hermits? It is.

10 Can any former work excuse them from future service? Not while the means are in their power.

11 What is God's way of speaking to his people? Is it in the fire, wind and earthquake, or how? He sometimes speaks in the louder voice of suffering and distress, but more frequently in the gentler one of his Spirit's whisper to the heart.

12 Where can we hear his "still small voice"? All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3.16, 17. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. 1.1, 2. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Pet. 1.19.

13 What effect should it have on us? It should dispose us to say, with Eli, "Speak, Lord, for thy servant heareth." 1 Sam. 3.9.

14 Can any supposed mystery in the deal-

ings of God be an excuse for neglect of duty? No; we must do our part, and leave God to explain in his own time.

15 What further work did the Lord give Elijah to do? To anoint two kings and a prophet. 1 Kings 19.15, 16.

16 What effect did the casting of Elijah's mantle on Elisha have? It made him leave his work and his home for the service to which God had called him.

17 Did Elisha wait till Elijah was taken up? or did he follow him at once? He followed him at once.

18 What does the Lord say in Prov. 8.17 to encourage young people to follow him? "Those that seek me early shall find me."

Ahab's Public and Private Character 1 Kings 20 and 21

1 What was Ahab's character in the sight of God? He did more to provoke him than all the kings of Israel before him. 1 Kings 16.33.

2 Had God at this time given up Israel? No; he still warned them by his prophets.

3 Were there other prophets at this time in Israel besides Elijah? Yes, there were false prophets, as well as true.

4 Who were Israel's greatest enemies at this time? The Syrians.

5 What was the capital city of Syria? Damascus.

6 Who was king of Syria at this time? Benhadad.

7 What did he purpose to do to Israel? To destroy Samaria. 1 Kings 20.10.

8 How did the Lord frustrate his design? By means of the household servants of Ahab's princes when Benhadad and his royal allies were drunk.

9 Was Ahab grateful for this? Probably not.

10 How did the Lord show his displeasure? By bringing the Syrians to attack him again. 1 Kings 20. 26, 42.

11 Who was Naboth? The owner of a vineyard near Ahab's palace in Jezreel. 1 Kings 21.

12 Why did he not like to let Ahab have his vineyard? Because he was forbidden by the law to part with what had come to him from his fathers.

The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. Lev. 25.23, 24.

13 What wicked act did Jezebel stir Ahab up to do? To kill Naboth and take his vineyard.

14 Did God suffer this to go unpunished? No.

15 Who was sent to Ahab? Elijah.

16 How did Ahab salute him? As his enemy who had found him out, for his conscience pricked him. 1 Kings 21.20.

17 What fearful prediction did he utter? That God would destroy Ahab's family, and that the dogs should eat the flesh of Jezebel and lick his own blood.

18 How did Ahab receive the tidings? He showed the outward signs of repentance and humbled himself before God.

19 What proof is there in this place of the truth of Jonah 4.2? God delayed the punishment.

I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

The Kings of Judah—Abijah, Asa and Jehoshaphat 2 Chron. 13-17

1 Who succeeded Rehoboam as king of Judah? Abijah his son. 2 Chron. 12.16.

2 What was his mother's name? and whose daughter was she? Michaiah, daughter of Uriel.

3 What beautiful testimony did he bear against Israel's idolatry? That they had forsaken God and his altars, and made themselves golden calves. 2 Chron. 13.8-11.

4 To whom did the army of Judah cry when they were in danger? To God. 2 Chron. 13.14.

5 What was the result? They gained the battle because they relied upon God.

6 Who followed Abijah on the throne of Judah? Asa his son. 2 Chron. 14.1.

7 What was Asa's character in God's estimation? He did what was good and right.

8 What proof did he give of his heart being right with God when he first came to the throne? He destroyed the idols and their places of worship.

9 Was his early reign prosperous? Yes, his land was at peace.

10 How did he behave when the vast army from Ethiopia came up against him? He prayed to God and fought in his name.

11 What was the result? The Ethiopians fled.

12 Is God the same as he was then? The same now and for ever.

13 Does he hear and answer prayer now as he did then? Yes, as every one, whether young or old, can testify who really prays.

14 What encouragement did the Lord give Asa by the mouth of Azariah the prophet? That God would be with him as long as he was with God, or obedient to him. 2 Chron. 15.1-7.

15 What similar promise is given to us in Prov. 8? "I love them that love me." Prov. 8.17.

16 What effect did it have on the king and people? He put down idolatry, and the people made a covenant to seek the Lord with all their heart (2 Chron. 15.8-15), and God gave them peace.

17 Did this happy state of things continue to the end of Asa's reign? How did he behave when Baasha king of Israel came against him? It continued to the thirty-fifth year of his reign, when, instead of going for help to God, he sent to the king of Syria. 2 Chron. 16.1-4.

18 Did the Lord suffer this to go unnoticed? No; he sent Hanani to reprove him.

19 What did the prophet say to Asa? He reminded him of God's readiness to help his people, and told him that henceforth he should have wars.

20 How did Asa receive the reproof? He was enraged, and put the prophet in prison.

21 How was he punished? He suffered and died of a painful disease.

22 Are any of our actions hidden from God? The ways of man are before the eyes of the Lord, and he pondereth all his goings. Prov. 5.21. The eyes of the Lord are in every place, beholding the evil and the good. Prov. 15.3. Mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. Jer. 16.17. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Ps. 139.11, 12.

23 Who succeeded Asa on the throne of Judah? Jehoshaphat his son. 2 Chron. 17.1.

24 What character did he bear? He sought the God of his father and walked in his commandments.

25 What beautiful testimony is continually given to David? That he was a pattern in his general conduct for others to imitate.

26 Was Jehoshaphat's a prosperous reign? Yes, he was long without war, and became a very great king, and had riches and honor in abundance.

27 Describe his army. (Read 2 Chron. 17.14-19.)

Micaiah

2 Chron. 18 and 1 Kings 22

1 What was the great error of Jehoshaphat's life? Making an alliance with Ahab.

2 Was Ahab glad to make the compact? Yes; he made a feast for Jehoshaphat and his servants.

3 Who were the enemies that still fought against Israel? The Syrians.

4 What place had they taken? Ramoth-gilead.

5 Where was it? In the tribe of Gad on the east of Jordan.

6 What did Jehoshaphat require before he would go up to fight? That the will of God should be known.

7 What did all Ahab's prophets say? That he might go, and God would be with him. 2 Chron. 18.5.

8 Was the king of Judah satisfied? No.

9 Whom did he wish to consult? Micaiah.

10 Why did not Ahab like Micaiah? Because he always prophesied evil unto him.

11 Was it not very foolish of Ahab to be satisfied with lies? Very.

12 When are we like Ahab in this? When we let our own ignorant, selfish and sinful wishes influence our conduct and our prayers.

13 What is the only sure test of truth? God's word.

14 What does the Psalmist say in Ps. 119:105, 140? "Thy word is a lamp unto my feet, and a light unto my path" . . . "is very pure."

15 What did Jehoshaphat's love of truth prove him to be? A true servant of God.

16 What wonderful vision did Micaiah describe? Of God upon his throne, and the host of heaven around him, and of an evil spirit going forth to entice Ahab to his fall.

17 Is there in Scripture any other display of what occurs in the unseen world? In Job 1 and Isa. 6, etc.

18 How did Ahab reward the faithful prophet? He put him in prison.

19 What did Ahab do to prevent his prediction from coming true? He disguised himself, that he might not be known.

20 What narrow escape had Jehoshaphat in the battle? The Syrians mistook him for Ahab, and surrounded him.

21 By whom was he delivered? By God, who caused them to leave him.

22 Can any circumstances be too difficult for the Lord to overrule? None.

23 How was Ahab killed? By an arrow shot at random.

24 How was Elijah's prediction in 1 Kings 21:19 fulfilled? The dogs licked up his blood in his chariot.

25 Was it of any use that Ahab disguised himself in the battle? None at all.

26 Can we hide ourselves from God? We cannot.

27 What during his life did Ahab build? Some cities, an ivory house and a sepulchre.

28 Have these works rendered his name honorable? No.

29 What alone is true honor? That which comes from God.

Elijah and the Living God

2 Kings 1 and 2

- 1 Which of Ahab's sons succeeded his father? Ahaziah. 1 Kings 22.40.
- 2 What character did he bear? He was wicked and idolatrous. 1 Kings 22.52, 53.
- 3 What accident befell him? He fell from an upper room. 2 Kings 1.2.
- 4 What means did he take for his recovery? He sent to an idol-god. 2 Kings 1.2.
- 5 What testimony did Elijah bear to this impiety? He said that he should not recover.
- 6 What course did Ahaziah take? He sent soldiers to take him.
- 7 What befell his messengers? They were consumed by fire from heaven.
- 8 Did all share alike? The last party was spared in answer to their leader's prayer.
- 9 Was Elijah induced to alter his denunciation against the king? No.
- 10 Who reigned in Israel after Ahaziah? and what relation was he to that king? Jehoram. His brother. 2 Kings 1.17; 3.1.
- 11 What peculiar testimony did Elijah bear all through his life? Against idolatry and for the honor of God.
- 12 Was not Elijah privileged to manifest this in his departure from this world? God's glory was shown in the miracle wrought and in the translation to heaven.
- 13 How did that event take place? In a whirlwind, by a chariot and horses of fire. 2 Kings 2.11.
- 14 Who was permitted to witness it? Elisha.
- 15 What favor was Elijah permitted to grant Elisha ere he was parted from him? To ask what he should do for him.
- 16 What did Elisha request? A double portion of Elijah's spirit.
- 17 How often in Elijah's history is his mantle mentioned? Three times. 1 Kings 19.13, 19 and 2 Kings 2.8.
- 18 Of what is Elijah's mantle a type? Of the Holy Spirit.
- 19 How did Elisha use it? To divide the waters of Jordan.
- 20 Of what is the parting of Jordan a type? Of the opening of the way to heaven.
- 21 How many times before this had Jordan been miraculously divided? Twice—when Israel entered Canaan, and when Elijah crossed before his death.
- 22 How did the other prophets recognize the superiority of Elisha? By the spirit of Elijah resting upon him. 2 Kings 2.15.
- 23 How did they manifest their unbelief? By proposing to send men to search for Elijah.
- 24 Did Elisha yield? He did, at last.
- 25 What proof did Elisha at once give that he, like Elijah, was the prophet of the living God? By healing the unwholesome water.
- 26 What proof of Israel's impiety did the little children give? They mocked Elisha.
- 27 What did they mean by "Go up"? Go up to heaven, like Elijah.
- 28 How were they punished? They were killed by bears.
- 29 Does this not show that even the faults of little children are noticed by God? It does. He sees and hates all sin.
- 30 How did Jesus when on earth manifest his love for little children? By calling them to him and blessing them.
- 31 And what does the Lord say in Prov. 8.17? Those that seek me early shall find me.

Jehoshaphat

2 Kings 3; 2 Chron. 19; 20

- 1 Did the Lord suffer the evil confederacy which Jehoshaphat had made with Ahab to go unnoticed? No.

2 Whom did the Lord send to warn the king? Hanani the seer.

3 How did the Lord show his displeasure when Jehoshaphat joined affinity with Ahaziah, Ahab's son, in sending ships to go to Tarshish? The ships were wrecked. 1 Kings 22.48.

4 When Ahaziah afterward wished his servants to go with Jehoshaphat's, what was his conduct? He refused. 1 Kings 22.49.

5 Was Joram (son of Ahab) a better man than either his brother Ahaziah or his father? He was better in putting away the image of Baal, but in other respects he was very wicked. 2 Kings 3.2, 3.

6 Did Jehoshaphat consent to go to battle with him? He did. 2 Kings 3.7.

7 Whom did they go to fight? The Moabites.

8 What other king went with them? The king of Edom. 2 Kings 3.9.

9 What signal honor did the prophet Elisha put upon Jehoshaphat? He told Jehoram that he would not have noticed him but for Jehoshaphat's sake. 2 Kings 3.14.

10 Why had Elisha been sent for? To know from him whether the Moabites would be defeated or not.

11 How did the Lord appear for them? He deceived the Moabites, by the miraculous appearance of reddened water, with the belief that the armies of the three kings had destroyed one another. 2 Kings 3.16, 20-23.

12 What frightful sacrifice did the king of Moab offer to propitiate his gods? His eldest son as a burnt-offering. 2 Kings 3.27.

13 How did the king of Moab soon after try to revenge this defeat? By making war against Jehoshaphat. 2 Chron. 20.1.

14 What kings joined with him? The Ammonites and others.

15 How did Jehoshaphat feel? He was afraid. 2 Chron. 20.3.

16 What did he do? He proclaimed a fast and prayed to God before the people.

17 Who was Jahaziel? A Levite.

18 What gracious message did the Lord send by him? That he would destroy their enemies without a battle.

19 Did Jehoshaphat and his people believe the message that thus came to them from God? Yes, and united together in praising God.

20 Does not God always honor faith in himself? He does.

21 What is said of faith in Heb. 11.1? That it "is the substance of things hoped for, the evidence of things not seen."

22 What is the message that God has given us of his Son which it is necessary for us to believe if we would be saved? That "the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1.7.

23 Did Jehoshaphat and his people wait till after the victory before they began to praise, or did they begin before the fight? They praised God as soon as his promise was given.

24 How did this prove their faith in God's word? It showed that they realized what would come to pass. Heb. 11.1.

25 What is said of praise in Ps. 50.23? That it honors God.

Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.

26 What spoils did they gain? Abundance of riches and jewels. 2 Chron. 20.25.

27 Of what is this a type? Of the treasure in heaven of those who conquer on earth in the victory of faith.

28 What effect did this great conquest have on the nations around? The fear of God was upon them, and they troubled Jehoshaphat no more. 2 Chron. 20.29, 30.

29 With whom is Jehoshaphat compared as to goodness? With Asa his father.

30. What great abomination did he, notwithstanding all his excellence, leave in the land? The high places of the heathen gods.

31. Which of his sons did Jehoshaphat make king during his own life? Jehoram.

32. How long did Jehoram enjoy this honor before his father's death? About a year. Compare 2 Kings 1.17 with 2 Kings 3.1; 8.16; and 2 Chron. 20.31.

33. How old was Jehoshaphat when he died? and how long had he reigned? Sixty years old, having reigned twenty-five.

Elisha's Miracles—the Waters of Jericho 2 Kings 2

1. Which was the last city Elijah and Elisha visited ere Elijah ascended to heaven? Jericho, 2 Kings 2.4.

2. Did Elijah ascend near this place? Yes, by Jordan.

3. By whom was Jericho chiefly inhabited at this time? By students in the schools of the prophets.

4. Did Elisha return there? Yes. 2 Kings 2.18.

5. How long did he stay there? Only a short time. 2 Kings 2.23, 25.

6. What caused the waters of this place to be barren? The curse of God.

7. By whom, and when, had the curse on Jericho been pronounced? By Joshua, after the taking of the city.

8. What was Elisha permitted to do? To make the water good.

9. How did he do it? By casting a little salt into it, accompanied by the healing power of God.

10. Of what was salt a type in Scripture? Of divine grace in the heart and life. "Ye are the salt of the earth." Matt. 5.13.

11. What peculiar quality has salt besides its being savory? Of preserving things from corruption.

12. Of what, then, is it a symbol? Of divine grace.

13. Were not the children of Israel commanded to use salt with their sacrifices? Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. Lev. 2.13.

14. How was this salt, thus used in the sacrifices, a type of the Lord Jesus Christ? See 1 Tim. 3.16; Phil. 2.5-8.

15. By whom must the curse pronounced on this earth be removed? Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal 3.13.

The Widow's Oil 2 Kings 4.1-7

1. Who cried to Elisha? The wife of one of the sons of the prophets.

2. Why did she cry to him? Because he was the chief of the prophets.

3. What was her trouble? That a creditor of her late husband had taken her two sons for bondmen for the debt.

4. What plea had she to offer? That her husband had been a servant of God.

5. What did he command her to do? To borrow several empty vessels and fill them from her pot of oil.

6. When did the oil stop running? Only when there were no more vessels to fill.

7. Of what is oil in the Scripture a type? Of the Holy Spirit.

8. What does the Lord promise us if we ask for this blessed gift? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly

Father give the Holy Spirit to them that ask him? Luke 11.13.

9. Is there any limit to God's supply? or can we receive this heavenly gift according to the empty vessel we bring to receive it? There is no limit in God, but only in ourselves. He says, "Open thy mouth wide, and I will fill it." Ps. 81.10.

10. How must our debt be paid? By Jesus Christ, wholly and alone.

11. After our "debt" is paid on whom must we depend for the life of our souls? On Jesus still.

12. Where was Shunem? In the tribe of Issachar.

13. How was Elisha entertained by a rich woman there? She and her husband set apart a room, to be for his use whenever he came that way, because she knew him to be a holy man of God. 2 Kings 4.8-10.

14. What kind gift did the Lord bestow upon her for Elisha's sake? A child when she had none.

15. What happened to this child? He died by a sunstroke.

16. Where was Elisha at the time? At Mount Carmel. 2 Kings 4.25.

17. How did the poor mother act? She set off quickly to Elisha.

18. What was her reply when Elisha inquired after the welfare of her household? "It is well." 2 Kings 4.26.

19. What did this prove? Her resignation to God's will and her assurance of her child being in heaven.

20. What means did Elisha at first use to recover the child? His servant laid Elisha's staff upon the child. 2 Kings 4.31.

21. Did the Lord permit it to be effectual? No.

22. What did Elisha then do? Elisha prayed, and then stretched himself upon the child, and he revived.

23. Can God work as well without means as with them? He can.

24. How does the Lord usually act? By means.

25. What did the restoration of this child prove Elisha to have been? A true prophet and servant of God.

The Meal and the Corn 2 Kings 4.38-44

1. What was the Lord Jesus manifested to destroy? "The works of the devil." 1 John 3.8.

2. What was Satan's first great work? Bringing sin and death into the world by Adam's fall.

3. By what means did the Lord Jesus destroy it? By his own death.

As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Heb. 2.14, 15.

4. In what respect were the miracles Elisha was allowed to perform similar to the mission of the Lord Jesus? In restoring or creating health and life.

5. How did the miracle of the meal thrown into the pot of wild gourds show this? It was an instance of a cause of death being taken away.

6. What great distinction was there between the idols Israel at this time worshipped and Jehovah? They were without power and without life, and were worshipped with unholy rites, and by the sacrifice, instead of the service, of human lives.

7 Is not *death* Satan's greatest triumph? Yes, the death or ruin of the soul.

The wages of sin is death. Rom. 6.23.
In Adam all die. 1 Cor. 15.22.

8 In what, then, will the power of the Lord Jesus be the most manifestly seen? In triumphing over death.

Death is swallowed up in victory. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15.54, 57.

9 What other alone attribute of Jehovah is ascribed to the Lord Jesus? Creation.

Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. Col. 1.15-17.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. John 1.1-3.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth. Prov. 8.27-29.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. Ps. 33.6.

God . . . created all things by Jesus Christ. Eph. 3.9.

10 How did Elisha attempt to teach Israel, by using this power given to him, that he was the prophet of the *living* God? By doing miracles connected with the preservation or restoration of life, and by praying to *God* as the living God.

11 Were there any of the miracles that the Lord Jesus wrought when on earth similar to this? The turning the water into wine and healing various diseases.

12 Had the miracles of Elisha the effect of winning Israel back from their fearful idolatry? No.

13 What was the Lord's merciful design in sending Elisha with such signs and wonders to his people? To bring them back to himself, and save them from the punishment due to their guilt.

14 Did the miracles of the Lord Jesus convince the children of Israel in his day that he was "God manifest in the flesh"? No; their hearts were so hardened in willful ignorance, self-righteousness and sin that they would not believe.

15 Should not this check the feeling that may arise in our hearts that if we had seen a miracle we should certainly have believed? Yes; it should make us deeply thankful if God has given us to believe.

Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke 16.29-31.

16 What does the apostle Peter call the word of God? "A more sure word of proph-

ecy, . . . that came not in old time by the will of man; but" was spoken by "holy men of God, . . . moved by the Holy Ghost." 2 Pet. 1.16-21.

Naaman 2 Kings 5

1 With what loathsome disease was Naaman affected? Leprosy.

2 Who was he? Commander of the army of the king of Syria.

3 What did the little captive maid recommend her master to do? She wished he was with Elisha, as he would cure him. 2 Kings. 5.3.

4 Did he go? Yes.

5 How did Elisha receive him? He sent a message to him to wash in Jordan and be clean. 2 Kings 5.10.

6 What had Naaman expected? That Elisha would come to him and in a solemn manner call upon God to heal him.

7 Was he induced to try the remedy? Yes; his pride and anger yielded to the wise advice of those about him.

8 What was the result? He was perfectly cured.

9 Is there any lesson to be gained by us in this history? Yes, humbleness of mind.

10 Of what is leprosy a type in Scripture? Of sin.

11 How must sin be put away? There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. 13.1) the fountain of the cleansing blood of Christ, sprinkled on the heart by faith.

12 To whom does the prophet in that verse refer? To Jesus Christ, who "washed us from our sins in his own blood." Rev. 1.5.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. 7.14.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9.14.

13 How do we get this good news? By the gospel.

14 Are we, like Naaman, desiring some *other* way than *God's* appointed way? By nature we expect and try to wholly or partly save *ourselves*.

15 If so, in what state must we still remain? Diseased and dead.

16 Will God say any more to us than he has said—"Wash and be clean"? No; the gospel invitation is the same. Come, and rest. Believe, and live.

17 If so, why do we hesitate? From unbelief, pride, sloth and love of sin and the world.

18 What was the blessed result of Naaman's falling in with God's simple plan? A perfect cure.

19 What will be the thrice-blessed result to us if we are washed and cleansed in the blood of Jesus? Complete salvation.

20 Ought each of us to tell what we know of the efficacy of this precious fountain? We ought to do so, for the glory of God and the good of man.

21 If a little captive maid could be the means of such blessing to an earthly master, is there not something that each of us can do to spread the knowledge of a Saviour's worth among the heathen of our day? Some can give *themselves*, and all a portion of their money and their time, their influence and their prayers.

Gehazi 2 Kings 5.20-27

1 What dreadful sins did covetousness lead Elisha's servant to commit? Lying and tempting God's Spirit.

2 What is said of covetousness in 1 Tim. 6.9, 10? They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

3 What proof does Gehazi's example afford us of the truth of Rom. 2.28, 29; Gal. 6.15? He was evidently, amidst all his religious privileges, an unconverted man.

He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom. 2.28, 29.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Gal. 6.15.

4 Can any outward rite or ceremony, any family connection or outward recognition by the people of God, make us indeed and of a truth "a member of Christ, a child of God and an inheritor of the kingdom of heaven"? It cannot.

5 What is necessary? Except a man be born again, he cannot see the kingdom of God. John 3.3.

6 How is this new birth described in 2 Cor. 5.17? If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

7 What is it called in James 1.18? Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

8 What was Gehazi compelled from this day and forward to do? To live apart.

The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. Lev. 13.45, 46.

9 What blessed contrast to this had Naaman experienced? The being brought near.

At that time ye were without Christ, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2.12, 13.

10 Ought we not to examine ourselves, lest we should be deceived in so momentous a question? Yes, both as to our hearts and lives.

11 How did David do this in Ps. 51.10; 139.23, 24? He prayed for "a clean heart;" and said, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

12 Can we do better than follow his example, seeing our Master is omniscient, and can see our most secret actions, even as Elisha was permitted to know Gehazi's secret sin? We cannot; and we should do it *at once*, before our heart gets hard.

13 Why is God's estimate of us so much more correct than the estimate man forms of

us? The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16.7.

Elisha Manifesting the Lord's Attributes 2 Kings 6;7;8. 1-6

1 What signal proof did Elisha give of God's *omnipotent* power? What is the meaning of "omnipotent"? Making an iron axe-head to swim. 2 Kings 6. All-powerful, or able to do everything.

2 Why was it remarkable that iron should swim? Because when not hollow it is much heavier than water.

3 What proof did Elisha next give of God's *omniscient* power? By knowing from God and telling the king of Syria's designs. 2 Kings 6.9.

4 What is the meaning of "omniscience"? Knowing everything.

5 How was the king of Syria affected by this? He was much troubled, and suspected his own people of betraying him.

6 What means did he use to prevent it? He sent a host of men to take him.

7 Who was king of Israel at this time? Jehoram. 2 Kings 3.1.

8 How did Elisha's servant feel when he saw the host of Syrians? He was greatly afraid.

9 Why was not Elisha equally frightened? Because he had confidence in God.

10 Are not the people of God always as safe as Elisha was, whether they see it or not? They are safe from all harm that God does not permit.

The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34.7.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Ps. 68.17.

11 How did this wonderful circumstance manifest God's omnipotence? Without that attribute he would not have known of Elisha's danger, or been ready to help him.

12 By what means did Elisha lead this host from Dothan to Samaria? By blinding them.

13 Did it quite baffle the Syrians at that time? Yes; they came no more.

14 Was the king of Israel (Joram) taught by this the wondrous power that rested on his favored land? What course did he take toward Elisha when the Syrians came against him and besieged Samaria? It seems not. He threatened to kill him.

15 How did Elisha receive the king's messenger? He ordered him to be shut out.

16 Did Joram himself go down with the executioner? He did.

17 How did Elisha receive the king? and what did he promise him? He called upon him to hear the word of the Lord, and promised him plenty.

18 Who accompanied the king? One of his lords.

19 What unbelieving speech did he make? That unless God were to make windows in heaven the promise could not be fulfilled.

20 Was not this a very fearful famine? Yes, for a woman fed upon her own child. 2 Kings 6.29.

21 Was *that* any reason why God could not do what he had promised? None at all.

22 How was the wondrous change of events brought about? By making the Syrians fancy they heard the noise of a great host, God caused them to fly for their lives, and leave all their provisions behind.

23 Have we not here a proof of God's faithfulness and mercy? Yes, of his faithfulness to his promise, and of his mercy to his people.

24 How was the prediction respecting the nobleman fulfilled? He was trodden to death by the crowd as they rushed out of the city for food.

25 Have we not here a display of God's justice? We have—a striking one.

26 How many attributes of God has this Scripture lesson displayed? Five—his omnipotence, omniscience, faithfulness, mercy and justice.

27 How does the remaining history of the Shunammite woman show God's providence? She had the land that she had left restored to her on her return. 2 Kings 8.6.

Jehu 2 Kings 8.7-15;9;10.

1 Of whom is it said, "He putteth down one and setteth up another" king? Of God. Ps. 77.7.

2 Whom did Elisha anoint king of Syria? Elisha told Hazael that he should be king. 2 Kings 8.13.

3 Was he chosen by God for his goodness? No.

4 Was he not greatly shocked when Elisha told him what he would do? He was. 2 Kings 8.13.

5 Ought not this exhibition of the evil of man's nature make us cry out as in Ps. 51.10, 11? It should.

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.

6 Whom had the Lord already appointed king of Israel? Jehu. 1 Kings 19.16.

7 Who anointed him? A young prophet sent by Elisha. 1 Kings 9.1-6.

8 Who was Jehu? and where was he at this time? A captain in the army, at Ramoth-gilead.

9 Where was Joram (king of Israel) at this time? At Jezreel. 1 Kings 9.15.

10 Who was visiting Joram? Ahaziah, king of Judah. 1 Kings 9.16.

11 Was Jehu long in executing God's vengeance? No; he set about it instantly.

12 Had not the time arrived to which God had postponed it? It had.

Seest thou how Ahab humbled himself before me? because he humbled himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. 1 Kings 21.29.

13 What now delays God's threatened vengeance on this apostate earth? The long-suffering of God.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3.9.

14 Did Jezebel (Joram's mother), Ahab's wicked wife, escape? How was she slain? No. She was thrown down from a window and killed. 2 Kings 9.33.

15 What had been predicted of her? and by whom? Elijah had prophesied (1 Kings 21.23) that the dogs should eat her flesh in Jezreel.

16 Of whom is Jezebel the type? Of any wicked Church or people that has cast off the true love and worship of God. Rev. 2.20-22; 17; 18; 19.1-3.

17 What did Ahaziah, king of Judah, get by being found in such company? He was killed also. 2 Kings 9.27.

18 What warning does the Lord give his people now in Rev. 18.4? Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

19 What was Jehu's character? He showed great zeal for the outward worship of God, but was in other respects a wicked man.

20 Having executed God's vengeance on the king and his mother, how did he act toward the rest of Ahab's family? He had them all beheaded.

21 What family relationship did there exist at this time between the royal families of Judah and Israel? Jehoram was Ahaziah's uncle.

22 In what calamity did this involve the former? Ahaziah's family were slain. 2 Kings 10.13, 14.

23 How did Jehu treat Baal's worshippers? He had them all slain. 2 Kings 10.23-25.

24 Whom did he meet on the way? Jehonadab, son of Rechab. 2 Kings 10.15.

25 To what family did this man belong? The Kenites.

26 Is he ever mentioned in Scripture again? In Jer. 35, where is also mentioned his command to his family and descendants to drink no wine.

27 Did Jehu thoroughly destroy Baal-worship in Israel? Yes. 2 Kings 10.28.

28 What promise did the Lord make to him for thus fulfilling his will? That his children for four generations should sit on the throne of Israel. 2 Kings 10.30.

29 Did he destroy the calves of Bethel as well as Baal, or leave that idolatry in the land? He left that idolatry still.

30 Then Jehu, after all, fell short of the worship of the true God? Very far short.

31 What fearful lesson does this teach us? To be thoroughly sound in our Christian profession, lest, like the fig tree with leaves but no fruit, we be discovered and destroyed at the last. Mark 11.13, 20.

32 What does the Lord find on us? Are we bearing fruit, or is there nothing on us but the leaves of an empty profession? Let the conscience of each answer as in the sight of God.

33 How long did Jehu reign? and who succeeded him? Twenty-eight years. 2 Kings 10.36. Jehoahaz, his son. 2 Kings 13.1.

Jehu's Dynasty; Elisha's Death 2 Kings 13;14;15. 1-12

1 What character did Jehoahaz bear? He was a wicked man. 2 Kings 13.2.

2 How did the Lord punish Israel? By delivering them into the hands of the king of Syria.

3 What effect did this have upon the king? He prayed to God for relief, and was heard, but idolatry still continued in the land.

4 How long did he reign? and who succeeded him? Seventeen years. Joash, his son.

5 Was he a better king? Describe him. He was no better, but walked, like his father, in Jeroboam's sins.

6 What sorrowful event happened in this reign? The death of Elisha.

7 When Joash heard of the prophet's illness, what did he do? He came and wept over him, and praised him.

8 What symbolical prophecy did the prophet cause the king to act at this interview? Shooting, and striking the ground with arrows, as a token of success against the Syrians.

9 What miraculous event took place in connection with Elisha's remains? A dead man revived when his body touched them.

10 Where was Moab situated? On the southeast of the Dead Sea.

11 Where was Elisha's grave, supposing he was buried in the inheritance of his fathers?

At Abel-meholah in Simeon, where his father lived.

12 Was Elisha's prophecy fulfilled in the days of Joash (called also Jehoash)? Joash defeated the Syrians thrice, as Elisha had said.

13 How came Israel and Judah to go to war in this reign? Because the king of Judah challenged the king of Israel to do so. 2 Kings 14.8.

14 What insolent message did Joash send to Amaziah? He proudly replied that he would crush him as a wild beast does a thistle.

15 On which side did victory turn? On Israel's side.

16 How long did Joash (or Jehoash) reign? Sixteen years. 2 Kings 13.10.

17 Who succeeded Joash on the throne of Israel? Jeroboam, his son. 2 Kings 14.16.

18 How many years did he reign? Forty-one. 2 Kings 14.23.

19 Of what character was he, morally? He did evil in the sight of the Lord.

20 What kind of king and warrior was he? He was successful in war, and recovered some border-lands which Israel had lost.

21 How came it that Jeroboam was so victorious? Because of God's pity and promise. 2 Kings 14.25-27.

22 How many prophets besides Jonah prophesied in this reign? Four—Isaiah, Hosea, Joel and Amos.

23 Who succeeded Jeroboam II? Zachariah, his son.

24 Was his a long or short reign? Only six months. 2 Kings 15.8.

25 How did he come by his death? He was killed by Shallum. 2 Kings 15.10.

26 What promise had the Lord given Jehu? That his sons should be kings of Israel for four generations.

27 How was this fulfilled? In the succession of Jehoahaz, Joash, Jeroboam and Zachariah.

28 What is said in Isa. 46.9, 10? I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Jonah, Hosea and Amos.

Jonah

1 Is there any prophesying of Jonah's recorded besides the book called by his name? The prophecy of the reconquest by Jeroboam. 2 Kings 14.25.

2 Why is he generally styled "the disobedient prophet"? Because he fled away when ordered by God to go to Nineveh.

3 Against whom was he commanded to prophecy? Against the Ninevites.

4 How is Nineveh described in Scripture? An exceeding great city, of three days' journey (or sixty miles) round.

5 Do the vast ruins lately discovered confirm or contradict this Scripture testimony? They strongly confirm it.

6 Why did Jonah shrink from his errand? From fear of being killed, or of seeming to be a false prophet if God's threatenings were mercifully unfulfilled, or from a dislike to prophecy to a mere heathen nation.

7 Is it of any use for man to refuse to fulfill the will of God? None.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. 45.9.

That saith of Cyrus, He is my shepherd, and shall perform all my pleasure. Isa. 44.28.

8 How did the Lord overtake Jonah in his rebellion? By a storm at sea.

9 What did the mariners strive to do? To save their lives by calling on their gods and lightening the ship, and rowing hard to reach the land.

10 Was it of any use? No.

11 How did Jonah use God's righteous dealing? By telling them of his flight, and that the storm was on his account.

12 When thrown overboard, how did God preserve him? By means of a great fish he had prepared.

13 Is Jehovah God ever at a loss to fulfill his purposes? Never.

14 How did Jonah feel when in the fish's belly? Cast out of God's sight.

15 How was Jonah's case a fulfillment of Ps. 139? He found it impossible to flee from God's presence.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Ps. 139.9, 10.

16 If the Lord could hear Jonah from the depths of the sea, can we be in any circumstances beyond the reach of his arm to save? Never.

17 When the Lord again commanded Jonah to go to Nineveh, did he obey? He did. Jonah 3.

18 What was the result of his preaching? The king and people believed God, and repented and turned from their evil way.

19 How did Jonah like this? He was very angry that his threatening was not fulfilled, fearing, perhaps, that he would not be considered a true prophet, and that the Israelites would not repent when they saw that Nineveh was spared.

20 How did the Lord comfort and reprove Jonah? By giving him a shade from the heat, and by rebuking his anger at its loss.

21 Is not God's mercy to the Ninevites a pledge to us of his mercy and his grace? It is, if our repentance is as deep and sincere.

22 How may it be that these poor heathen may rise in condemnation against us at the last day? If we do not repent under the teaching and preaching of God's word.

23 But how much are our privileges greater than theirs? God hath in these last days spoken unto us by his Son. Heb. 1.2. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb. 2.1.

24 Where is Nineveh? On the river Tigris, in the ancient Assyria, and near the modern towns of Mosul and Bagdad.

25 What attribute of the Lord's glorious character does his conduct toward Nineveh display? His wonderful mercy.

26 Where is Nineveh first mentioned in Scripture? In Gen. 10.11, where Asshur is said to have built it.

27 How old must this great city have been when Jonah prophesied against it? About fifteen hundred years.

Hosea

28 Who was Hosea? A prophet, son of Beeri.

29 In whose reigns did he prophecy? In the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the reign of Jeroboam, son of Joash, king of Israel.

30 What touching expostulation does the Lord address to Israel in Hos. 11.8? How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

31 Who is meant by Ephraim? Israel.
32 Why is the name of Ephraim given to Israel? Because the tribe of Ephraim was the chief part of the kingdom of Israel.

33 What idolatries of Israel are alluded to in Hos. 13? The worship of Baal and the golden calves.

34 What beautiful invitation is given in Hos. 14.1, 2? O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously.

35 Does the Lord only address such gracious words to Israel as a nation, or may we believe them spoken to us? "For our sakes, no doubt, this is written," as sinners in every age and of every country need the same mercy and the same invitation. 1 Cor. 9.9, 10.

Amos

36 Who was Amos? A native of Tekoah in Judah, and a prophet.

37 What was his occupation when the Lord called him to be a prophet? That of a herdsman or shepherd.

38 Against how many nations does he prophecy before he utters his denunciations against Israel? Against six—Syria, Philistia, Tyre, Edom, Ammon and Moab.

39 Into what two sins of Israel does Amos 2:12 give us an insight? Drunkenness and rejection of God's word and prophets.

40 How does Amos 3.2 show us that according to our privileges so will our punishment be? You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

41 Point out our Lord's parables that more fully explain this. The wicked husbandmen (Matt. 21.33), the marriage-feast (Matt. 22), and our Lord's denunciation against Capernaum. Matt. 11.23.

42 What prophecy against the altar of Bethel does Amos 3 also contain? In the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground.

43 When was this fulfilled? and by whom? About one hundred and sixty years after, by Josiah.

The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. 2 Kings 23.15.

44 What great similarity is there between Amos 4 and Deut. 28? Amos 4 seems to be a fulfillment of the curses of drought, famine and pestilence pronounced in Deut. 28 upon their national sins.

45 What prophecy is there in the lamentation of Amos (chap. 5) that Stephen quotes in Acts 7? Vs. 25-27; Acts 7.42, 43.

46 What proofs of Israel's luxury at this time (in the reign of Jeroboam II.) does Amos 6 give us? (Read vs. 4-6.)

47 What did Amaziah, the priest of Bethel, send and say to Jeroboam when Amos had uttered these prophecies? That Amos was conspiring against him. Amos 7.10.

48 What did he advise Amos to do? and why? To go into Judah to live and to prophesy, as Bethel was the king's court.

49 What sins of Israel does Amos 8 set forth? Dishonesty, oppression and neglect of God's word. Vs. 5, 6, 11, 12.

50 After the fearful denunciations of chaps. 8 and 9, what predictions of after glory does

the last chapter close with? The restoration of Israel to their own land in plenty and peace.

51 By whom must "the fallen tabernacle of David" be reared? By Jesus Christ.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Luke 1.32, 33.

The Last Kings of Israel. 2 Kings 15-17

1 Who slew Zachariah, the last of Jehu's dynasty? Shallum. 2 Kings 15.10.

2 How long did he reign? A month.

3 Who destroyed him? Menahem.

4 How long did Menahem reign? Ten years. 2 Kings 15.17.

5 What kind of king was he? A wicked one.

6 Who fought against him? Pul, king of Assyria.

7 Who succeeded Menahem? Pekahiah, his son.

8 How long did Pekahiah reign? Two years.

9 Who slew him? Pekah, one of his captains.

10 How long did Pekah reign? Twenty years.

11 Which was the last king of Israel? Hoshea.

12 How long did he reign? Nine years. 2 Kings 17.1.

13 Which of the kings of Assyria came against him? Shalmaneser.

14 Did Israel conquer, or the Assyrians? The Assyrians.

15 How was this? The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. Deut. 28.36, 45.

16 Had not God often warned them of their danger? Yes, by his prophets.

17 Will not all God's threatenings be fulfilled, as well as his promises? They will.

18 What has God said in his word shall be the punishment of impenitent sinners? "Except ye repent, ye shall all likewise perish." Luke 3.13.

19 If we slight the word of God as Israel did of old, what must we expect? Punishment—as a nation here; and as individuals, here and hereafter, now and for ever.

20 Have we a remedy? What is it? To "return unto the Lord, and he will have mercy upon" us. Isa. 55.6, 7.

21 To what places was Israel carried captive? To places in Media and Mesopotamia.

22 Who were brought in to fill the depopulated cities? People from Babylon and the regions around it. 2 Kings 17.24.

23 What was the result? A mixture of the worship of God and of idols. 2 Kings 17.33.

Joram (or Jehoram) to Amaziah, Kings of Judah 2 Chron. 21-25

1 Whose son was Joram (Jehoram) king of Judah? Son of Jehoshaphat. 2 Chron. 21.1.

2 Which of Israel's kings reigned at the same time? Ahaziah, and afterward Jehoram. 2 Kings 1.17, 18.

3 Whose daughter was Joram's wife? Ahab's. 2 Chron. 21.6.

4 What effect did this unholy alliance have on the king? It led him into the sins of Ahab's house. 2 Chron. 21.6.

5 How many years did Joram reign jointly with his father? About two. 2 Kings 8.16.

6 What was the first wicked thing he did after his father was dead and he reigned alone? He killed his brothers. 2 Chron. 21.4.

7 What kingdom revolted from under the sway of Judah in this reign? Edom, and the city of Libnah.

8 What message came to him from God by the hand of Elijah the prophet? Of a great plague or affliction for his family and people, and a mortal disease for himself.

9 By what death did he die? By a long and painful illness.

10 How long had he reigned? Eight years.

11 Who succeeded him? Ahaziah his son.

12 By what three names is this king called? Ahaziah, Jehoahaz and Azariah. 2 Chron. 21.17; 22.1, 6.

13 By which is he more generally called? Ahaziah. 2 Kings 9.

14 Which of Joram's sons was he? The youngest.

15 Why did not Joram's eldest son reign? Because he had been killed with his brothers.

16 What did this prove? That Elijah's message had come true.

17 To what untimely end did this king of Judah come? He was killed, with Joram, by order of Jehu.

18 How did it happen? He had gone under the guidance of God to visit Joram. 2 Kings 8.29; 2 Chron. 22.7.

19 What was the name of Ahaziah's mother? Athaliah.

20 When she saw her son was dead, what cruel act did she exercise toward his children, her own grandchildren? She had them all but one destroyed.

21 Name her father and mother. Ahab and Jezebel.

22 When we see how much evil the good Jehoshaphat brought on his family by his alliance with Ahab, should it not make us most careful as to the company we keep? It should indeed.

Be not deceived; evil communications corrupt good manners. 1 Cor. 15.33.

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6.7, 8.

23 How was one grandchild unexpectedly preserved? He was hid by Jehoshabeath. 2 Chron. 22.11.

24 What relation was the good Jehoshabeath to the little boy? His aunt.

25 How long did the wicked Athaliah keep the throne? Six years. 2 Chron. 22.12.

26 What was her end? She was slain when Joash, the lawful king, was raised to the throne.

27 How old was the young king when he began to reign? Seven.

28 How long did he continue to do well? During the life of Jehoiada the priest, about twenty-eight years.

29 What good service did he do the temple of God during Jehoiada's life? He repaired and refitted it. 2 Chron. 24.4, 14.

30 To what commandment by Moses did the king refer as to the contribution, to the Lord's service? And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest

them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls. Ex. 30.11-16.

31 How old was the good Jehoiada when he died? One hundred and thirty years. 2 Chron. 24.15.

32 What honor did they show his remains? They buried him among the kings.

33 How did Joash behave after his uncle's death? He worshipped idols.

34 Whom did the Lord send to warn him of his sins? Zechariah the son of Jehoiada.

35 What did Joash cause to be done to him? To be stoned to death.

36 What did Zechariah say in dying? "The Lord look upon it, and require it."

37 Is his death alluded to in the New Testament? That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Matt. 23.35.

38 How did the Lord punish Judah for their idolatry? By the Syrian army.

39 How did he punish this wicked king? By great diseases.

40 In what way did he die? He was killed by his own servants.

41 How long did he reign? Forty years. 2 Chron. 24.1.

42 Who succeeded him? Amaziah his son.

43 Was Amaziah a better man than his father? Probably not, as his heart was not right toward God, and as, after reigning well for some time, he fell into idolatry.

44 How did God try his faith? By telling him to trust him to replace the loss of one hundred talents which he had paid for the hire of an Israelitish army. 2 Chron. 25.6-10.

45 Did he continue to serve the Lord? No. 2 Chron. 25.14, 27.

46 What new idolatry did he introduce? The gods of Edom. 2 Chron. 25.14, 20.

47 How was he punished for this? By defeat in war and by conspiracy at home.

48 How did he die? He was killed by his own people.

49 How long did he reign? Twenty-nine years.

50 Which king of Israel reigned at the same time? Joash or Jehoash.

51 What battle did these two kings fight? The battle of Bethshemesh.

52 Which was victorious? Why? Joash, because of Amaziah's idolatry.

53 Does not this show us that all our actions are noticed by God? Yes, and that he punishes idolatry, boasting and all other sin.

Uzziah, Jotham and Ahaz, Kings of Judah 2 Chron. 26-32

1 Who was Uzziah? Amaziah's son.

2 How old was he when he began to reign? Sixteen.

3 By what other name is he called? Azariah. 2 Kings 15.1.

4 What king was reigning in Israel at this time? Jeroboam II.

5 How many prophets prophesied in the reign of Uzziah? Five—Isaiah, Hosea, Joel, Amos and Jonah.

6 What is said of Uzziah in 2 Chron. 26.5? That while he sought the Lord he prospered.

7 How was this manifested in the early part of his reign? By great success in war. 2 Chron. 26.6-15.

8 By whose influence was he kept in the right way? By the influence of Zechariah, a man of God.

9 What effect did prosperity have on him? It lifted up his heart.

10 What does it mean by his heart being lifted up? That he was proud and presumptuous.

11 What does the Lord say about pride in the Scripture? That it "goeth before destruction." Prov. 16.18.

12 To what act of impiety did Uzziah's pride prompt him? To burn incense like a priest.

13 How was it punished? By being smitten with leprosy.

14 What effect did his punishment have on him? It made him go and live alone.

15 Of what was leprosy a type? Of sin.

16 How was leprosy under the Mosaic law cleansed? The priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop; and the priest shall command that one of the birds be killed in an earthen vessel over running water; as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop; and shall dip them and the living bird in the blood of the bird that was killed over the running water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. Lev. 14.3-7.

17 Who was typified by the bird that was slain, and by the living bird? The Saviour and the sinner.

18 How many instances are recorded in Scripture of persons being punished by leprosy? Three—those of Miriam, Gehazi and Uzziah.

19 What great deprivations did Uzziah suffer in consequence of this malady? He was cut off from the house of the Lord, from the honors of a king and from all human society.

20 How did Uzziah occupy himself? In war, in building cities and towers, in digging wells, and in keeping much cattle; also in cultivating fruitful fields. How many years did he reign? Fifty-two years.

21 Who shared the government with him when he was laid aside, and succeeded him on the throne of Judah? Jotham his son.

22 How old was Jotham when he began to reign? Twenty-five. 2 Chron. 27.1.

23 How is his character described? "He did that which was right in the sight of the Lord."

24 How does 2 Chron. 27.6 give us the secret of his prosperity? It says that "he prepared (or established) his ways before God." So Joshua and David had a fixed purpose or plan to serve the Lord.

25 How long did he reign? Sixteen years.

26 Who followed Jotham? Ahaz his son.

27 Was he not a very different king? Yes; he did not right in the sight of the Lord."

28 In whose ways did he walk? In those of the kings of Israel.

29 Who was king of Israel at this time? Pekah.

30 Did Ahaz go on in this sad career without warning? No; he was warned by the prophets.

31 Which of the prophets prophesied in his reign? Isaiah, Hosea and Micah.

32 How does Isaiah, in his first chapter, describe the state of Israel and Judah at this time? Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

33 How are the daughters of Judah described in the end of his third chapter? The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.

34 What idol-worship did Ahaz again introduce? Of Baal and of the gods of Syria. 2 Chron. 28.2, 23.

35 What cruel heathen practice did he exercise on his son? He burnt his children in sacrifice. 2 Chron. 28.3.

36 What enemies came against Judah as a punishment for their sins? Pekah and Rezin.

37 Who was Pekah? King of Israel.

38 Who was Rezin? King of Syria.

39 What encouragement did the Lord give by his prophet Isaiah concerning these kings? Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Isa. 7.4.

40 When Ahaz declared he would not ask a sign of God, was that from reverence or disregard? From disregard.

41 How did his seeking aid from the king of Assyria against his foes, and not from the Lord, decide this? It showed he was determined to take his own course.

42 What was the consequence of his seeking to the Assyrians? Embarrassment instead of support. 2 Chron. 28.20.

43 How did he strip the temple of God to pay the Assyrian king? He took away much of its brass (or copper) work. 2 Kings 16.17, 18.

44 Did he, after all, obtain the help he desired? He did not.

45 Which were the most prosperous kings, those who served the Lord, or those who forsook him? Those who served the Lord.

46 What effect had chastisement on him? He sinned yet more against the Lord. 2 Chron. 28.23.

47 What did this prove him not to be? It proved him not to be a son of God, or he would have profited by his fatherly chastisement.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Heb. 12.7.

48 How many years did he reign? Sixteen years.

49 Was he buried among the good kings of Judah? No. 2 Chron. 28.27.

Isaiah, Micah and Nahum

1 Who was Isaiah? A prophet, the son of Amoz.

2 In whose reigns did he prophesy? In those of "Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah."

3 Is any part of his book historical? how much? Yes, about four chapters, chaps. 36, 39.

4 What great and glorious Person was he privileged to announce? The Messiah.

Unto us a child is born, unto us a son is given: and the government shall be upon his

shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. Isa. 9.6, 7.

5 What prophecy of Isaiah's is quoted in Matt. 1.23? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa. 7.14.

6 How many titles does Isaiah attribute to the Lord Jesus in Isa. 9.6, 7? Five.

7 To whom does Isaiah attribute the term "Wonderful" in Isa. 28.29? To Jehovah himself.

The Lord of hosts, which is wonderful in counsel, and excellent in working.

8 Who, then, must the Lord Jesus Christ be? God.

9 Are there any other texts of Scripture that plainly show him forth to be "the Mighty God"? "The great God and our Saviour Jesus Christ." Tit. 2.13.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. 1.8.

10 How does John 10.30 prove that the Lord Jesus is "the Everlasting Father"? God is called "the everlasting God" in Rom. 16.26, and Jesus says in John 10.30, "I and my Father are one."

11 To which character of the Lord Jesus does the apostle Paul allude in Eph. 2.14? "He is our peace"—"The Prince of Peace."

12 When will the "government be on the shoulder" of the Lord Jesus? When his reign of one thousand years begins. Rev. 19.11-16.

13 Is there any earthly throne which he is promised? "The throne of David."

14 What power does the Lord Jesus exercise now? The power which, as God, he exercises by the Holy Spirit. Matt. 28.18.

15 Where is the Lord Jesus now? On the throne of God in heaven.

David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy foot-stool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2.34-36.

Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts 7.56.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3.21.

16 Under what name is the Lord Jesus spoken of in Isa. 11.1? "A Rod out of the stem of Jesse, and a Branch . . . out of his roots."

17 Who was Jesse? The father of David.

18 Who was the root of Jesse (that is, his forefather)? Christ, as David's Lord.

19 From what "stem of Jesse" did the Lord Jesus spring? From David, whose father was Jesse and great-grandfather Boaz. Ruth 4.16, 17.

20 Where does the Lord Jesus call himself "the root and offspring of David"? Rev. 22.16.

21 What is the Lord Jesus called in Rev. 5.5? The Lion of the tribe of Juda, the root of David.

22 Of what is the lion expressive? Of strength.

23 What is the meaning of the name Boaz? "In strength."

24 What connection have all these passages together? They all unite in describing Christ.

25 How does Isaiah describe the kingly power of the Lord Jesus in Isa. 32.1? "Behold, a King shall reign in righteousness."

26 Under what character does he represent the Lord Jesus in the second verse of that chapter? A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

27 Can his kingly glory be a joy to us unless we know him first as a "hiding place"? No.

28 What part of Isaiah did the Lord Jesus read when he was on earth, when "the eyes of all in the synagogue were fastened on him"? Isa. 61.1, 2. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Luke 4.18, 19.

29 What did he say when he closed the book? This day is this scripture fulfilled in your ears. Luke 4.21.

30 How often does the Lord (that is, Jehovah) call himself by the name of Jesus (that is, Saviour) in the book of Isaiah? Four times or more—as, "I am the Lord thy God, the Holy One of Israel, thy Saviour," (Isa. 43.3); "a just God and a Saviour." Isa. 45.21.

31 How often does he speak of himself as "Redeemer"? Directly and indirectly, nine times or more—as, "I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. 41.14); "And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. 49.26.

32 What part of Isaiah's prophecy was the eunuch reading when Philip overtook him? Isa. 53.7, 8. The place of the scripture which he read was this, He was led as a lamb to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. Acts 8.32, 33.

33 Who was intended by the term "lamb"? Jesus Christ.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1.29.

Worthy is the Lamb that was slain. Rev. 5.12.

The Lamb slain from the foundation of the world. Rev. 13.8.

A Lamb stood on the Mount Zion. Rev. 14.1.

The song of the Lamb. Rev. 15.3.

34 Give the fulfillment of the prophecy (Isa. 53) in each particular.

Verse 1:

Though he had done so many miracles before them, yet they believed not on him. John 12.37.

Verse 2:

He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. 2.7.

Verse 3:

Is not this the carpenter, the son of Mary? Mark 6.3.

Out of Galilee ariseth no prophet. John 7.52.

Thou art a Samaritan, and hast a devil. John 8.48.

He came unto his own, and his own received him not. John 1.11.

Verse 4:

He cast out the spirits with his word, and healed all that were sick. Matt. 8.16.

Verses 5 and 6:

Christ died for our sins according to the scriptures. 1 Cor. 15.3.

Verse 7:

When he was accused of the chief priests and elders, he answered nothing. Matt. 27.12.

Verse 8:

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. And when he had scourged Jesus, he delivered him to be crucified. Matt. 27.2, 26.

Verse 9:

There were also two other, malefactors, led with him to be put to death. Luke 23.32.

There came a rich man of Arimathea, named Joseph: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. Matt. 27.57, 58.

Verses 10 and 11:

Lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. Rev. 14.1, 4, 5.

Verse 12:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Heb. 2.14.

And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. Mark 15.27, 28.

35. Compare Isa. 63.1-3 with Rev. 19.13, 15, and tell of whom the prophecies speak. He was clothed with a vesture dipped in blood: and his name is called the Word of God. Rev. 19.13, 15. And he treadeth the winepress of the fierceness and wrath of Almighty God.

36. Are we concerned in this? Yes, for as sinners we are enemies of God.

37. Then what should we do now? We should come at once by faith to Christ our Saviour, and be cleansed by his atoning blood.

38. Are there not many gracious invitations to sinners throughout the book of Isaiah? Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1.18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Isa. 55.1.

39. Were there not many special promises to the Gentiles? Yes, as in chaps. 9; 11; 35; 42; 49; 60; 65.

40. Who are the Gentiles? All who are not Jews.

41. To whom are the principal prophecies in this book addressed? To the Jews.

42. How are the sins of Israel described in Isa. 1 and elsewhere? Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards; they

judge not the fatherless, neither doth the cause of the widow come unto them. Isa. 1.23. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry. Isa. 5.7.

43. What glorious promises are addressed to God's favored people? As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Isa. 59.21. The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Isa. 51.3. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Isa. 52.1.

44. How does Isaiah describe their idolatry in Isa. 44? He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

45. Under what beautiful symbol does he describe God's care of Israel in chap. 5? A husbandman's care of his vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

46. What touching images does he use to portray God's love to his people in chaps. 49.14, 16; 54.5-8; 66.13? As one whom his mother comforteth, so will I comfort you.

47. Are there not many fearful denunciations against the wicked in this prophecy? There are, 68 in 1.28, 31.

The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

48. What nations then flourishing did Isaiah specially prophesy against by name? Assyria, Babylon, Palestine, Moab, Israel, Ethiopia, Egypt, Arabia, Tyre, Jerusalem, the Jews.

49. Take each in succession, and tell us as nearly as you can their present state. Assyria is now in a very low state, under Turkish rule.

Babylon is so utterly destroyed that travelers have passed over its place without knowing it. Palestine, generally, is in an uncultivated, thinly-peopled, oppressed and half-barbarous state.

Moab is in the same condition.

Israel is described under Palestine, above.

Ethiopia is in the same condition.

Egypt is in an improving state, but probably far less populous and less richly cultivated than of old.

Arabia is still chiefly inhabited by wandering tribes, whose hand is against every man.

Tyre is reduced to a mere fishing-village.

Jerusalem is in the hands of Mohammedans,

and shares the fate of Judah and Israel and Palestine at large.

50 To what period does this wonderful prophecy extend? To the end of time.

Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. Isa. 65.17.

51 What glorious vision did Isaiah see which prepared him to do the Lord's service? In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Isa. 6.1, 2, 6-8.

52 In whose reign did he see that vision? In Uzziah's.

53 Do you find anything similar to it in the Book of Revelation? I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. Rev. 4.2.

54 What effect did the sight of God's glory have on Isaiah? He deeply felt his sinfulness.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Isa. 6.5.

55 What was Job's expression when God spoke to him? I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Job 42.5, 6.

56 What alone can remove the terror which all men as sinners must feel in the presence of God? "The blood of Jesus Christ his Son, that cleanseth us from all sin." 1 John 1.7.

57 What removed Isaiah's terror? The live coal touching his lips.

58 How could a coal touching his lips remove sin? As a token of God's grace.

59 What does "an altar" imply? A sacrifice.

60 In the vision of the apostle John, Rev. 6 (which corresponds with Isaiah's), who is seen there as the slain sacrifice on the altar? Jesus Christ, the "Lamb as it had been slain." Rev. 5.6.

61 What preparation, then, do we require ere we can dare to meet Jehovah's presence and glory? To be cleansed by the blood of Christ, and made one with him by a living faith.

62 Is there any hinderance to our obtaining it? None whatever.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55.1, 6, 7.

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22.17.

Micah

63 In whose reigns did Micah prophesy? In the reigns of Jotham, Ahaz and Hezekiah, kings of Judah.

64 What prophecy of his is referred to in Jer. 26.18? Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

65 Where is it found in his book? and how has it been fulfilled? Mic. 3.12. The site of the temple was really ploughed over by a Roman emperor; and Jerusalem has at different times been made heaps in the various sieges it has sustained.

66 In what state does he declare Samaria will be? "As an heap of the field." Mic. 1.6.

67 What sins of Israel are enumerated in Mic. 3; 6; 7? Cruelty, oppression and idolatry.

68 What promises for the latter days does Mic. 4.1-4 record? The restoration of Zion and the reign of peace.

69 What glorious Person is prophesied of in Mic. 5.2? Jesus Christ.

70 Where was Jesus born? At Bethlehem.

71 Where is Bethlehem first mentioned in the Bible? In Gen. 35.19: "Rachel died, and was buried in the way to Ephrath, which is Bethlehem."

72 Where did Rahab (who was saved in Jericho) live? At Bethlehem after her marriage.

73 Whose wife was she? Salmon's.

74 Whose mother was she? Boaz's.

75 Where did Ruth live? At Bethlehem.

Ruth 1.1, 2, 19, 22.

76 Where was David born? At Bethlehem.

77 What striking proof of love did three of his mighty men give when David desired a draught of water from the well at Bethlehem? The three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David. 2 Sam. 23.16.

78 To what glorious event did the prophet allude when he spoke of Bethlehem's glory? To the birth of Jesus.

79 Read Prov. 8.22, 23; John 1.1; Col. 1.17, and say to whom they refer. The Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the earth was. Prov. 8.22, 23. In the beginning was the Word. John 1.1. And he is before all things, and by him all things consist (Col. 1.17): viz., Jesus Christ.

80 Of whom alone can it be said in the words of Micah, "Whose goings forth have been from of old, even from everlasting"? Of God.

81 Who, then, must the Lord Jesus be? God.

Nahum

82 Against whom did Nahum utter his prophecy? Against the inhabitants of Nineveh.

83 Josephus says Nahum prophesied in the reign of Jotham, king of Judah; how long was this after Jonah's prophecy? About sixty years.

84 In which reign of the kings of Israel did Jonah preach at Nineveh? Jeroboam II's.

85 In which tribe did Nahum live? Simeon, as some think.

86 How long after Nahum's prophecy was his prediction fulfilled? About one hundred years.

Hezekiah, King of Judah 2 Chron. 29-32

1 Who reigned after Ahaz? Hezekiah.
2 How old was Hezekiah when he began to reign? Twenty-five.
3 Into what state of neglect does 2 Chron. 29.3, 7 show that the temple of God had fallen? Into even a filthy state. 2 Chron. 29.5.
4 What did Hezekiah do to set up the worship of God again? He called upon the priests and Levites to assist.
5 Did the priests, Levites and people respond to the call? Yes, very heartily. 2 Chron. 29.12-17, 28-35.
6 What proof does the end of 2 Chron. 29 give that it was so? The abundance of the sacrifices and offerings that were made.
7 Was his reformation confined to Judah, or did he desire to extend it to all Israel? He invited all Israel and Judah to join in a solemn Passover.
8 In what state was the kingdom of Israel at this time? In a sad and idolatrous state under the reign of Hoshea. 2 Kings 17.
9 How were Hezekiah's messengers received? They were laughed at and mocked. 2 Chron. 30.10.
10 Were there any who responded to his appeal? Several came from Asher, Manasseh and Zebulun.
11 What beautiful prayer did Hezekiah offer for these? That the good Lord would pardon every one who had prepared his heart to seek him, though he was not clean according to the temple laws.
12 Did the Lord accept it? He did. 2 Chron. 30.20.
13 What proof does 2 Chron 30.23 give us that the service of God, when sincerely engaged in, and not as an empty form, is pleasant? They kept the holy feast a second week.
14 How long had it been since there had been such a Passover as this? Not since the time of Solomon, three hundred years before.
15 How does David describe his pleasure in the Lord's service? How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Ps. 84.1, 2. I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122.1.
16 What effect did this joy in the Lord have on the people with regard to the idols of the land? They destroyed them all. 2 Chron. 31.
17 What is said in Prov. 27.19? As in water face answereth to face, so the heart of man to man.
18 Can we not, then, try our hearts, and ascertain their state by knowing if the service of God is our joy? We can do so, and ought to do so.
19 If *not*, in what condition are we? In a state of condemnation and death.
20 What was the next proof the people gave that their hearts were right with God? The abundance of their offerings for the service of God. 2 Chron. 31.5-7.
21 How did Zaccheus manifest the same feeling? Zaccheus said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke 19.8.
22 How can we show our love to his service? By giving to it, as far as we can, our money and our time.
23 Read Prov. 23.26, and say how Hezekiah, in the twenty-first verse of this chapter, fulfilled this. "My son, give me thine heart." He did every work for God with all his heart.
24 Who was Hezekiah's father? Ahaz.

25 What foolish compact had he made with the king of Assyria? He bought his help against his enemies by robbing God's house.

26 Did it prosper? No; he was distressed by him, and not helped. 2 Chron. 28.19-21.

27 How was Hezekiah made to feel this? Sennacherib, the succeeding king, was tempted to attack him.

28 What did Hezekiah do when the king of Assyria came against him? He fortified Jerusalem and cut off the water from the enemy's camp.

29 On whom did he depend for succor? On God alone. 2 Chron. 32.8.

30 How did the people feel when Hezekiah cheered them? They rested on his words.

31 What did Sennacherib do to endeavor to shake their confidence in God? He boasted of his victories in other lands.

32 Did he succeed? No; the people held their peace. 2 Kings 18.36.

33 Who was the exalted prophet of Israel at this time? Isaiah.

34 To whom did Hezekiah send? and what did he himself do? He sent to Isaiah, and went into the temple for prayer to God. 2 Kings 19.1, 2.

35 How did the Lord appear for his people at this time? He promised them the departure and death of Sennacherib. 2 Kings 19.6, 7.

36 Was the king of Assyria aware that God was fighting against him? or did he make another attempt on Jerusalem? He made another attempt.

37 Did he address Hezekiah by word of mouth, as before, or send a letter to him? He sent a letter.

38 What did Hezekiah do with the letter? He spread it before the Lord in prayer.

39 Where should we go when in trouble? Direct to God.

40 Is God now the hearer and answerer of prayer, as he was then? He is, as every true child of God can testify.

41 What was Hezekiah's prayer? That God would save them for his own glory. 2 Kings 19.15-19.

42 By whom did the Lord answer his prayer? Isaiah.

43 How was this wonderful deliverance affected? By means of an angel of God, who struck the Assyrian army with death.

44 What was Sennacherib's miserable end? He was killed by his own sons.

45 What mighty city was the capital of the Assyrian empire? Nineveh.

46 Are there any proofs in the present day of this Assyrian king's conquests and final defeat? The ruins of Nineveh have lately been exposed to view, and letters and figures been met with, carved upon slabs of stone, which thoroughly confirm the Bible account.

47 What is next recorded of Hezekiah? That he was "sick unto death." 2 Kings 20.1.

48 Did he die of this illness? or was he restored? and how? He was restored to health in answer to prayer and by God's blessing on the means which Isaiah ordered to be used. 2 Kings 20.3-7.

49 Was there any part of Hezekiah's history that was dishonorable to him? Yes; he made a display to the king of Babylon's messengers of all his treasures.

50 Of what sin was he guilty? Of pride. "A proud heart is sin." Prov. 21.4.

51 How does the Lord estimate pride of heart? Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. Prov. 16.5. Him that hath an high look and a proud heart will not I suffer. Ps. 101.5.

52 What fearful prediction was Isaiah commissioned to take to him? That all his treasures should in a future age be carried away to Babylon. 2 Kings 20.17, 18.

53 How did Hezekiah receive the reproof? He humbly submitted to the will of God.

54 What did this prove him to be? A true son of God.

Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Heb. 12.5-7.

55 Name the benefits in a domestic way that Hezekiah conferred on Jerusalem. He erected various public buildings and brought water from a distance.

56 How much of Hezekiah's history is written in the book of Isaiah? Nearly the whole.

57 How long did he reign? Twenty-nine years. 2 Kings 18.2.

58 Where did they bury him? In the chief sepulchre of the kings.

Manasseh and Amon, Kings of Judah 2 Chron. 33

1 Whose son was Manasseh? Hezekiah's

2 Was he a good king like his father? Describe his character as given in the first seven verses of this chapter. No; he restored idolatry and witchcraft, and set up idols even in the temple itself.

3 How was he punished by the Lord for this? He was carried captive to Babylon.

4 What effect did captivity have on him? It brought him, by the grace of God, to penitence and prayer.

5 Did the Lord hear and answer his prayer? Yes; he restored him to his kingdom.

6 How did Manasseh act on his return to his kingdom? He put away idolatry throughout all Judah.

7 What encouragement does his history give to us? That if we confess and forsake our sins, he will abundantly pardon.

8 Is God as compassionate now as he was then? Yes, as thousands of true penitents can thankfully declare.

9 Are we to dare to sin because God is merciful? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Rom. 6.1, 2.

10 Are we to dare to postpone repentance because God is merciful? No.

Now is the accepted time; behold, now is the day of salvation. 2 Cor. 6.2.

11 How does the apostle Paul say that he obtained mercy? Through the free grace of Christ.

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1 Tim. 1.12, 13.

12 Does the apostle give any other reason for this favor? That he might be a pattern for the encouragement of penitent sinners in all time.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 1 Tim. 1.15, 16.

13 Is not the invitation so free that none need doubt? It is to "everyone,"—"whosoever will."

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Isa. 55.1.

And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22.17.

14 Will not Manasseh rise up in the judgment and condemn us if we should plead that we are too great sinners for God to save us? He may do so.

15 How long did Manasseh reign? Fifty-five years.

16 Who succeeded him? Amon his son.

17 Did Amon follow his father's steps in the end or the beginning of his reign? He followed, throughout his reign, his father's steps in the beginning of his reign.

18 How long did Amon reign? Two years.

19 What was his melancholy end? He was killed by his own servants.

Joel, Habakkuk and Zephaniah. Joel

1 Is it known when Joel prophesied by his own writings? No, not at all distinctly.

2 How do we gather from his prophecy that he wrote it in a time of famine? He speaks of the devourings by locusts and of the want of pasture, corn, wine and figs. Joel 1.4-20.

3 Of what was a famine in Israel ever a proof? Of God's anger against sin.

4 What does he call on the people to do? To fast, repent and pray.

5 To what solemn event does he call attention in his second chapter? To the day of judgment.

6 What does the apostle Peter say about "the day of the Lord"? The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? 2 Pet. 3.10, 11.

7 Is this important "day" ever mentioned elsewhere in Scripture? As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of man be. Matt. 24.38, 39.

8 To what period does it refer? To the day of judgment.

9 Are we at all interested in that solemn event? Yes.

10 How? Because we shall all stand before the judgment-seat of Christ.

11 Ought we not to be prepared for it? We ought indeed.

12 How can we be? By being in Christ, and clothed with his righteousness by faith. Phil. 3.7-11.

13 In what part of the book of the Acts does the apostle Peter quote this prophecy in reference to the miraculous gift of tongues? In Acts 2.16-21 he quotes Joel 2.28-32.

14 What proof does Joel 3 give us that this prophet wrote after the days of Jehoshaphat, and probably very near the Captivity? Because he mentions the valley of Jehoshaphat, and because his referring to the captivity of Judah only (in v. 1) makes it probable that

his prophecy was written *after* the captivity of Israel.

15 With what glorious and consoling promises does the prophecy close? Those of the future glory of Jerusalem and of the Church in 3.16-21.

Habakkuk

16 What proof does Hab. 1.6 give us that Habakkuk wrote before the Captivity? Because he there prophesies its coming.

17 Who were the Chaldeans? The inhabitants of Babylon and the surrounding country.

18 What threatenings respecting them had Isaiah given to Hezekiah? That they would come and carry away all his treasures.

19 What prediction does Habakkuk record in Hab. 2? That in due time God would destroy the Chaldean power.

20 What promise is given in verse 14 of this chapter? The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

21 Which verse in this prophecy answers the important question, "How can man be justified before God"? Hab. 2.4. "The just shall live by his faith."

22 How many times, and where, is this emphatic verse quoted in the New Testament? Three times—Rom. 1.17; Gal. 3.11; Heb. 10.38.

23 Can you tell me what great Reformer was converted to God by it? Martin Luther.

24 What contrast is displayed in verses 18-20 of this chapter? Between dumb idols and the true God.

25 To what great event in past history does the opening of Hab. 3 refer? To the giving of the law on Mount Sinai.

26 To what event is reference made in verses 8 and 15? To the passing of the Red Sea.

27 To what event in verse 11? To Joshua's victory at Gibeon.

28 How does the prophet express his confidence in God? In the beautiful words of verses 17, 18.

Zephaniah

29 In whose reign did Zephaniah prophesy? Josiah's.

30 How does the first chapter show the abominations of the land before Josiah's reformation? It speaks of the idolatry and indifference to God that prevailed. Zeph. 1.5, 12.

31 Against how many nations besides Judah is this prophecy uttered? Five others—Philistia, Moab, Ammon, Ethiopia and Assyria.

32 What proof is there in this book that Nahum's prophecy against Nineveh had not been fulfilled in the *early* part of Josiah's reign? Its desolation is spoken of as yet to come. Zeph. 2.13.

33 With what glorious promises of Israel's restoration does the prophecy close? With those of Zeph. 3.8-20, and especially verses 10-13, and the expression of God's joy and love in verse 17.

Josiah, King of Judah 2 Chron. 34;35; and 2 Kings 22;23

1 How old was Josiah when he ascended the throne of Judah? Eight.

2 Whose son was he? Amon's.

3 What character did he bear? He did that which was right in the sight of the Lord.

4 How soon did he begin to manifest his piety? At the age of fifteen. 2 Chron. 34.3.

5 What was the first reformation he effected? The removal of everything connected with idol-worship.

6 What wonderful discovery was made in cleansing the temple? A book of the law.

7 What did this prove? That it had been neglected and despised.

8 What effect did the reading of God's word have on the young king? He was shocked and alarmed by the national guilt and danger.

9 To whom did he send to inquire the will of God concerning his people? To Huldah, the prophetess.

10 Did God alter the word that had gone forth out of his mouth? No. 2 Chron. 24.24, 25.

11 How did he comfort Josiah notwithstanding? By promising that his judgments should not take place during Josiah's life.

12 What effect did this message have on Josiah? He caused the book of the law to be publicly read, and induced the people to renew their covenant with God.

13 How does 2 Chron. 35.3 show us that the ark had been taken out of the temple? By relating Josiah's order that it should be put in again.

14 What multiplied idolatries does 2 Kings 23 show had gained footing in Judah at this time? The worship of Baal and the abominations of Sidon, Moab and Ammon.

15 How did Josiah deal with them all? He destroyed and defiled them.

16 What remarkable prophecy had gone before of this young king? And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. 1 Kings 13.1, 2.

17 Did he fulfill it? Yes, exactly. 2 Chron. 34.5.

18 Could all Josiah's goodness turn away God's wrath from Judah? No. 2 Kings 24.3, 4.

19 What was Josiah's end? He was killed in battle.

20 How did this come about? He had attacked the king of Egypt as he was going against the king of Assyria.

21 Was not this the only failure recorded of this good and pious king? It was.

22 Must not their transgressions have reached a fearful height, seeing even Josiah's reformation could not purge the land? They must indeed.

23 How was the news of his death received by his people? With deep and universal mourning.

24 Which famous prophet is named as mourning for him? Jeremiah. 2 Chron. 35.25.

The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. Lam. 4.20.

25 Where was Josiah slain? At Megiddo.

26 How does Zechariah the prophet, who lived above seventy years after this, refer to this grievous lamentation over Josiah? In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. Zech. 12.11.

27 How long had this good king reigned? Thirty-one years.

Jeremiah and the Last Kings of Judah Jer., 2 Kings 23 to 25 and 2 Chron. 36

1 In whose reign is Jeremiah first mentioned? Josiah's.

2 In which year of his reign did this prophecy commence? The thirteenth. Jer. 1.2.

3 Was this before or after Josiah's reformation? The fifth year after.

4 How did Jeremiah at first feel when he found the Lord had appointed him to the prophet's office? Timid and unfitted, like a child.

5 By what promises did the Lord comfort him? That he would be with him to deliver him. Jer. 1.8, 19.

6 What office did Jeremiah hold by birth-right? and which was his native city? A priest. Anathoth, in Benjamin. Jer. 1.1.

7 How does Jer. 2 display Judah's sin at this time? It shows their worship of Baal and other gods. Jer. 2.20-28.

8 How does the prophet beautifully describe the contrast between God's service and idolatry in chap. 2.13? My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

9 May we not ask ourselves here, On which are we resting? Yes, for our deceitful hearts may have many idols.

10 Although there may be no open idolatry in the land, what objects can the heart set up and do homage to rather than God? Riches, pleasures, fame and many more.

11 What is the result of this heart-idolatry? "Evil and bitter" in the end. Jer. 2.19.

12 Compare Jer. 2.21 with Isa. 5 and Ps. 80, and describe God's people under this figure. Like a vineyard, or a vine, they are tenderly sheltered, nourished, and trained, are wisely instructed and restrained, and bear rich and abundant fruit.

13 Who has revealed himself to us as the only "true Vine"? Jesus Christ.

I am the true vine, and my Father is the husbandman. John 15.1.

14 Have we any hope of participation in its blessings? We are all invited to partake; and if we have a true faith in Christ, we do partake now.

15 How does chap. 3.22 describe the reformation under Josiah? also chap. 4.1-4? They speak of the return of the Jews from their evil ways.

16 Name some of the sins of Judah set forth in chap. 5; also chap. 6.13. Adultery, covetousness, fraud, corruption and oppression, and general rebellion against God.

17 What coming judgment is foretold in chap. 6.1-9? War and siege.

18 Why? Because of their wickedness. Jer. 6.7.

19 Where did the Lord command Jeremiah to stand when he uttered this prophecy? In the gates or principal places of assembly. Jer. 17.19.

20 Was Jeremiah the only prophet whom the Lord had sent to warn Israel? No; they had constantly had warning prophets in time past. Jer. 7.25, 26.

21 Did the Lord at this time (the reign of Josiah) give the people any encouragement to obey him? Yes; another invitation was given, with promises of blessing. Jer. 17.19-27.

22 Which of Josiah's sons succeeded him on the throne? Jehoahaz. 2 Chron. 36.

23 How old was he when he began to

reign? and how long did he reign? Twenty-three. Three months.

24 How was it that his reign was so short? and where did he die? He was put down from his throne by the king of Egypt, and carried away into Egypt, and died there. Jer. 22.11, 12.

25 Who reigned next? Eliakim.

26 What relation was he to Josiah? Son. 27 To what name did the king of Egypt change Eliakim's? Jehoiakim.

28 How old was he when he began to reign? and how long did he reign? Twenty-five. Eleven years.

29 What tax had he to pay Pharaoh-Nechoh? Silver and gold. 2 Kings 23.35.

30 What prophecy against Egypt and this king did Jeremiah utter (Jer. 46)? and when was it fulfilled? Their conquest, by Nebuchadnezzar (2 Kings 24.7). About eight years after.

31 What prophecy was Jeremiah commanded to utter in this (Jehoiakim's) reign? That the Jews should be punished for their guilt if they did not repent. Jer. 26.7, 9.

32 What special charge was given to the prophet as to where he was to stand and how he was to perform the mission? He was to stand in the court of the Lord's house, and to speak to all who came thither from all parts of Judah to worship. Jer. 26.

33 How did the people receive the message? They gathered together against Jeremiah.

34 What did they wish to do to Jeremiah? To put him to death.

35 How was he rescued from them? By Ahikam.

36 What wicked act of Jehoiakim's does the sixteenth chapter record? He killed the prophet Urijah.

37 What pleasing contrast is given to this in Hezekiah's history? Hezekiah hearkened to the prophecy of Micah, and besought the Lord.

38 Read Jer. 7; 8; 9; 10, and say where Jeremiah uttered the prophecies recorded in them. In the gateway of the temple.

39 What sins of Israel do they reveal? Robbery, murder, adultery, false-swearing and idolatry.

40 What coming judgments do they record? The captivity of the people and desolation of the land.

41 How does the Lord plead with them? With tender reproach.

42 To what does he compare them? To a horse rushing headlong into battle. Jer. 8.6.

43 What bitter lamentation does the prophet utter in chap. 8.20? "The harvest is past, the summer is ended, and we are not saved."

44 Has that word any warning to us? It solemnly applies to many of us year after year.

45 How does the prophet bewail the state of things in chap. 9.1, 2? In most pathetic words. Read them.

46 Of what event which is not recorded either in the Kings or Chronicles does chap. 14 complain? Of dearth.

47 Of what was a dearth in Israel always a sign? Of national guilt. Deut. 28.

48 What honorable testimony does the Lord give to Moses and Samuel in chap. 15? That they were holy men of prayer.

49 When was Moses intercessor for Israel? After they had made the golden calf.

50 When was Samuel intercessor for Israel? When the Philistines were going to attack them. 1 Sam. 7.9.

51 How did the Lord comfort Jeremiah in chap. 15? By promising him kind treatment and deliverance. Vs. 11, 21.

52 How does the Lord describe the sin of

Judah in chap. 17.1? As graven deeply on their hearts.

53 To what does the Lord in chap. 17 compare the man who trusts for salvation in his fellowmen? To the heath in the desert, that cannot thrive.

54 What blessed contrast does the Lord give of the man who rests *alone* on Christ for salvation? He is like a tree by the water-side, fruitful and ever green. Jer. 17.7, 8.

55 Should we not ask ourselves, On what is our hope resting? We should, if we would be safe for a single hour.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4.12.

56 Is not the same simile used in Ps. 1.1-4? Yes.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away.

57 Does not chap. 17 also supply a beautiful prayer for us to utter? "Heal me, O Lord, and I shall be healed; save me, and I shall be saved." V. 14.

58 To what does the Lord compare himself and Israel in chap. 18? To a potter moulding clay, and dealing with it as he wills.

59 What sign did the Lord bid Jeremiah show them? and what was the meaning of it? The breaking of a potter's vessel as a token of the ruin of Israel. Chap. 19.

60 What misery did Jeremiah bring on himself by thus faithfully proclaiming God's word? He was put in the stocks. Jer. 20.

61 What did Pashur bring upon himself by this? Captivity in Babylon.

62 Was not the good Jeremiah sometimes tempted to keep back God's word? Yes, when he saw it was so badly received. Jer. 20.8, 9.

63 Was there not a mighty power over him that he could not withstand? Yes; God was stronger than he. Jer. 20.7.

64 How did Jeremiah comfort himself in the Lord? By remembering that God was with him. Jer. 20.11-13.

65 Of whom does Jeremiah speak in chap. 23.5, 6? Of Jesus Christ.

66 How many other prophets spoke of Christ as a "Branch"? Two.

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isa. 11.1.

Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. Zech. 6.12.

67 Where, besides this place, is Jesus spoken of as "King"?

Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ps. 2.6, 7.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee. Matt. 21.4, 5.

These shall make war with the Lamb, and the Lamb shall overcome them: for he

is Lord of lords, and King of kings. Rev. 17.14.

68 By what name will Jesus be called when he comes again as King of Israel? "The Lord our Righteousness." Jer. 23.6.

69 What does St. Paul say in 1 Cor. 1.31 and in Phil. 3.8? He that glorieth, let him glory in the Lord. "Christ Jesus my Lord."

70 Read Jer. 35, and say what Jeremiah was commanded to do. To give the Rechabites wine.

71 Who were the Rechabites? Descendants of Rechab.

When he (Jehu) was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him. 2 Kings 10.15.

These are the Kenites that came of Hemath, the father of the house of Rechab. 1 Chron. 2.55.

72 Who were the Kenites? The children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad and they went and dwelt among the people. Judg. 1.16.

73 Is not this a proof that Moses' father in law *did* go with him after all? It is.

74 How was this tribe distinguished from Israel? By separate origin and abode.

75 What excellent virtue had they practiced? Abstinence from wine.

76 What is said of drunkards in the Bible?

They shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die. Deut. 21.20, 21.

Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Prov. 23.19-21, 29-32.

Nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God. 1 Cor. 6.10.

77 What great honor did the Lord set on temperance and obedience in chap. 35? The preservation of the family of the Rechabites when others were cut off.

78 Who was the strongest man? Samson.

79 Did he ever taste wine and strong drink? No.

80 What was a Nazarite? One who devoted himself to the service of God, and also abstained from wine.

81 What command did the Lord give to Aaron and his sons after the death of Nadab and Abihu? Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations. Lev. 10.9.

82 Is it not therefore supposed that Nadab and Abihu were drunk when they offered the strange fire? Yes.

83 What does the apostle Paul say about drunkenness in Rom. 13.13; Gal. 5.21; Eph. 5.18? Let us walk honestly as in the day; not in rioting and drunkenness, envyings, murders, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things

shall not inherit the kingdom of God. Be not drunk with wine, wherein is excess.

84 Read Jer. 25.9, and tell me who was to come up against Judah and take it. Nebuchadrezzar, king of Babylon.

85 How long was the Captivity to last? Seventy years, Jer. 25.12.

86 What was to happen at the end of it? Babylon was to be destroyed. Jer. 25.12-14.

87 How long was this special prophecy uttered before it was fulfilled? In which year of Jehoiakim was it uttered? About eighteen years. The fourth.

88 After Jeremiah had spoken these words, what did the Lord command him to do? To write them in a roll or book. Jer. 36.

89 Whom did Jeremiah employ to write it? Baruch.

90 Who read it to the people? Baruch.

91 To whom did Michaiah desire the roll to be read? The princes.

92 When the princes heard it, to whom did they wish it to be read? The king.

93 Why did they tell Jeremiah and Baruch to go and hide themselves? Lest the king should seize them.

94 How did King Jehoiakim receive the message? Did he allow it all to be read to him? With anger and contempt. Only three or four leaves.

95 What did he do with it? He cut it and burnt it.

96 Could he by this destroy the word of God? Certainly not.

97 What was Jeremiah commanded to do? To write the words in another roll.

98 What punishment did the king bring on himself by this act? His dead body was cast out unburied, and his family ceased to reign on the throne of Judah. Jer. 36.30; 22.

99 Did his determination not to hear God's word hinder it from being fulfilled? No, not at all.

100 Who was in that roll predicted, and who did come up against Judah and carry Jehoiakim's son captive to Babylon? And how was Jehoiakim himself to be disgraced? Nebuchadrezzar. Jer. 36.2; 22.25; 39.1. By being left without burial. Jer. 22.18, 19.

101 What kind promise did the Lord give Baruch at this time of trouble because he had done the Lord's work? That he would save his life in the desolation of the land. Jer. 45.

102 Who succeeded Jehoiakim? His son. 103 By how many names is this king called? Jehoiachin (2 Kings 24.8), Jeconiah (1 Chron. 3.16) and Coniah. Jer. 22.24.

104 How old was he when his father died? Eight years.

105 How soon after was he carried to Babylon? About three months. 2 Chron. 36.9, 10.

106 Had not the Lord foretold this in Jer. 36:30? Yes. Jer. 22.25.

107 When Nebuchadrezzar carried this young prince captive to Babylon, whom did he make king over the remnant of Judah? and how did he change his name? His uncle, Mattaniah. Zedekiah.

108 What relation was Zedekiah to the good Josiah? Brother.

109 What did Nebuchadrezzar carry away with the young prince and his mother from Jerusalem? The treasures and ornaments of the temple.

110 What character did he bear in the Lord's sight? He did evil in God's sight. 2 Chron. 36.12.

111 What prediction did Jeremiah utter to King Zedekiah of the complete and entire destruction of Jerusalem? That by sword, famine and pestilence its people should be consumed. Jer. 24.

112 How do chaps. 11 and 12 show the sins of Judah at this time? By describing

their idolatry and their persecution of the prophet.

113 Which was Jeremiah's native city? Anathoth.

114 How was he treated there? They plotted to kill him.

115 Read Jer. 24, and say to what the captives now in Babylon were compared, and to what Zedekiah and those left in Judah were compared, and why? The former to good figs, and the latter to bad, the one being penitent, and the other not.

116 What comforting letter was Jeremiah commanded to write to the former? That they should seek God and find him, and be restored to their own land. Jer. 29.

117 Who withstood Jeremiah's words? Shemaiah.

118 How did the Lord punish him? By shortening his life and cutting off his seed.

119 Read Jer. 27, and say by what beautiful simile did the Lord show that he had given the nations to the king of Babylon. By bonds and yokes upon the prophet's neck.

120 Who prophesied in opposition to Jeremiah? Hananiah. Jer. 28.

121 What symbol did he make with the yoke which was on the neck of Jeremiah? He broke it, as if God would break Nebuchadrezzar's yoke.

122 Did the Lord suffer such impiety to pass? What message did he send to Hananiah by Jeremiah? No. That he should die the same year.

123 When was it accomplished? In the seventh month.

124 What should this teach us? All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. 1 Pet. 1.24, 25.

125 Did Zedekiah believe that it was God's will to bow Judah beneath the yoke of the king of Babylon? He sent to Jeremiah to know.

126 What message did the Lord send to Zedekiah on this subject? That those who escaped the pestilence and famine should fall by the king of Babylon's sword. Jer. 21.

127 Read Jer. 34, and say what transgression the people of Judah again fell into, which brought wrath upon them. They again enslaved their released bond-servants, contrary to the law.

128 What special prophecy against Zedekiah was there in chap. 34? That he should be carried captive to Babylon.

129 What army did Zedekiah get to help him against the Chaldeans? The Egyptians. Jer. 37.

130 Did it prosper, or was it only for a time that the Chaldeans withdrew? Only for a time.

131 While they were away, what did Jeremiah desire to do? To return to his own land. Jer. 37.12.

132 Why was he persecuted? and what did the princes do with him? Because they thought he was deserting to the Chaldeans. They put him into prison.

133 Who released Jeremiah? Zedekiah.

134 Did the kindness of the king tempt Jeremiah to alter God's word to him? No. Jer. 38.1, 3.

135 How did the king permit the princes to treat the prophet? He allowed them to imprison him again.

136 Who stood up and spoke for Jeremiah? Ebed-melech.

137 How did he rescue him? He raised him by cords from the dungeon-pit.

138 Did the king's kindness again to Jeremiah tempt him to swerve from the truth? What did he tell the king? No. That if he

stayed in the city it would be taken and burnt. Jer. 38.18.

139 Did the king believe him and obey the word of the Lord? No; he stayed till it was too late. Jer. 39.2, 4, 8.

140 Where was Jeremiah when the city was taken? In the court of the prison. Jer. 38.28.

141 What kind deliverance did the Lord grant to Ebed-melech in remembrance of his kindness to Jeremiah in the pit? From the Chaldeans. Jer. 39.16-18.

142 What should this teach us? To always show special kindness to God's own people. Matt. 25.34-36.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10.40, 42.

143 How did Nebuchadnezzar treat Zedekiah? He put out his eyes, after killing his sons in his sight, and imprisoned him in Babylon for life. Jer. 52.10, 11.

144 How was the loss of Zedekiah's eyesight foretold by the prophet Ezekiel? This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. They shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: he shall cover his face, that he see not the ground with his eyes. And I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. Ezek. 12.10-13.

145 How did the Chaldeans treat Jeremiah? By order of the king he was kindly sent back, according to his wish, to his own land. Jer. 39; 40.

146 What comforting promises did the Lord give his people ere they were carried away captive? Of return to their own land, and of the coming of the Messiah, the Lord our Righteousness. Jer. 32; 33.

147 When were these uttered? About five hundred and ninety years before Christ.

148 Whom did the king of Babylon leave as governor in Judah? Gedaliah. 2 Kings 25; Jer. 40.

149 What happened to him? He was killed by Ishmael and others. Jer. 40; 41.

150 What was the sad result of his death? The carrying away as prisoners those under his charge. Jer. 41.10.

151 Whither did the people propose to bend their steps for fear the Chaldeans should revenge his death? Toward Egypt. Jer. 41.17, 18.

152 What did the people pretend to desire after they had made up their minds to go down into Egypt? Direction from God. Jer. 42.2, 3; 43.1-7.

153 Did they not prove this by their conduct? Yes, they showed their hypocrisy by going into Egypt, notwithstanding Jeremiah's warning against it.

154 Did they take Jeremiah and Baruch with them, or leave them behind? They took them with them. Jer. 43.6, 7.

155 Had Jeremiah any message from the Lord to his rebellious people in Egypt? He threatened them with destruction for their idolatry. Jer. 44.

156 What abominable idolatry does this chapter reveal? Burning incense to the queen of heaven and to other gods. Jer. 44.

157 Were the people better off in Egypt than in Judea? No, as its conquest by Nebuchadnezzar was foretold. Jer. 46.

158 Against how many foreign countries

did Jeremiah prophesy? Against ten or more, as Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Hazor, Elam and Babylon. Jer. 50; 51.

159 What other book did Jeremiah write besides his prophecy? The Lamentations.

160 Where is it supposed Jeremiah died? In Egypt, by the hands of the Jews.

Ezekiel.

1 Who was Ezekiel? A priest and prophet.

2 Where was he when he saw the wonderful vision his first chapter records? By the river Chebar.

3 How came he there? With the Jews carried captive to Babylon.

4 How old was he at this time? In his thirtieth year, according to some. Ezek. 1.1.

5 How long had he been in captivity? Above four years. Ezek. 1.2.

6 Who was the Jehoiachin whose captivity is here spoken of? King of Judah.

7 Who had carried them captive? Nebuchadnezzar.

8 Where was the river Chebar? In Mesopotamia.

9 Where are the cherubim first spoken of in the Bible? In Gen. 3, in Eden.

10 For what were they placed in Eden? To guard the tree of life.

11 What was always associated with the cherubim? The glory of God. Ezek. 1.28; 3.23; 43.2.

12 Where is God said to dwell in Ps. 80.1; 99.1? Between the cherubim.

13 Mention other texts to show that the cherubim are always symbols of God's promise. "He rode upon a cherub, and did fly." Ps. 18.10.

14 When it was said (Gen. 4.16) "Cain went out from the presence of the Lord," from what symbol of his presence is it supposed he departed? From the cherubim.

15 How were the carved cherubim in the tabernacle and Solomon's temple connected with the glory of the Lord? Because they were over the mercy seat, where the glory of the Lord was seen.

16 Where did God say he would meet his people? "Above the mercy seat between the cherubims." Ex. 25.22.

17 Have we any record of this? When Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims; and he spake unto him. Num. 7.89.

18 Are the cherubim ever spoken of in the New Testament? Not by that name.

19 Are not the seraphim seen by Isaiah (chap. 6) the same in appearance as the cherubim? Very much the same.

20 In how many respects are the "cherubim" of Ezekiel, the "seraphim" of Isaiah and the "living creatures" (translated "beasts") in Rev. 4, alike? In having wings.

21 Do we not learn by Isa. 6.3 and Rev. 4.8 that in God's presence all is holiness? Yes, as these winged beings are there described as saying, "Holy, holy, holy." Lord of hosts, . . . Lord God Almighty." "God sitteth upon the throne of his holiness." Ps. 47.8.

22 What is said in Heb. 12.14 and Rev. 21.27? "Without" "holiness" "no man shall see the Lord." "There shall in no wise enter into it any thing that defileth."

23 How, then, can guilty sinners hope to be admitted there? By having their robes washed and made "white in the blood of the Lamb." Rev. 7.9-17.

24 Ought we not to be very anxious to

know if we have on that spotless robe? We ought indeed.

25 What became of that man who ventured into the feast without the wedding-garment? He was cast "into darkness," to "weeping and gnashing of teeth." Matt. 22.

26 What was that garment meant to represent? "The righteousness of saints." Rev. 19.7, 8.

27 How does the Lord in Ezek. 2 describe the children of Israel to whom he sent Ezekiel to prophesy? As "most rebellious."

28 How did the Lord prepare the prophet for his mission? By encouraging and warning him not to fear. Ezek. 3.

29 How was the destruction of Jerusalem (which had not then taken place) described by Ezekiel? Under the figure of a siege, with tokens of severe famine. Ezek. 4.

30 How long after Jehoiachin's captivity was Jerusalem taken by Nebuchadnezzar? About eleven years. 2 Kings 25.

31 How was the utter dispersion of Israel described in Ezek. 5; 6; 7? God said they should be scattered "into all the winds."

32 How was Ezekiel transported to Jerusalem? In a vision by the Spirit of God. Ezek. 8.3.

33 What abominations did the Lord reveal to him there? Those of the vilest idolatry. Ezek. 8-11.

34 Whose captivity is predicted in Ezek. 12? and how is the loss of his eyesight foretold? Zedekiah's. When it is said that he should die at Babylon without seeing it.

35 What great honor does the Lord put on Noah, Daniel and Job in Ezek. 14? and which of these three was living at this time? By distinguishing them as eminently righteous men. Daniel.

36 To what does the Lord compare the inhabitants of Jerusalem in Ezek. 15 and 16? To a useless vine-branch and to a neglected infant.

37 To what is Nebuchadnezzar compared in Ezek. 17? To a great eagle.

38 How does God show in Ezek. 18:19, 20 that the son shall not be punished for his father's sins? "The son shall not bear the iniquity of the father."

39 Which of the kings of Judah are spoken of under the figures of the young lions? Jehoahaz and Jehoiakim. Ezek. 19; 2 Chron. 36.

40 To what animal did Jacob, in blessing his sons, compare the tribe of Judah? "A lion's whelp." Gen. 49.9.

41 Is the Lord Jesus ever spoken of under this symbol? Yes, as the Lion of the tribe of Judah. Rev. 5.5.

42 How does Ezek. 21.21, 22 show us the manner in which the ancient Chaldeans divined? By casting lots with arrows bearing the names of their enemies' cities to be attacked, and by observing the appearances of the entrails of their sacrifices.

43 Against how many nations besides Israel did Ezekiel prophesy? Eight—Ammon, Moab, Edom, Philistia, Tyre, Zidon, Egypt and Assyria.

44 Read Ezek. 33.8, and say what is the "watchman's" duty. To warn the wicked to turn from his evil way.

45 What is the duty of those who have the alarm sounded in their ears? To turn at once from their evil ways.

46 Does this concern us? Quite as much as it concerned them.

47 What will be our condemnation if warned to flee from the wrath to come, and we disregard it? The worm of remorse that never dies, and the fire that is never quenched.

48 Against whom is the prophecy in Ezek. 34 uttered? Against the priests, prophets or religious teachers.

49 Who is the Good Shepherd? Jesus Christ. Ezek. 34.23.

50 By what name is that glorious Person spoken of in chap. 34.29? A plant of renown.

51 Are there any promises of future blessing in Ezekiel's prophecy? Yes, of the restoration of Israel to their own land, and of great spiritual blessings, like a resurrection of the dead. Ezek. 36; 37.

52 What remarkable vision did the prophet see? A valley of dry bones revived into an army of living men.

53 In what state are our souls by nature? Dead in sin. Eph. 2.1.

54 By what means is life imparted to them? By being "born again" "of the Spirit." John 3.1-8.

55 What means was the prophet to use to waken these dry bones? To prophesy or preach and pray.

56 And what means are constantly being used to rouse us? The teaching and preaching of God's word and prayer for his blessing upon it.

57 If "dry bones" can live, are we not without excuse? Yes, for our blessed Lord says, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11.9, 10.

58 What vision did Ezekiel see in the twenty-fifth year of the captivity of Judah? Of a glorious temple, and of healing waters issuing from it. Ezek. 40-48.

59 To what place was he in vision transported to see it? To a mountain in the land of Israel.

60 As Jerusalem has never been built by this pattern, to what must it refer? To the future spiritual glory of Israel and the church.

61 What great similarity is there between Ezek. 47 and Rev. 22? The waters issuing from the temple are like the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And as in Ezekiel's vision there were on the bank of the river fruitful and healing trees, so in John's vision.

62 When and why was "the tree of life" prohibited? At Adam's fall and spiritual death, lest he should live again without the atoning and restoring blood of Christ.

63 Will it ever be tasted again? It will.

64 By whom? By "him that overcometh." Rev. 2.7.

65 How can we "overcome"? "By the blood of the Lamb." Rev. 12.11.

66 What beautiful ceremony ere the children of Israel left Egypt teaches us the value of the blood of Christ? The sprinkling about their doors of the blood of a lamb, to preserve them from the destroying angel's hand.

67 Of what was the "scarlet line" which Rahab hung out from her window, when Jericho was taken and she was spared, a type? Of the saving blood of Christ.

68 Shall not we be without excuse if we neglect to take refuge in Jesus? We shall indeed.

If ye know these things, happy are ye if ye do them. John 13.17.

Daniel During the Babylonian Dynasty Dan. 1-4; 5; 7; 8

1 When was Daniel taken to Babylon? With Jehoiakim, king of Judah.

2 Where was Babylon? On the Euphrates, in Chaldaea.

3 What relationship did Jehoiakim bear to the good Josiah? He was his son.

4 Was Daniel also of the royal family of Judah? He was, Dan. 1.3.

5 How came he to Babylon? With the captives Nebuchadnezzar made.

6 Who was Nebuchadnezzar? King of Babylon.

7 What commandment did he give respecting the royal captives of Judah? That some of the choicest and cleverest of them should be specially prepared for the king's service.

8 Why did Daniel object to eat the king's food? It shall be a perpetual statute for your generations throughout all your dwellings that ye eat neither fat nor blood, Lev. 3.17.

9 What was the result of the experiment that Daniel requested might be tried on them? They looked better than those who ate the king's food, Dan. 1.15.

10 How does this prove the truth of 1 Sam. 2.28-30? It shows that God "will honor" those who obey and "honor" him.

11 What astonishing proof did Daniel give Nebuchadnezzar in Dan. 2 that God had endowed him with divine knowledge? By telling him the dream that he had forgotten.

12 What was the dream? That he had seen a great image, with a golden head, struck and destroyed by a stone, which became a great mountain, Dan. 2.31.

13 Did Daniel take the honor to himself, or give it to God? He gave it to God, Dan. 2.19-23, 28.

14 How did Daniel interpret this dream? Who did he say was the "head of gold"? Nebuchadnezzar himself, Dan. 2.38.

15 In what position did Nebuchadnezzar stand to the other kingdoms of the earth at this time? He was a king of kings in glory and power, Dan. 2.37.

16 What kingdom was represented by the "breast and arms of silver"? The kingdom of the Medes and Persians.

17 In what respect were the two arms of the image a graphic representation of this kingdom? They showed their united power.

18 What kingdom did the "belly and thighs" (or "sides," see margin) "of brass" represent? The Macedonian or Grecian kingdom.

19 In what respect was "brass" an appropriate symbol for this power? It was gained and held by force of arms, and was less splendid than the other kingdoms before it in outward show.

20 How did the fourth kingdom differ from the former ones? In strength.

21 When might this kingdom be said to be an "iron" power? When it conquered the kingdom of Greece and other lands.

22 When was it in an enfeebled state? When it joined the conquered nations to maintain its power.

23 What power was to be greater than all these kingdoms, and crumble them into atoms? The kingdom of Christ.

24 What does it mean when it says it was "cut out without hands"? Because it was formed by the power of God, without the help of man, Isa. 63.1-6.

25 When was this kingdom to be set up? In the days of one of these kingdoms or kings, Dan. 2.44.

26 At what time, as represented in this image, was Jesus born? Under the iron or Roman kingdom.

27 What effect did the wonderful interpretation of this dream have on Nebuchadnezzar? He worshipped Daniel as the messenger of God.

28 To what was Daniel promoted? To be ruler over the whole province of Babylon.

29 About whom did he make request when himself in power? About Shadrach, Meshach and Abed-nego, that they should have a share in the government of the province.

30 How was the faith of these three friends of Daniel tried? What did the king command them to do? By Nebuchadnezzar's setting up a great image of gold, to be worshipped by all his people, Dan. 3. To fall down and worship with the rest.

31 Were they able to do this? Why not? No. Because they could worship only the one true God.

32 What was the consequence? They were cast into a burning fiery furnace.

33 Who walked with them in the furnace? The Son of God.

34 What happened to the men that threw them in? They were killed by the flames.

35 Were the three servants of God injured? Not at all, nor even their clothes touched.

36 What effect did this wonderful deliverance have on Nebuchadnezzar? He blessed and honored God, and promoted his three faithful servants.

37 What had been God's promise, by the mouth of his servant the prophet Jeremiah, to those who went down into Babylon? Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace, Jer. 29.7.

38 Was not this the fulfillment of it? Doubtless it was.

39 And is not God as faithful to his word now as he was then? He is, as every day's experience of his people proves.

40 Can God see into man's heart? Yes; "the Lord looketh on the heart," 1 Sam. 16.7.

41 Did the Lord see the heart of Nebuchadnezzar humbled by what he had beheld of the true God, or still proud? He saw the pride within.

42 What dream did he give the king to warn him? A vision of a lofty and flourishing tree hewn down, with its stump left for seven years among the grass and beasts of the field, Dan. 4.

43 Who interpreted this dream to Nebuchadnezzar? Daniel.

44 Did the king take warning? How was his pride humbled? No, Dan. 4.30. By his being deprived of reason and made a companion of beasts, Dan. 4.33.

45 What was the effect of this on the king? At the end of seven years his reason returned, and he acknowledged and praised God.

46 Is there any account given in the book of Daniel of Evil-merodach, Nebuchadnezzar's son? No.

47 Where must we turn to read about him? It came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, Jer. 52.31, 32.

48 Who was this Jehoiachin? and when was he carried captive? Give his other names. King of Judah, In the first year of his reign, Jeconiah and Coniah.

49 What wonderful vision does Dan. 7 record? Of four great beasts that came up from the sea.

50 In which year of Belshazzar's reign did this happen? The first.

51 Who was Belshazzar? King of Babylon.

52 What kingdom was represented by the first of these four beasts? The kingdom of Babylon.

53 Do we see anything similar to this on the Nineveh sculptures lately discovered? Yes; many winged lions are there portrayed.

54 What was the second beast like? A bear.

55 What kingdom did that symbolize? The kingdom of the Medes and Persians.

56 What was the third beast like? A leopard.

57 How did the "four wings" symbolize this power? Because the Grecian conquests were rapid as a bird's flight.

58 Who were represented by these four wings? The kings of the four parts into which the Grecian kingdom was divided.

59 What was the fourth beast like? It was terrible and strong, and had iron teeth and ten horns.

60 In what respect was this kingdom "diverse" from the others? In having horns.

61 Who is the representative of that fourth or final power now? What "wears out the saints of the Most High"? The pope of Rome. The popish system, as far as it has any remaining power.

62 How long is it to continue? Till about the time when our Lord returns.

63 Who is meant by "the Ancient of Days"? The eternal God.

64 When will his throne of judgment be set? When the millennium begins and God puts down his enemies' power.

65 What glorious Person, under the name "Son of man," is introduced in this chapter? Jesus Christ.

66 What "kingdom" is spoken of that "the saints of God are to take and possess for ever and for ever"? The kingdom of Christ to the end of time.

67 When the Lord Jesus came on the earth the first time, did he come as a conqueror? No, as a servant.

68 When will he come to reign? When the number of his people is complete, and the time has come "which the Father has put in his own power," Acts 1.7.

69 What vision of Daniel's does Dan. 8 set forth? Of the ram and he-goat.

70 In what year of Belshazzar's reign did this take place? The third.

71 Do these two beasts represent any of the kingdoms of the former visions? Yes—the ram the Median and Persian, and the goat the Grecian.

72 Whom do the two horns of the first of these two beasts symbolize? The separate Median and Persian powers.

73 Do not the four horns of the second beast in this vision mean the same as the four wings of the fowl in the third beast of the former vision? In what respect are they similar? Yes. They both correspond in numbers to the four kingdoms into which the Grecian was divided.

74 Is the "little horn" of this vision the same as "the little horn" of the former vision? No.

75 What erroneous form of religion does "the little horn" of the first vision symbolize? The popish one.

76 What other great error or false religion does "the little horn" of the second vision symbolize? The Mohammedan one.

77 Is there any limit put to the rule of these false religions? Yes; in periods obscurely expressed, but which seem likely to end together about the present time. Dan. 7.25; 8.14.

78 Has not God purposely hidden the time when they shall come to an end? He has, in order that all may watch in every age.

Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Matt. 24.35, 36.

79 What effect did these visions have on Daniel? He fainted and was greatly distressed.

80 How soon after this were they fulfilled? They began to be fulfilled by the overthrow of Babylon by the Medes and Persians in about sixteen years.

81 What impious act of profanity was King Belshazzar guilty of the very night in which his kingdom was taken? Drinking out of the gold and silver vessels of the temple. Dan. 5.

82 How was it that he did not know that destruction was so near? He was bent on sinful pleasure, and probably refused to know and understand.

83 Who took the city? and how? Darius, the king of the Medes. By turning the river into another channel, and so entering the city by surprise through the open gates.

84 Which of the beasts of Daniel's visions, and what part of Nebuchadnezzar's image, were symbols of this conquering power? The bear and ram and the silver breast and arms.

85 How did God reveal to Belshazzar his impending fate just before it fell on him? By an awful handwriting on the wall.

86 Who came in and reminded the king of Daniel? The queen.

87 What did the mystic handwriting on the wall predict? Mene? Tekel? Peres? MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians. Dan. 5.26-28.

88 And if "Tekel" were said, to us, what would be our hope, our refuge? Jesus Christ alone, in whom his people are complete.

89 Who has satisfied God's justice, and whose righteousness must avail for us? Christ has fully paid our debt, and his righteousness is sufficient for us.

90 Of whom alone can it be said, "Thou art weighed in the balances and not found wanting"? He "who did no sin" (1 Pet. 2.22), but "is holy, harmless, undefiled." Heb. 7.36.

91 How will his righteousness avail for us? As perfect in itself, and performed and offered in our stead.

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5.19.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6.23.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. 8.1.

92 What empty honor did Belshazzar put upon Daniel when he had interpreted the handwriting? A chain of gold and higher rank.

93 How soon after it was Belshazzar slain? The same night.

94 Who was associated with Darius in taking Babylon? Cyrus, his nephew and son-in-law.

95 How long before this had his name been mentioned by the prophet Isaiah? About one hundred and seventy years.

That saith to the deep, Be dry, and I will dry up thy rivers. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. Isa. 44.27, 28; 45.1.

96 How does this prophecy describe the manner of taking Babylon? Compare No. 83 with Isa. 44.27, 28; 45.1.

97 Of what spiritual power is Babylon the type? Of the popish or any other apostate, false and persecuting Church. Rev. 17, 18.

98 By what majestic figure is the destruction of that spiritual power represented? A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. Rev. 18.21.

99 Did not the prophet Jeremiah use a similar symbol when he predicted the fall of the natural Babylon? It shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her. Jer. 51.63, 64.

100 What is the present state of the natural Babylon? A huge mass of brick and stone and earth, so mingled together that travelers have passed over the site without knowing it.

101 Are we not sure that God's word will be fulfilled on the spiritual Babylon as it has on the natural? We are, for Christ says, Heaven and earth shall pass away, but my words shall not pass away. Matt. 24.35.

102 What command, then, should those who are in error take heed to? Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18.4.

103 And how can we be preserved from error? Thy word is a lamp unto my feet, and a light unto my path. Ps. 119.105. From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3.15.

Daniel Under the Medo-Persian Dynasty Dan. 6;9-12

1 What relationship was there between Darius and Cyrus? Cyrus was nephew and son-in-law to Darius.

2 How are these two kings described in Daniel's vision, chap. 8? As the ram with two horns. Dan. 8.3, 20.

3 Which was the most powerful king? Cyrus the Persian.

4 Which reigned over Babylon first? Darius. Dan. 5.31; 6.28.

5 What feelings did Daniel's prosperity excite in the minds of the king's other princes? Jealousy, envy and malice.

6 How did they try first to find an occasion against him? Out of his manner of performing the duties of his office.

7 What unwilling testimony did they bear to his excellence of character and uprightness? That they could find in him no error or fault.

8 What trap did they lay for him? They obtained a royal decree that no one should offer a petition or prayer for thirty days to any one but the king.

9 Did he forsake the worship of his God when he knew the consequences? No.

10 Why did Daniel pray so publicly, when Jesus said, "Enter thy closet and shut the door"? He desired in this case to show that he was not ashamed of his duty to God.

If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. 2 Chron. 6.38, 39.

11 Had Daniel heard these words of the Lord Jesus? No; he lived many years before the Christian era.

12 Under what dispensation did Daniel live? The old and strict one of the law.

13 What was his act, then? was it ostentation or devout prayer? Devout prayer.

14 How did the king feel when he found what his edict had involved? He was much displeased with himself.

15 Why would not the king alter the decree? Because of a foolish law of the Medes that no decree of the king could be changed.

16 What became of Daniel in the den? He was unhurt.

17 Was it because the lions were not hungry? No.

18 How do you prove this? By the fury with which they devoured those who immediately after were cast into the den.

19 How were Daniel's enemies punished by the king? With the same dreadful punishment they had intended for him.

20 What effect had this wonderful deliverance on the king? He ordered reverence to be paid to the God of Daniel throughout his kingdom.

21 Was not all this overruled of God for the benefit of the poor captive Jews in Babylon? It was.

22 What was God's promise to those who went into captivity? That he would "bring" them "again into the place whence" he had "caused" them "to be carried away captive." Jer. 29.14; 28.

23 How long had the Lord declared the captivity in Babylon should last? "Seventy years." Dan. 29.10.

24 How did Daniel feel as he found the time drawing near for the return of the people to the land of their fathers? Anxious, probably, to hasten it on. Dan. 9.

25 How did Daniel seek to obtain the Lord's mind? By prayer and fasting and confession of sin. Dan. 9.

26 How soon was his prayer answered? Before it was finished. Dan. 9.20.

27 What remarkable contrast is there between the time of the answer to these petitions and the one recorded in Dan. 10? The one in Dan. 10 was not answered until twenty-one days after, though God had heard and accepted it. Ver. 2, 12, 13.

28 In what gracious way does the Lord allude to Daniel's prayers in Ezekiel's prophecy? Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. Ezek. 14.13, 14.

29 Which three principal prophets were contemporaries? Jeremiah, Ezekiel and Daniel, for about ten years.

30 It was at "the time of the evening sacrifice" that God answered Daniel's prayer. What other signal answer to prayer did God give at the same hour in Ahab's reign? The fire to consume Elijah's sacrifice. 1 Kings 18.29, 38.

31 What revelation of God's future will concerning Israel does chap. 9 give? The end of the Jewish sacrifices and the destruction of their city and temple. Ver. 24, 27.

32 Of what glorious Person does this chapter speak? Of the Messiah.

33 Reckoning a day for a year, how soon might the Jews of that day anticipate his coming? In rather less than four hundred and ninety years.

34 Did Jesus come exactly when he was by Daniel's prophecy expected? Yes, when Simeon and others were looking for him.

35 What is the meaning of the name Messiah? "Anointed."

36 How is the death of Christ set forth in this prophecy? He was to be cut off, but not for himself. Dan. 9.26.

37 If he was to be "cut off," but "not for himself," for whom did he die? Instead of fallen men, that they might not die for ever.

38 Who was sent to Daniel to give him this revelation? Gabriel. Dan. 9.21.

39 In how many other places in Scripture is this angel spoken of? In Dan. 8.16, and in Luke 1.19, 26 as appearing to Zacharias and Mary.

40 What is said of angels in Heb. 1.13, 14 and in Ps. 103.20? To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

41 How was Daniel employed when the next heavenly messenger was sent to him? In fasting, humiliation and prayer. Dan. 10.2, 3, 12.

42 Is the Lord always the hearer and answerer of prayer? Always, but in his own good time and way.

43 How long was Daniel kept without an answer to this prayer? Twenty-one days.

44 Was it because God had not heard him? No, but because he had reason for delay. Dan. 10.12.

45 Who is said to be "the prince of the power of the air"? "The spirit that now worketh in the children of disobedience." Eph. 2.2.

46 Whom are we to resist? Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. 6.11, 12.

47 Does not this chapter (Dan. 10) reveal to us the conflict that goes on unseen by us? Yes, in verse 13.

48 What do Job 2, 1 Kings 22 and Rev. 12.7-9 also show? They show, by expressions about Job and Ahab and their tempters, and about Michael and Satan, that there is a perpetual conflict between the powers of good and evil for dominion over the soul of man.

49 How do we also get a sight of angelic agency, good and bad, in Jude 9? Michael the archangel, when contending with the devil, he disputed about the body of Moses.

50 Who may we suppose was the glorious Being who appeared to Daniel, and strengthened him to receive this final revelation? The glorious Being who appeared to Daniel in chap. 10.5 was doubtless the Son of God, and his hand, or that of an angel, afterward gave him strength. Dan. 10.10.

51 To what extended period did it reach? Until the second coming of Christ. Dan. 12.

52 What blessed promise is given in Dan. 12.3? They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

53 Although much of this prophecy is to be understood by history, may we not join with the prophet, chap. 12.8? We may indeed exclaim or humbly inquire, "What shall be the end of these things?"

54 Where is Daniel supposed to have died? At Susa, in Persia, after having been previously governor of Judæa. Compare Dan. 10.1, 4 with Ezra 1.

55 What solemn announcement does Dan. 12.2 give? Many of them that sleep in the

dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

56 Will it not in the present life be decided on which side we shall stand? It will.

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. Eccles. 11.3.

57 What, then, ought we to do? We ought to come to Christ now, that we may be his in the hour of death and at the day of judgment.

Ezra, Haggai, Zechariah and Esther

1 In whose reign did the Jews return from their seventy years' captivity? In the reign of Cyrus, king of Persia.

2 By which prophet had this captivity been foretold? By Jeremiah (chap. 25.11): "These nations shall serve the king of Babylon seventy years."

3 Why had that exact time been fixed? See 2 Chron. 36.20, 21; Lev. 26.33-35.

Them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath to fulfill threescore and ten years.

I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it.

4 How often ought Israel, according to God's command, to have put aside a year for rest to the land? Every seventh year.

In the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. Lev. 25.4.

5 Of how many sabbatical years, or years of rest, had Israel robbed the Lord? About one hundred and twenty-three—from the entry into Canaan to the removal to Babylon.

6 Which attribute of God does this display? His exact and unfailing justice.

7 Ought the unerring justice of God (Eccles. 12.14) to make us afraid? Yes, for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

8 What remedy is there for this fear? Refuge in Christ.

As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many. Heb. 9.27, 28.

9 If Israel was judged by God's law, by what shall we be judged? This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3.19.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12.48.

10 Ought we not, then, to study God's word, that we may know and do his will?

Yes; it is as needful for us as our food, and happily always within our reach.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. 30.11-14.

11 How did David esteem God's word? I rejoice at thy word, as one that findeth great spoil. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Thy word is a lamp unto my feet, and a light unto my path. Therefore I love thy commandments above gold; yea, above fine gold. Mine eyes prevent the night watches, that I might meditate in thy word. Ps. 119. 162, 103, 105, 127, 148.

12 What proof was there in King Josiah's reign that the cause of Israel's apostasy was disregard of God's word? Great is the wrath of the Lord that is poured out upon us because our fathers have not kept the word of the Lord, to do after all that is written in this book. 2 Chron. 34.21.

13 What "books" did Daniel study (Dan. 9) when he found out God's will concerning Israel? Probably the books of Jeremiah, Chronicles, Deuteronomy, etc.

14 What proof is there in Ezra 1.1 that God puts honor on his own word? The proclamation by Cyrus is there said to be owing to God's word by Jeremiah.

15 Who was Cyrus? King of the Persians.

16 Which prophet had prophesied of this king by name? Isaiah.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. Isa. 45.1.

17 How long had that been uttered before the event? About one hundred and seventy years before the taking of Babylon.

18 What edict concerning the captive Jews did Cyrus issue? That they should return to Judæa and rebuild the temple.

19 Who was at this time prince of Judah? Shezbazzar.

20 Who was the head of the tribe of Levi, and by birth high priest? Jeshua, or Joshua. Ez. 2.40; 3.2.

21 How many returned to Judæa when this decree was published? 42,360, besides 7337 servants. Ez. 2.1, 64, 65.

22 What did they bring with them? The gold and silver vessels of the temple. Ez. 1. 9-11.

23 In which month of the year did they return? The seventh. Ez. 3.1.

24 What feast fell on the fifteenth day of that month? The feast of tabernacles.

25 Did they keep it? Yes. Ez. 3.4.

26 What was there remarkable about this feast? The living in booths.

Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. Lev. 23.40.

27 How far did they get in building the temple before they were interrupted? The foundation was laid. Ez. 3.11; 4.4.

28 Who were their enemies? The Samaritans.

29 By what means did the Lord rouse

them to their duty? By Haggai and Zechariah, the prophets. Ez. 5.

30 Who was Haggai? A prophet.

31 How does his first chapter show us that the Jews were more anxious to build their own houses than the temple of the Lord? Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Hag. 1.4.

32 Is not worldly ease *our* besetting sin also? It is.

33 What effect ought the word of the Lord to have on us? To make us diligent and obedient.

34 What effect had it on Zerubbabel the prince of Judah, and Joshua the high priest? The Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God. Hag. 1.14.

35 To whom did the prophet refer in Hag. 2.6, 7? To Christ, as "the desire of all nations."

36 When the foundation of this new temple was laid, the people who had seen the former temple wept, yet the Lord says (Hag. 2.9) that the glory of the latter house shall exceed the former. How was this to be? Because Christ would glorify it by his presence.

37 What promises did the Lord give to the Jews in connection with the building of his house? That he would be with them, and give them glory and peace. Hag. 2.4, 9.

38 And what blessing may we expect if we too work for him? Grace, mercy and peace, and as many other blessings as he sees good.

39 To whom does the silver and the gold belong? To God, to give and to take away.

40 What must we say if we offer of our substance to the Lord? Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. 1 Chron. 29.11-14.

41 By what other prophet were they stirred up? By Zechariah.

42 In which king's reign did these prophets utter their message? Darius's.

43 Was this the same Darius who put Daniel into the den of lions? No.

44 Whom does chap. 3 of this book (Zechariah) reveal to us as the hidden adversary of Israel? Satan.

45 What does the apostle Paul tell us of this wily foe in Eph. 6.11-17? That he is a wicked spirit, ruling "the darkness of this world," working by "wiles" and casting "fiery darts."

46 What is Satan called in Rev. 12.9, 10? The great dragon, that old serpent, called the devil, and Satan, which deceiveth the whole world; the accuser of our brethren, which accused them before our God day and night.

47 What glorious Person did the Lord speak of to comfort his people under the name of "the Branch"? Jesus Christ. Zech. 3.8; 6.12.

48 Who was destined to crush the head of "the old serpent"? The seed of Eve. Gen. 3.15.

49 What special promises to Zerubbabel

does Zech. 4 contain? The grace and help of the Holy Spirit and the providential care of God.

50 What further prophecy of the Lord Jesus is there in Zech. 9.9? Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

51 When was this fulfilled? When Jesus entered Jerusalem riding on an ass.

52 To what fountain does Zech. 13 refer? To the blood of Jesus Christ that cleanseth from all sin.

53 To what does the Lord Jesus compare himself in John 10.11, etc.? To a good shepherd.

54 Of whom does "the Lord of hosts" speak when he says (Zech. 13.7), "Awake, O sword, against my shepherd, against the man that is my fellow"? Of Jesus Christ.

55 How was "the man" Christ Jesus God's fellow or equal? As himself also mighty and eternal God.

56 When was this prophecy of the smitten shepherd and the scattered sheep fulfilled? When Jesus was crucified and his disciples fled.

57 What prophecy is there in Zech. 14.4 of the second coming of the Lord Jesus? "His feet shall stand in that day upon the Mount of Olives."

58 From what part of Judæa did the Lord Jesus ascend to heaven? "From the mount called Olivet." Acts 1.12.

59 What did the angels say to his disciples who had seen him go into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1.11.

60 In verse 8 of this chapter (Zech. 14) living waters are spoken of; where else in Scripture are these described? In Ezek. 47.1-12, as issuing "out of the sanctuary;" in Joel 3.18, as coming "forth of the house of the Lord;" in Rev. 22.1, as "proceeding out of the throne of God and of the Lamb."

61 What glorious promises does this prophecy contain of future blessings in store for Israel? That God would bring them again to their own land (Zech. 10.6-12), and would dwell among them (Zech. 2.10-12), and pour his Spirit upon them (Zech. 12.6-14), and that they should be holiness unto the Lord (Zech. 14.16-21), and be a blessing. Zech. 8.3-23.

62 Must not these have been peculiarly comforting to the poor Jews in their impoverished state? They must indeed.

63 What effect did it have on them? They began to build the house of God, and prospered and finished it. Ez. 5.2; 6.14.

64 How did they withstand their adversaries? Through "the eye of their God" upon them. Ez. 5.5.

65 What new edict did they obtain from the king? That the Persian governors should furnish them supplies for the building and the sacrifices. Zech. 6.6-12.

66 How had this been brought about? Through the discovery of the former decree of Cyrus. Ez. 5.3; 6.5.

67 When was the temple finished? In the sixth year of King Darius, and about the year 515 B.C.

68 How was it dedicated? With special sacrifices and the keeping of the Passover. Ez. 6.16-22.

69 Who is the Artaxerxes mentioned in Ez. 6.14, and again in Ez. 7.1? Artaxerxes Longimanus, son of Xerxes.

70 By what other name is he called in the book of Esther? Xerxes, or Artaxerxes; a

previous one, of Ez. 4.7, is in Esther called Ahasuerus.

71 How came a Jewish damsel to be his wife? Ahasuerus's former wife had been divorced, and Esther had been chosen in her place from many who had been taken to the king by his command. Esth. 1.9; 2.1-17.

72 What was the name of Esther's uncle? Mordecai.

73 What kind of relationship had he sustained toward her? That of father since her parents' death.

74 Where was the Persian court held at this time? At Shushan (or Susa) in Persia.

75 Who was the Jews' great enemy at this time? Haman.

76 From whom had he descended? From Agag, king of Amalek.

77 Would not this account for his great antipathy to the Jews? Yes, as his ancestors had been almost destroyed by them, 1 Sam. 15.

78 What had the Lord decreed concerning Amalek? The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. Ex. 17.14-16.

79 Would this not account for Mordecai refusing to bow down to him? It would, as he was thus numbered among the enemies of God.

80 How did Haman attempt to wreak his vengeance on the Jews? By destroying all of them throughout the kingdom.

81 How did the Lord prevent this? By means of Esther, the Jewish queen. Esth. 4.

82 What did the king command to be read before him to amuse his waking hours? The history of his reign. Esth. 6.1.

83 Must not Haman have been woefully disappointed when the honor he intended for himself was placed on Mordecai? Yes; such is often the mortification of malice and pride.

84 How did Esther obtain the deliverance of her kindred? By petitioning the king.

85 Was it not likely that she was raised to the throne of Persia with this intent? Yes, extremely likely. Esth. 4.14.

86 Is the Lord ever at a loss for means to accomplish his purposes? Never.

87 What feast was ever after celebrated among the Jews to commemorate this deliverance? The feast of Purim. Esth. 9.26.

88 Why was it so called? Because their enemies had cast *Pur*, or the lot, as to the time of destroying them. Esth. 9.24; 3.6, 7.

89 To what dignity was Mordecai raised in the Persian court? The highest dignity under the king. Esth. 10.3.

90 Will not this account for the great favor shown to the Jews at Jerusalem by the Persian king? It will.

91 Who was Ezra? A priestly descendant of Aaron and a writer of the law. Ez. 7.1-5, 11.

92 Is it supposed that he went up to Jerusalem in the reign of Cyrus, or not till that of Artaxerxes (Longimanus)? In that of Artaxerxes Longimanus.

93 What was his object in going to Jerusalem? To carry back the treasures of the temple (Ez. 7.19) and royal gifts for the temple service.

94 What kind letter and munificent gift was he the bearer of from the Persian king? A letter empowering the Jews to return to Jerusalem, and exempting many of them from tribute and custom; and a gift of silver and gold and other needful things. Ez. 7.11-26; 8.26, 27.

95 Whose unseen Hand is beheld here, and whom did Ezra acknowledge in the last verses of this chapter (Ez. 7)? The hand of God, God having put it into the king's heart.

96 How does Ezra describe his journey from Babylon to Judaea? That they set out with fasting and prayer, and arrived in safety. Ez. 8.21-23, 31, 32.

97 What proof have we in Ez. 8.23 of the truth of 1 Kings 8.46-49; 9.3? The prayer of the penitent captives was heard.

98 What did Ezra and his company take up with them? The royal gifts for the service of the temple.

99 What act of worship did they perform when they arrived in Judaea? They offered a burnt-offering. Ez. 8.35.

100 What sinful act was Ezra made acquainted with by the princes of Judah? Of the Jews intermarrying with the people of the land. Ez. 9.

101 How did Ezra receive this mournful information? He was greatly distressed.

102 Did he justify these acts before the Lord, or confess the sin to him? He confessed it with the deepest humiliation.

103 What effect did his faithfulness have on the people? They were truly penitent and distressed, and put away their wives. Ez. 10.1, 19.

104 How did they bring about the desired reformation? They made a covenant with God and with each other, and a public proclamation.

105 Were there many in this trespass? Many. Ez. 10.13.

106 Were the priests included in the number? Yes. Ez. 10.18.

107 What had been the Lord's special command on this point? (See Ex. 34.12-16.)

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go awhoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go awhoring after their gods, and make thy sons go awhoring after their gods.

Nehemiah and Malachi

1 Was Ezra left alone to reform the people, or did he soon obtain a companion in the good work? God sent him a fellow-worker. Neh. 8.9.

2 Who was this? Nehemiah. Neh. 1.

3 What office had he held in the Persian court? That of king's cupbearer. Neh. 1.11.

4 Why did he wish to give up so high an appointment? That he might return to Judaea to assist in the rebuilding of the temple.

5 What means did he adopt to obtain his desire? Prayer to God. Neh. 1.11; 2.4.

6 Can God, then, hear the desire of the heart, as well as the words of the mouth? He can, for he is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do. Heb. 4.12, 13. When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Luke 5.22; 6.8; 9.47; 11.17.

7 Did the king grant his request? He did. Neh. 2.6.

8 Had Nehemiah gone unprepared into the king's presence, or had he sought the Lord by prayer? He had offered humble and earnest prayer.

9 What promise had he pleaded in prayer? God's promise to his people by Moses, that if they returned in penitence and obedience to him, he would restore them to their land. Neh. 1.8, 9.

10 May not we too depend on God, that what he has promised to us he will perform? We always and confidently may, for "He is faithful that promised."

11 What does Nehemiah's example encourage us to do? To be "instant in prayer."

12 What king was this before whom Nehemiah was so "sore afraid"? Artaxerxes Longimanus.

13 What was the name of his queen? Uncertain—not Vashti or Esther.

14 What was Nehemiah's particular request to the king? That he would send him into Judaea to rebuild his city. Neh. 2.5.

15 Whom had the king sent with Nehemiah? Ezra. Ez. 7.12, 13.

16 How did the Jews' enemies feel when they understood Nehemiah's errand? They were much displeased. Neh. 2.10, 19; 4.1, 7.

17 What was Nehemiah's first act after he got to Jerusalem? He privately examined the ruins by night. Neh. 2.12-15.

18 In what state did he find the wall? Everywhere broken down.

19 Who assisted him in repairing it? The high priest, the priests and many of the rulers, merchants and others. Neh. 3.

20 Were they all regular masons and builders? No; some were goldsmiths (ver. 32) and apothecaries (ver. 8).

21 Who are spoken of in Neh. 3.12? The daughters of a ruler, as giving their help.

22 Should not this teach us that in the Lord's work all can assist? Yes, and that all should feel glad and honored to do so.

23 What did Paul say in Acts 9.6? "Lord, what wilt thou have me to do?"

24 What honorable mention is made of a "ruler" and "his daughters" assisting in the good work, contrasted with what is said of "the nobles of Tekoah" in Neh. 3.5? The "nobles put not their necks to the work of their Lord." (See No. 21, ver. 12.)

25 Is it not so in the present day? "Not many noble are called." 1 Cor. 1.26.

26 When the enemies of the Jews saw the wall of Jerusalem progressing, what did they wish to do? To stop the work. Neh. 4.11.

27 What reproachful thing did they say of the work? "If a fox go up, he shall even break down their stone wall." Neh. 4.3.

28 Did they succeed in hindering the work? No.

29 How did Nehemiah meet the danger? By prayer and faith, and by being armed and watchful. Neh. 4.9-23.

30 What great zeal and self-denial does Neh. 23 record? Their not putting off their clothes at night.

31 What great abuse did Nehemiah set himself to rectify? The requiring usury, or excessive interest, for the loan of money to the famished and distressed. Neh. 5.

32 Were the people willing to do as he said? Yes, and did it at once. Neh. 5.12, 13.

33 What example did Nehemiah himself set them? He declined receiving his own allowance, to spare the poor.

34 How was it that he was so disinterested? From "fear of God." Neh. 5.15.

35 To whom did he look for recompense? From God. Neh. 5.19.

36 Was not the eye of Moses fixed on the same blessed object? It was.

By faith Moses, when he was come to years, refused to be called the son of

Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Heb. 11.24-26.

37 What was the sustaining power that upheld the apostle Paul in his arduous course? His expectation of "a crown of righteousness" to be given him "at that day." 2 Tim. 4.6-8.

38 Does not the apostle Peter remind us that it is that same blessed period to which we must look? When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5.4.

39 What does Matt. 25 tell us about that time? That those who serve God and his people upon earth, shall, when Christ returns in his glory, enter into eternal life and the joy of their Lord. Vs. 19-23, 31-40, 46.

40 Ought we not, then, to examine ourselves, to see whether we are getting our reward here or waiting for it hereafter? Yes, as it is of *hypocrites* that it is said (Matt. 6.2, 5, 16), "They have their reward," and have no other and better to come.

41 What wicked device did Sanballat and his companions next try to put the good Nehemiah in fear? They invited him to a meeting in order to get him into their hands, and they sent him a false prophet to induce him to leave his work. Neh. 6.

42 Did they succeed? No.

43 On whom did Nehemiah depend? Upon God. Neh. 6.9.

44 Was any one ever disappointed who put his trust in God? Never.

45 How long was the wall building? Fifty-two days. Neh. 6.15.

46 What prophecy of Daniel was connected with the building of this wall? Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Dan. 9.25.

47 Whom did Nehemiah appoint to the charge of Jerusalem, and why? I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. Neh. 7.2.

48 What did God put into the heart of Nehemiah to do after this? To make a register of the families that returned from Babylon. Neh. 7.5.

49 Why was the preservation of the genealogies of the children of Israel so important? To show the fulfillment in Christ of the promise to Abraham, that in his seed should all the nations of the earth be blessed (Dan. 22.18), and of the promise to David, that God would raise up a king to sit for ever on his throne. Acts 2.29, 30; Luke 1.30-33.

50 What further arrangement was completed by the seventh month? The settling of the Israelites in their cities. Neh. 7.73.

51 What special feast was to be kept in that month? The feast of tabernacles. Neh. 8.14-18.

52 Of what was it symbolical? The booths were in remembrance of the tents in the wilderness. Luke 23.43.

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation

unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. Ye shall dwell in booths seven days. Lev. 23.34-36, 42.

53 When will be its great antitype? I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. 21.1-3.

54 Who read the law to Israel at this solemn feast? Ezra himself.

55 Does not Neh. 8.8 show that their seventy years' residence in a foreign land had made them forget their mother-tongue, Hebrew? Yes, as distinct reading and explanation were required.

56 What effect did the reading of the law have on the people? They wept, from mingled feelings of sorrow and of joy. Neh. 8.9.

57 How did Ezra encourage the people? He said the joy of the Lord was their strength. Neh. 8.10.

58 What does Neh. 9 record? A solemn fast, with reading of the law and confession of sin.

59 What further arrangements do Neh. 10 and 11 set forth? The entering into a covenant with God for obedience to his law and as to the offerings for his service, and the selecting the inhabitants of the city and country.

60 How was the wall dedicated? With music and thanksgiving and great joy. Neh. 12.27-43.

61 How long did this reformation last? During the days of Zerubbabel and Nehemiah. Neh. 12.47.

62 When had Nehemiah returned to the king of Persia, his master? (Neh. 13). In the thirty-second year of Artaxerxes' reign. Neh. 5.14.

63 When he returned to Jerusalem again, did he find the government going on prosperously? No.

64 What evils did he discover? Abuse and neglect of the house of God, Sabbath-breaking and heathen marriages.

65 How did he correct them? He cleansed the temple and made new treasurers of its funds, and closed the city gates against Sabbath traffic, and put an end to marriage of heathen wives.

66 Had not the Sabbath-day been the great token of the covenant between the Lord and Israel? It had. Isa. 58.13, 14; Ezek. 20.12-20.

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Ex. 31.13, 17.

67 Will God suffer his laws to be trampled on without punishment? No, as we see in the case of the Jews' neglect to keep their seventh year of rest.

Them that had escaped from the sword carried he away to Babylon; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept

sabbath, to fulfill threescore and ten years.
2 Chron. 36.20, 21.

68 What command did the Lord give about marrying heathen wives? Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods. Deut. 7.2-4.

69 Did not Nehemiah vigorously root out this evil? He did. Neh. 13.25, 28, 30.

70 Where is Nehemiah supposed to have ended his days? At Babylon, as cupbearer to the king. Neh. 1.11; 13.6.

71 After his death, what further evils does the prophecy of Malachi record? Scanty and mean sacrifices and offerings to God. Mal. 1.

72 Does not chap. 2.1-11 of this prophecy show us that the sin which Nehemiah had with such zeal cleansed away a few years before, the priests had fallen into again? Yes; they seemed to have married heathen wives. Mal. 1.1-11.

73 Had they not made it an excuse for putting away their wives? Yes. Mal. 2.14-16.

74 Would God wink at this sin? No, for he hateth putting away.

75 Of whom does Mal. 3.1 speak? Of John the Baptist.

76 How is he described? As God's messenger, to prepare his way.

77 Does not this chapter reveal yet further Israel's sin at that time? Yes, it speaks of their adultery, false swearing, oppression of the poor and robbery of God. Mal. 3.5-9.

78 Were there any faithful ones left among this general corruption? Yes, some that feared God, and met together to speak about him for their mutual comfort and help, and who were all written down in his book of remembrance. Mal. 3.16, 17.

79 What awful day does the prophet speak of in Mal. 4.1, 5? The great and dreadful day of judgment.

80 Is this "day" mentioned in any other part of Scripture? Yes, in Joel 2.31 as "the great and terrible day of the Lord."

81 Who have needed to fear the terror of "that day"? "Scoffers" who walk "after their own lust." 2 Pet. 3.3.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-

man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? Rev. 6.15-17.

82 With what feelings may those who "fear the Lord" look forward to it? With solemn awe, with humble hope, with calm peace and thankful joy.

83 Who is spoken of under the figure of the "Son of Righteousness"? Our Lord Jesus Christ.

84 To whom does Deborah allude in her song in Judg. 5.31? To Jesus Christ, "the sun" going "forth in his might."

85 Did not David look forward to the same blessed Person in his "last words"? Yes, as the light of the morning, when the sun riseth. 2 Sam. 23.4.

86 Should we not ask ourselves, Are we ready for his appearing? Yes, day by day, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Rom. 13.11, 12.

87 How can we know that we are ready? By knowing that we are in Christ by faith; for as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9.27, 28.

88 What in Rev. 19.8 is the bride's dress said to be in which she appears to meet the Lord? To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints (even the righteousness of Christ).

89 Whose righteousness must we be clothed in if we sit down at the marriage-supper of the Lamb? "Not" our "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3.9.

90 How can we procure this? "Through Jesus Christ our Saviour." Tit. 3.5-7.

91 What right have we to obtain it? A perfect right through Christ by faith. "And the Spirit and the bride say, Come. And whosoever will" may come. Rev. 22.17.

THE NEW TESTAMENT

Luke 1

1 Who was the evangelist Luke? The writer of a Gospel and of the Acts of the Apostles, a physician, and said to have been born at Antioch in Syria.

2 Was he a personal disciple of our Lord? This is not known.

3 Who was Theophilus? A gentile of rather high rank, and a Christian. Acts 1.1.

4 How much of Palestine was under Herod's jurisdiction? Judaea. Luke 1.5.

5 What is meant by the courses of the priests? They were "divided by lot" "in the service of the house of the Lord." 1 Chron. 24.1-19.

6 Does not the word "temple" in verse 9 signify rather the holy place? It does, for God says to Moses, "Thou shalt make an altar to burn incense upon," "and thou shalt put it" "before the mercy-seat." Ex. 30.1, 6-8.

7 What was our Lord's testimony to John the Baptist at a later period? That "he was a burning and a shining light." John 5.35.

8 What prophecy agrees with verse 17? Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal. 4.5, 6.

9 How much older was John the Baptist than our Lord? About six months. V. 36.

10 Is there not a connection between verses 28 and 38? The angel said to Mary, "The Lord is with thee," and Mary replied, "Behold the handmaid of the Lord."

11 Whom does Mary speak of as God my Saviour? Of God the Father, who designed the salvation of man, and sent his Son to execute it.

12 What was the oath unto Abraham? The

angel of the Lord called unto Abraham out of heaven, and said, By myself, have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. 22.15-18.

13 To what do we owe the remission of our sins? To the righteousness and death of Christ, "through the tender mercy of our God." Vs. 77, 78.

14 How do we know that the way of life is light and peace? By the word of God (v. 79), and by the experience of our own minds and hearts.

Matthew 1.18-25

15 How do we know it was the same angel as appeared to Mary? Because he is spoken of in v. 20 as "the angel of the Lord."

16 What is the meaning of being saved from our sins? Being saved from the power and guilt and punishment of them, and made "holy and unblamable and unprovable in" God's "sight." Col. 1.22.

Luke 2

17 Who was Cæsar Augustus? The first emperor of Rome.

18 What does the term "all the world" include? The Roman empire, which then included nearly all the known or civilized world.

19 How do the angels speak of Jesus to the shepherds? As "a Saviour," "Christ the Lord." V. 11.

20 Is there not a sign of the poverty of Joseph and Mary in the offering they presented? There is.

When the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. Lev. 12.6-8.

21 Is Simeon of verse 25 the same person as a sin Acts 15.14? No; the Simeon of the Acts was Simon Peter.

22 Who are the Gentiles? All nations but the Jews.

23 How does the compulsory taxation of Luke 2.1 agree with the boast of the Jews in John 8.33? It does not agree at all, but shows the falseness of their boast.

24 What was the feast of the Passover? Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it. Deut. 16.1-3.

Matthew 2.1-12

25 Who were the wise men? Some Magi from the East, who studied the stars and the supposed influence of the stars on human affairs.

26 Why was all Jerusalem troubled, instead of welcoming their promised King? Many were afraid lest he should overthrow the reigning king.

He came unto his own, and his own received him not. John 1.11.

27 What proof of the overruling providence of God is there in verse 12? The special warning by a dream.

28 Why was the term "Nazarene" a reproach? Because of the contempt in which Nazareth was held by the educated Jews.

Luke 3 (Matthew 3; Mark 1)

29 Who was Tiberius Cæsar? The second emperor of Rome.

30 What was the Roman title of Pontius Pilate? Governor. Luke 3.1.

31 What was the special feature of John's preaching? Repentance for remission or pardon of sin through the coming Messiah, and baptism as the outward sign and public profession.

32 What is repentance? Not only sorrow for sin, but a total change of mind and heart.

33 Who is addressed in Mark 1.2; Mal. 3.1; Isa. 40.3? Jesus Christ is addressed in Mark 1.2, and referred to in Mal. 3.1: "Behold, I will send my messenger, and he shall prepare the way before me;" and in Isa. 40.3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord."

34 Was John's preaching successful? Yes; people from all parts of Judæa confessed and were baptized. Matt. 3.5; Mark 1.5.

35 Whither should we flee from the wrath to come? To Christ, our perfect and only Shield.

36 What is the fruit of true repentance? Ceasing "to do evil," willfully and habitually, any more. Isa. 1.16.

37 What solemn warning is contained in Luke 3.9? Now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

38 How does John's reply in Luke 3.11 illustrate the second great commandment? By teaching kindness and self-denial for each other's good.

39 What were the publicans? Jewish collectors of Roman taxes.

40 Why were they so odious to their countrymen? Because they farmed the taxes and made as much out of them as possible for their own benefit.

41 What is the meaning of the word Christ? "Anointed." Luke 4.18.

42 What was the difference between John's baptism and the Lord's? The baptism ordained by our Lord was "into the name of the Father, and of the Son, and of the Holy Ghost," and was accompanied by the grace of the Holy Spirit to those who believed. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1.5. As took place at Pentecost and in the house of Cornelius. Acts 2.2-4; 11.15.

43 What is the meaning of baptism with fire? The purifying fire of the Holy Spirit, or some searching and exposing power.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall

try every man's work of what sort it is. 1 Cor. 3.13.

44 What is the allusion to the use of the fan? The final separation by Christ of the righteous and the wicked, as the winnowing-fan divides the chaff from the wheat.

45 What proof of our Lord having no need of repentance is found in Luke 3.22? The approving voice of the holy and omniscient God.

Luke 4 (Matthew 4; Mark 1)

46 How did the Lord Jesus ascertain the will of God concerning himself from day to day? By constant filial communion with the Father.

47 What is the devil called in Mark 1.13? Satan.

48 What is the meaning of the two terms? Satan means "adversary" or "enemy," and devil, "accuser."

49 What proof of the divine authority of the Pentateuch is in Luke 4.4? Its being quoted by Christ.

50 What does "living by every word of God" signify? Trusting his promises and keeping his commands.

51 What is the meaning of the word "tempt" in Luke 4.12? Presumptuously try or provoke.

52 Was it an empty boast of the devil in Luke 4.6? Not altogether, as he is called "the god of this world" (Eph. 2.2) and "the prince of the power of the air," 2 Cor. 4.4.

53 What relation is there between our Lord's temptation and John 2.16? They both show that there can be no fellowship between Christ and Satan, and between God's service and the world's.

John 1

54 Why is our Lord called the Word? Because he is the revelation of God. V. 18.

55 What proof of his divinity is there in verse 1, and again in verse 2, and again in verse 3? He is stated to be "God," and to have been "in the beginning," and to have "made" "all things."

56 What is the glad hope of eternal life called in verse 4? "The light of men" in Christ.

57 How do we know the gospel is free to all? Because Christ, like the light, reaches all, "that all through him might believe." Vs. 7, 9.

58 Who are meant by "his own"? The Jews. V. 11.

59 What great change takes place in us when we truly believe? We become new creatures in Christ, even "sons of God."

60 Who effects this change? "God" himself through Christ, by the Holy Spirit. V. 13.

61 Out of whose fullness do we receive every grace? Out of the fullness of Christ.

62 Trace the connection between verses 18 and 1. Christ, as the word of God, declares him or makes him known.

63 What was the difference between priests and Levites? The priests were descendants of Aaron, and the chief officers of the temple; the Levites of other families of the tribe, and the assistants of the priests.

64 Who was Elias? "Elijah the prophet."

65 Why was he expected to reappear? Because Malachi prophesied that he should come. Mal. 4.5.

66 Who was meant by "that prophet"? Christ, who, like Moses, was a mediator and teacher.

The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren; like unto me. Deut. 18.15.

67 Why did John call Jesus the "Lamb of God"? Because he was the spotless sacrifice and gift of God.

68 What further proof of the freeness of the gospel is there in verse 29? He "taketh away the sin of the world."

69 What language is the word "rabbi"? Hebrew.

70 In what estimation was Nazareth commonly held? It was much despised—more even than Galilee in general, whose inhabitants were looked down upon by the more civilized Jews.

71 Can we too often use Philip's invitation? No. Having seen and known Jesus ourselves, we should say unto all who inquire, and all who doubt, and all who pass by, "Come and see."

72 What is an "Israelite indeed"? One who sincerely inquires or believes.

Truly God is good to Israel, even to such as are of a clean heart. Ps. 73.1.

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom. 2.28, 29.

73 What proof of our Lord's divinity does verse 48 contain? He saw Nathanael, by his all-seeing power, when he thought he was alone in prayer.

74 What is the meaning of the word "Israel"? "A prince of God." Gen. 32:28, margin.

Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

75 Compare verse 51 with Gen. 28.12 and Heb. 1.14. Christ is the ladder of communication between heaven and earth, between earth and heaven; and angels were messengers and servants to Jacob of old and to Christ upon earth, and are "ministering spirits" "to the heirs of salvation" now.

John 2

76 Is not the Passover generally called the Lord's Passover? It is, in many parts of the Old Testament.

77 For what purpose were the animals brought to the temple? To be sold as offerings and sacrifices to God, and for the food of the priests and people.

78 What temple did our Lord refer to in verse 19? The temple of his own body.

79 How does this verse illustrate John 10.18? Each verse shows his "power to take again" the body or life he had laid down.

80 Who built the temple that was then standing? Ezra and Nehemiah.

81 What proof of the omniscience of Jesus is in verse 25? "He knew what was in man."

John 3

82 Who were the Pharisees? A sect of the Jews who "trusted in themselves that they were righteous, and despised others." Luke 18.9, 10.

83 What recent miracles does Nicodemus refer to? Those related or referred to in John 2.2, 7-11, 23.

84 Is there any exception to the necessity for the new birth? None.

85 By whom are we born again? By the Holy Spirit.

86 Who are the "we" of verse 11? Jesus and the Father.

87 What fresh proof of the freeness of the

gospel is that in verses 15 and 16? Jesus saying that "whosoever believeth in him" shall "have everlasting life."

88 What proof of salvation being a present blessing is there in verse 18? The saying of Jesus, that "He that believeth on him is not condemned," but (v. 30) "hath everlasting life."

89 Why do we reject the Light of life? Because we love sin, or darkness, better.

90 Who is the great Example of verse 21? Jesus himself.

91 Who is the "bride" of verse 29? The Church, or people of Christ.

92 What is the meaning of the expression "set to his seal"? Shown his belief.

93 What are the terrible consequences of unbelief? Being "condemned already" and under the abiding "wrath of God." Vs. 18, 36.

Mark 6 (Matthew 14; Luke 3)

94 Why was John imprisoned? Because of his faithful boldness in respect to Herod's unlawful marriage with his brother's wife. Mark 6.17, 18.

95 Did not Herod's respect for John greatly add to his criminality? It did, as it showed that his conscience told him John was right.

John 4

96 Why must Jesus "needs go through Samaria"? Because it lay between. Vs. 3, 4.

97 When was the parcel of ground sold to Jacob? Jacob bought it on his return from Laban, and probably gave it to Joseph as part of his dying blessing. Josh. 24.32.

98 Why had the Jews no dealings with the Samaritans? Because they did not come to Jerusalem to worship. V. 20.

99 Who were the Samaritans? Colonists from Assyria who worshipped God, but not like the Jews.

100 Is not the freeness of the gospel again brought out in verse 10? Yes; the Samaritan woman, living in open sin, was welcome to the living water of the Spirit if she asked.

101 What are the soul-satisfying effects of faith? The grace and comfort of the Holy Spirit. Vs. 13, 14.

102 What proof of omniscience is there in this narrative? Jesus knowing the history of the woman's life. V. 18.

103 What is the true worship which alone is acceptable to God? The worship of the heart. Vs. 23, 24.

104 Compare verses 31-34 with Matt. 4.4. God's word is the food of the soul.

105 What simple act of faith is recorded in verse 50? The nobleman's instant belief that Jesus had cured his child.

Luke 4 (Matthew 4; Mark 1)

106 Who are the "broken-hearted," verse 18? Those whose hearts are broken or crushed under godly sorrow for sin.

107 What is the captivity referred to? To Satan, who leads his victims captive at his will.

108 What is it to be blind to the truth? To be unwilling, and so unable, to see and receive it.

109 Why is it called "the acceptable year of the Lord"? The time of grace (compared to the jubilee year), when God is ready to hear and forgive. Isa. 1.18, etc.

110 Why did our Lord not read the remainder of the verse? Because "the day of vengeance" was not yet come.

111 Will not the time come when the rest of the sentence will be fulfilled? The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a

great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Pet. 3.10-12.

112 Why did they wonder in verse 22? Because they knew him only as a Nazarene carpenter's son.

113 Why did our Lord's declaration in verses 24-27 so excite their wrath? Because of their Jewish pride and contempt for all other people.

114 Was Sarepta a Jewish town? No, a city of Sidon, in Phœnicia.

115 Was Naaman a Jew? No, a Syrian.

Luke 5 (Matthew 4; Mark 1)

116 What proof of the power of Jesus does the draught of fishes show? By bringing the fish in great numbers where there were none the night before.

117 Did not Peter's exclamation show how much he realized the divinity of our Lord? Yes; it made him deeply feel his own sinfulness in the presence of Christ's holiness and power.

118 In what sense was Peter henceforth to catch men? By drawing them out of the world to Christ in the gospel net.

119 What act of faith is recorded of the disciples? Their letting down their net, after a night of fruitless toil, at Jesus' word.

Mark 1.9 (Matthew 8; Luke 4)

120 How do we see the completeness of the cure of Peter's wife's mother? She was able to wait upon them immediately.

121 Why did they wait for sunset? Because it was the Sabbath-day. Mark 1.32.

122 Why did not Jesus allow the devils to speak? Perhaps because (as in the case of Paul and the female soothsayer) they might make it appear he was in league with them. Acts 16.16-18.

123 Who is the great Example of fervent prayer? Jesus, whose long and earnest prayers by day or night, and especially before great duties and events, are often named.

124 What is meant by "all Syria" in Matt. 4.24? That part of it which adjoined the Holy Land.

125 Was there any need for the "if" in the leper's appeal, Mark 1.40? No; and Christ is as willing now, as he is able now, to cleanse us from all sin.

126 How could Jesus touch the leper without being himself rendered unclean? By his divine purity.

Command the children of Israel, that they put out of the camp every leper; that they defile not their camps, in the midst whereof I dwell. Num. 5.2, 3.

127 Is it not a proof of the immaculate purity of our Lord? Yes; we may conclude that, as he could not be defiled without, he must have been equally undefiled within.

128 What offering was required by the law? Two lambs, doves or pigeons, with flour and oil. Lev. 14.10, 21, 22.

Mark 2 (Luke 5; Matthew 9)

129 What proof of the connection between sin and suffering is there in Mark 2.5? Jesus saying to the sick of the palsy, "Thy sins be forgiven thee."

130 Why was not our Lord's forgiveness of sins blasphemy? Because he was God himself. Isa. 43.25.

131 What other proof of his Godhead does Mark 2.8 contain? His knowledge of the people's thoughts.

132 Why does Matthew, in chap. 9, verse 9, call himself by his common name, while in Mark and Luke he is called Levi? He calls himself Matthew from humility: he is called by his new name of Levi from respect.

John 5

133 What proof of the connection between sin and suffering is there in verse 14? The warning of Jesus to the sick man to sin no more, lest a worse disease or thing should happen unto him.

134 Does not verse 17 show that God cannot rest until redemption is accomplished? Yes; all his works, in providence and grace, show him to have that end in view.

135 Compare verse 18 with Phil. 2.6. Christ Jesus is there said to be "in the form of God" and "to be equal with God."

136 Who is to be the Judge of all? and why? Christ is to be the Judge, that he may have equal honor with God. V. 23.

137 Why is the verb in the present tense before "everlasting life," and in the future tense before "condemnation"? Because the everlasting life of believers is already begun, while condemnation is reserved for those who will not believe.

138 What is the terrible alternative of resurrection unto life? Resurrection to damnation, to "shame and everlasting contempt." Dan. 12.2.

139 What is a fatal stumbling-block to faith? The preference of honor from men to honor from God.

140 What confirmation of the inspiration of the Pentateuch is there in verse 46? Jesus quoting it as written of himself.

141 What is the abiding testimony against the Jews' unbelief? The writings of Moses and the prophets, which testify of Christ.

Matthew 12 (Mark 2; Luke 6)

142 Were the disciples justified in taking the growing corn? They were.

When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn. Deut. 23.25.

143 How did the priests profane the Sabbath and remain blameless? They appeared to do so by killing the sacrifices on that day as on other days.

In the first day shall be a holy convocation; ye shall do no manner of servile work therein: but ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs. Num. 28.18, 19.

144 What is taught of the nature of the Sabbath in Mark 2.27? That "the sabbath was made for man, and not man for the sabbath;" the day being appointed, even in Paradise, as a day of rest; and being now a blessed season of rest of body and mind from earthly care and pleasure and toil—a time of special regard to the interests of our immortal souls, and of kind offices to the souls and bodies of our fellow-men.

145 What was the shew-bread? An important offering.

Thou shalt take fine flour, and bake twelve cakes thereof. And thou shalt set them in two rows, six on a row, upon the

pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute. Lev. 24.5-9.

146 What is meant by a "bruised reed" and "smoking flax"? The conscience-stricken and spiritually distressed and the weak in faith.

Matthew 5 (Luke 6)

147 To whom was the sermon on the mount addressed? To the disciples of Jesus.

148 Who are the "poor in spirit"? The humble-minded.

149 What is the "mourning" referred to? Mourning for sin and for the low state of the Church. Isa. 61.2, 3.

150 What is meekness? Patience under provocation, after the example of Christ, "who, when he was reviled, reviled not again." 1 Pet. 2.23.

151 What is it to hunger and thirst after anything? To greatly long for it and to seek and strive to obtain it.

152 Who are the "merciful"? Those who are kind to the poor, the "hungry" and the "afflicted." Isa. 58.10, 11.

153 What is it to be "pure in heart"? To have that "holiness without which no man shall see the Lord." Heb. 12.14.

154 Why are the "peacemakers" so distinguished? Because of the difficulty of making and keeping peace, and as Christ is the Prince of peace.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12.18.

155 How does our Lord connect his disciples with himself in Matt. 5.11? By promising them a blessing upon all that they endured for his sake.

156 What great lesson of mutual forgiveness does Matt. 5.23-26 contain? That we should come to the worship and service of God in peace and reconciliation with our fellow-men.

157 What rule against trifling with evil is contained in Matt. 5.29, 30? That we should make any sacrifice to be free from sin.

158 What lesson against procrastination is there in Matt. 5.25? We may learn, if we are living in enmity toward God, our Judge, to be earnest in seeking reconciliation with him, through Christ, while we have time.

159 What lesson of the largeness of the love of God have we in Matt. 5.45 and Luke 6.35? "He is kind" to "the unthankful" and "evil," and pours his daily blessings alike upon the wicked and the good.

160 Compare Matt. 5.48 with Luke 6.36. We should strive to be like our heavenly Father in holiness and mercy.

Matthew 6

161 Does not the first precept commend itself to our consciences? It does, or should do. The eye and favor of God should be our chief thought and aim.

162 Compare the reward of verse 2 with that of verse 4. The hypocrite's reward is the present and fleeting one of honor from men, while the true Christian's reward (besides peace and blessing upon earth) is the eternal one of glory in heaven.

163 What encouragement for our imper-

fect petitions is there in verse 8? That our heavenly Father knows what we have need of before we ask.

164 How do the first words of the Lord's Prayer adapt it to the whole family of man? They show that we have "all one Father."

165 What is it to "hallow" anything? To treat it as holy.

166 How are we taught that we must render practical obedience to the will of God? By the standard of the obedience of the angels in heaven. V. 10.

167 Does not verse 11 refer to the daily supply of manna? It does, and teaches us not to be over-thoughtful about to-morrow's supply.

168 What striking condition is added to the petition for forgiveness of our trespasses? That we should forgive those who have trespassed against us.

169 Give an example of the sort of temptation intended here. The tempting or trying of the faith of Abraham by requiring Isaac's life. Gen. 22.1.

170 How can we judge whether we love God? By thinking where our chief treasure is, whether on earth or in heaven. V. 21.

171 Who takes care of our lives? Our heavenly Father. Vs. 26, 30, 32, 33.

Matthew 7 (Luke 6)

172 What lesson of self-examination do the first five verses convey? Lest we should condemn our neighbor, while we are worse ourselves.

173 What is the meaning of the "strait gate"? The narrow entrance into heaven, which, "though wide enough for any sinner, is too strait for any sin."

174 Is there any immediate sign of danger in the broad road? No, not to the eye of the thoughtless, worldly man.

175 Should not our Lord's declaration in Matt. 7.14 excite us to make diligent search? Yes, that we are among the few in the narrow way.

176 What lesson do we learn about our conduct in Matt. 7.16 and following verses? That we shall be judged by our conduct, rather than our profession—by our fruits rather than our leaves.

Luke 7 (Matthew 8)

177 What was the particular feature of the centurion's faith? It was humble and strong, and was the faith of a Gentile, and not of a Jew.

178 What practical answer did Jesus give to John the Baptist's messengers? That they were to conclude he was the Messiah from the miracles he did and the prophecies he fulfilled. Luke 7.21.

179 How does our Lord sum up his reference to the greatness of John the Baptist? By saying that the least of those in the kingdom of Christ were greater even than John.

180 What does Luke 7.35 refer to? To the wisdom of God, as shown in the conduct of Christ and of John, being seen and acknowledged by all God's people.

Matthew 11.20

181 May we not apply these woes to our own country and time? Yes, with still greater truth.

182 What state of heart is specially inculcated in verses 25-30? Humility, teachableness and meekness.

183 What blessing is vouchsafed to those who take Christ's yoke upon them? The blessing of rest in Christ from self-righteous and worldly labors and cares.

Luke 7.36

184 In what manner did they sit at table? They reclined on sofas round it.

185 What was the reason for the omission of providing water for his feet? Abraham offered water for his visitors' feet (Gen. 18.4), but Simon had invited Jesus from curiosity alone, and did not care to show him respect.

Luke 12.14 (Matthew 12; Mark 3)

186 What was Beelzebub? The fly-god of Ekron, in Philistia. 2 Kings 1.2.

187 What proof of our Lord's omniscience is there in Luke 11.17-20? His knowing the people's thoughts.

Matthew 12.31-37 (Mark 3)

188 Who will judge our words? Christ, at the day of judgment, even every idle word.

189 How do we see that the closest family relationships are subordinate to discipleship? By Christ's saying that those who did his Father's will were to him as brother and sister and mother. Matt. 12.46-50.

Luke 11.37

190 Who were the scribes and lawyers? Persons who copied and explained the law.

Luke 12.1

191 What is "the heaven" of the Pharisees? Their bad principles and influence and hypocrisy. Matt. 16.6.

192 Whom does Christ advise us to fear? And why? God, who has power to cast into hell. Luke 12.5.

193 What proof of God's overruling providence have we in verse 6? Even sparrows not being forgotten by him.

194 What blessing is promised to the confession of Christ? Those who are not afraid or ashamed to acknowledge Christ upon earth will be acknowledged by him before all the angels at the last day.

195 Against what are we warned in verses 17-20? Against the love of the riches and pleasures of the world.

196 What does the soul's "being required" mean? Being called away from earth to its great account.

197 What is it to be "rich toward God"? To be full of love to him and of good works for his sake.

198 What is it to have a treasure in the heavens? To have Christ there as our own Saviour, and all his riches as our own through him.

199 What great event is involved in the exhortation to "watch"? The sudden coming of our Lord.

200 What responsibility is attached to knowing the Lord's will? The doing it.

201 What is the meaning of verse 49? It may refer to the "fire" of "the Holy Ghost," "the spirit of burning" (Isa. 4.4), and to the gospel of peace being made an occasion of burning hatred among the families and nations of men. Matt. 3.11.

Luke 13

202 What is the call to repentance in verses 1-9? The sudden death of others and the gracious sparing of our own lives are solemn calls upon us to repent, lest we likewise perish.

Matthew 13 (Mark 4; Luke 8)

203 Who are they that receive the gospel? Those who truly receive it are those who receive it into their hearts, as seed into good ground, and show its effects in their lives. V. 8.

204 What is the fate of the tares? To be burned.

205 What is meant by the harvest? The judgment-day. V. 30.

206 What is meant by the barn? The heavenly treasure-house and home.

207 Who are the reapers? The angels.

208 How are the tares described? As the children of the wicked one. V. 38.

Matthew 8 (Mark 4; Luke 8)

209 What proof have we in Matt. 8.20 of the poverty of our Lord? He had not where to lay his head.

210 What do we learn from our Lord's calling the conduct of the disciples before the stilling of the tempest an act of little faith? That we ought to have strong faith at all times in his goodness and power.

Mark 5 (Matthew 8; Luke 8)

211 Was it lawful for the Jews to trade in swine? It was not.

212 How does Mark 5.17 illustrate John 3.19? It shows that they did not wish their evil deeds to be brought to light.

Luke 5.29 (Matthew 9; Mark 2)

213 Compare Luke 5.30 with 1 Tim. 1.15. Jesus ate and drank with "sinners," because he came into the world to "seek" and "save" them.

214 Of what material were the wine-bottles made? Of skins or leather.

Mark 5.22 (Matthew 9; Luke 8)

215 What was the reason of the poor woman's timid and almost stealthy manner of approaching Christ? Because a person with her disease was ordered to be kept separate, and was considered unclean.

216 What was the difference between the touch of the thronging multitude and that of the woman? Hers was the touch of faith.

217 Ought the death of the little girl to have made them give up hope after having applied to Jesus? No, for Jesus was coming, and He who could cure could also restore to life.

218 What is death called in Mark 5.39? A "sleep," from which Jesus could "awake." John 11.11.

219 Was the life thus miraculously restored independent of natural circumstances for its preservation? No; Jesus ordered her something to eat.

Matthew 9.27

220 What was the proof of the faith of the blind men? They acknowledged Jesus to be Christ, the Son of David; and they prayed and persevered.

221 May we not secure the same blessing if we use the same means? We may.

Mark 6 (Matthew 13)

222 Why did Jesus refrain from doing his mighty works? Because of their obstinate unbelief.

223 What ought to be the effect of our

Lord's miracles on us? To strengthen our faith. Mark 6.6.

224 To what are sheep having no shepherd exposed? To be "scattered" and destroyed; and we, who are by nature as "sheep going astray," should be deeply thankful to Him who came to seek and to save. Matt. 9.36; Isa. 53.6.

225 Is the harvest yet all gathered in? No; the invitation of the gospel is still, "Whosoever will, let him take the water of life freely."

Matthew 10 (Mark 6; Luke 9)

226 Compare Matt. 10.8 with Acts 20.33-35. The words "Freely ye have received, freely give," and "It is more blessed to give than to receive," convey the same truth.

227 Who would provide for the destitute disciples? Christ undertook to provide for them.

228 Why are Sodom and Gomorrah used to point the terrors of the Lord's denunciation? Because the privileges and opportunities of Sodom and Gomorrah were not so great as those of cities of our Lord's time and of our own.

229 What is the end spoken of in Matt. 10.22? The end of life.

230 Compare Matt. 10.36 with Mic. 7.6. The words are almost exactly the same, showing the hostility to true religion in every age.

231 Is taking the cross only the endurance of petty vexations, or does it represent the preliminary of ignominy and death? It includes every trial, small or great, that God appoints.

232 What is the meaning of finding life in Matt. 10.39? Saving one's earthly life by giving up Christ.

233 What encouragement have we for active love to the Lord's people? Christ's assurance that the giver of even a cup of cold water to one of his disciples shall not lose his reward.

Mark 6.14 (Matthew 14; Luke 9)

234 What was the testimony of Herod's conscience when he heard of our Lord's miracles? That they were done by John, whom he had beheaded, and who (he believed) had risen from the dead.

235 Who was Herodias? His brother Philip's wife.

236 Why does Herodias say "by and by"? Because she knew that John's prison was at some distance.

237 Was John imprisoned at the place where these festivities were held? No—at Machærus, on the Dead Sea.

238 Ought the disciples to have been so surprised at our Lord's walking on the water? No; they ought to have remembered his former miracles. Mark 6.52.

239 What was the power that enabled Peter to walk on the water? The power of Christ, that gave him faith and help. Matt. 14.28-31.

240 What was Peter's cause of failure? His faith being weak and giving way. Matt. 14.31.

241 Was Jesus ready to save? Yes, immediately. Matt. 14.31.

John 6.22

242 How did our Lord rebuke the insincerity of those who came seeking him? By telling them that they came for the sake of the loaves he had fed them with.

243 What is the meaning of the "meat

which perisheth"? Worldly comforts and riches.

244 What is the meaning of the word "sealed" in verse 27? Stamped or approved as his own by the miracles he wrought.

245 Does not verse 28 show how ready we are to bring our works before God? In verse 28 they asked what they should do.

246 Does not verse 29 show the true simplicity of the way of life? Yes; it is only to "repent and believe" (Mark 1.15), when all good works will follow.

247 What was the nature of the Jews' demand in verse 30 after beholding his mighty miracles? A dissatisfied and unbelieving one.

248 What bread were the Jews willing to accept? Bread from heaven.

249 Is there not in Jesus what will completely satisfy the soul? Yes; he is the bread of life, that satisfies all hunger and thirst. V. 35.

250 What gracious assurance of acceptance have we in coming to Christ? That he "will in no wise cast out." V. 37.

251 How many times does our Lord repeat the promise of the resurrection in this chapter? Four times. Vs. 39, 40, 44, 54.

252 How do we know that everlasting life may be our present possession? From Jesus saying that "he that believeth on" him "hath everlasting life." Vs. 47-51.

253 Do not many now fall into the same mistake as the Jews of old in supposing the Lord's literal body was intended? Yes; papists and their imitators believe that the consecrated bread they eat is the body of Christ, who is in heaven. The true Protestant feeds daily and hourly upon Christ himself, but only by faith. V. 53.

254 What antidote have we to this error in verse 63? The lesson that it is the Spirit only that gives life to what is written.

Mark 7 (Matthew 15)

255 Did the traditions of the elders always correspond with the law of God? No; they made it of no effect. Mark 7.7-13.

256 What lesson of the necessity of sincerity in dealing with God do verses 6 and 7 contain? The warning that he knows the heart, and that all hypocritical worship is "vain."

257 What is the sentence passed upon false teachers in Matt. 15.14? That they and their followers would perish together.

258 Do we really believe that our hearts are the abodes of all these terrible evils? If we did, we should keep our hearts with more diligence than we do. Mark 7.21-23.

259 Were Tyre and Sidon Jewish cities? No; they were on the sea-coast, to the northwest.

260 Who were meant by the "children" in Mark 7.27? The Jews. Matt. 15.24, 26.

261 Is there any limit to the power of faith? No; it takes hold of the power of God. Mark 7.29.

262 Why did Jesus sigh? He was oppressed with their unbelief. Mark 7.34.

263 What does the word "Ephphatha" show us of the dialect in which our Lord usually conversed? That it was Syriac he spoke. Mark 5.41.

Mark 8 (Matthew 15 and 16)

264 Were not the doubts of the disciples wonderful after their experience of the previous miracles? They were indeed, but we do just the same.

265 May we not learn a lesson from their unbelief? Yes, to trust God, at all times, to give us whatever is good for us.

266 Compare Matt. 16.18, 19; 1 Cor. 3.11; Acts 4.11, 12; and Eph. 2.20. The true Church is built, not on Peter himself, as the papists suppose, but on the truth contained in what he had said about Christ, even upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. For other foundation can no man lay than that which is laid, which is Jesus Christ.

267 What remarkable rebuke was addressed to Peter soon after his noble confession? "Get thee behind me, Satan!"

268 What is the meaning of the word "savorest"? Likeliest or mindest.

269 What explanation of Mark 8.36 is found in Luke 9.25? What is a man advantaged if he gain the whole world, and lose himself; or be cast away?

Mark 9 (Matthew 17; Luke 9)

270 Is there any other testimony to Jesus as the "beloved Son," Mark 9.7? Yes, at his baptism. Matt. 3.17.

271 What are we enjoined to do in Mark 9.7? To hear him.

272 Whom did our Lord mean when he said, "Elias is indeed come"? John the Baptist.

273 Why were the people amazed? Because of the remaining glory of his appearance. V. 15; compare v. 3.

274 Why could not the disciples cure the demoniac? From want of faith and prayer. Mark 9.18, 19, 23, 24, 29.

275 Compare Mark 9.19 with Num. 14.11, 27. They contain the same complaint of unbelief, notwithstanding "all the signs which" God had "showed among them."

276 Did not the poor father's faith almost fail? Yes; he doubted Jesus' power. Mark 9.22.

277 How did Jesus strengthen it? By telling him that "all things were possible to him that believeth."

278 Where does Jesus foretell his death and resurrection besides Mark 9.31? In John 2.19, 21, when he spoke of raising up the temple of his body in three days.

Matthew 17.24 (Mark 9)

279 What was this tribute-money? "Half a shekel," or about thirty cents, "for the offering of the Lord" or the service of the temple. Ex. 30.13, 2 Chron. 24.9.

280 What is the meaning of "prevented"? "Anticipated" what Peter was going to say.

281 What lesson of considerateness does the Lord of all teach us? Not to give needless offence, especially in little matters.

282 What do we learn from the "piece of money" being the exact amount claimed for Peter and our Lord? Perhaps that Jesus had miraculously brought the exact coin required into the fish's mouth.

Mark 9.33 (Matthew 18; Luke 9)

283 What lesson did our Lord teach in Mark 9.35-37? Humility.

284 What great reward is promised to those who learn this lesson? All the blessings that follow from receiving Christ and being his.

285 Is not all intolerance discouraged in Mark 9.39? Yes; when we feel assured of any one that he is a true servant of Christ, we should not disown him because he does

not agree on all religious subjects with ourselves.

286 Are great deeds done for Christ the only ones accepted by him? No; even the giving of a cup of water for Christ's sake shall have its reward.

287 What further lesson have we against all persecution? That any one who willfully injures a young, weak or lowly believer in Jesus is liable to a greater punishment than even loss of life. Mark 9.42.

288 How are we to deal with our sins? To give them up, and every help or temptation to them, at any cost.

289 Are any of them to be tenderly dealt with? No; all of them firmly, promptly and decidedly.

Matthew 18.10

290 How do we see the care of our Lord over the least of his disciples? By his appointing angels to watch over them.

291 Are there any exceptions to verse 11? No; all are lost, and all may be saved.

292 What condition of the sheep led to the exercise of the Shepherd's love? Their being gone astray.

293 How does our Lord inculcate the duty of mutual forbearance and forgiveness? By calling upon the injured to strive to gain over the offender by a quiet appeal to him when alone.

294 To whom in another Gospel was the promise in verse 18 given? To the disciples generally, and not to Peter only. John 20.23; Matt. 16.19.

295 Is there any limitation to the two blessed promises in verses 19, 20? Only that what we ask of God must be "according to his will," 1 John 5.14.

296 What was the utmost extent of forgiveness that seemed possible to Peter? Forgiving seven times.

297 Did the estimate of Jesus agree with him? No; he ordered us to forgive seventy times seven.

298 In the parable, verse 23, what was the amount of the debt, at £187 10 each talent? Nearly ten million dollars.

299 Does not this show the incalculable claims that God has upon us for breaches of only the first commandment? It may well do so.

300 Do we not also see the entire freeness of the divine forgiveness? Yes, as compassion alone forgave the debt.

301 Are we not called upon to imitate the long-suffering of God? We are indeed; and if we know ourselves forgiven by him, we shall certainly do so.

302 Where do we learn that the merciful God is also a God of judgment? In the same parable, by his sentence on the ungrateful and unforgiving servant. V. 34.

John 7

303 What was the "feast of tabernacles"? In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: and ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. Lev. 23.39, 40.

304 What hidden motives influenced the relatives of Jesus in their advice to our Lord? To bring him into danger and expose him if he were a deceiver, and to cause him to proclaim himself as king for their worldly benefit if he were really the Messiah.

Luke 9.51

305 Why is the term "steadfastly" used? Because Jesus knew all the sufferings that would come upon him.

306 What example of meekness did our Lord show? By not punishing the Samaritans for their inhospitable conduct.

307 Who are the dead that are to bury their dead? The dead in sin.

308 Why is it particularly hurtful to look back while ploughing? Because you may lose the right course.

Luke 10

309 Do not the directions to the Seventy show the daily and hourly care of the Master? Yes, for their bodily comfort as well as for their ministerial success.

310 How was Capernaum exalted to heaven? As a prosperous city, that had enjoyed the privilege of Christ's preaching.

311 What proof have we in verse 16 of the union between Christ and his people? His saying that the hearing or despising of his ministers was the hearing or despising of himself.

Luke 17.11

312 Why did the lepers stand "afar off"? Because they were obliged by law to keep separate from others.

313 Why were they to show themselves to the priests? First, to know if they were lepers; and afterward, to know if they were healed. Lev. 13.2.

314 Was their cleansing previous to or after they had acted in faith? After they had showed their faith by calling upon Jesus for mercy.

315 Did the ingratitude of the nine hinder their blessing? It did not make Jesus recall their cure.

John 7.11

316 Why were the people afraid of the Jews? "Lest they should be put out of the synagogue," or excommunicated, if they confessed themselves followers of Christ. Acts 5.13.

317 What remarkable connection is there between obedience and the knowledge of right doctrine? The man who really desires to do God's will shall understand the truth and meaning of his word. V. 17.

318 Whom did the people mean by the "very Christ"? The true Messiah.

319 What was the hindrance of verse 34? Insincerity and worldly motives.

320 Who are the "dispersed"? The scattered Israelites. V. 35.

321 Could the Jews bear to think that the gospel was to be preached to the Gentiles? No; they were too jealous, selfish and proud to think it.

322 What is it to come to Jesus and drink? To receive him as our Saviour, and so to satisfy all the longings of the thirsty soul.

323 Who was referred to as "the prophet"? The one that Moses said God would "raise up" like unto himself. Deut. 18.15, 18.

324 What is meant by "the law" in verse 49? The law of Moses and the writings of the prophets.

325 Had not the interview with Jesus strengthened the faith of Nicodemus? Yes, for he took Jesus' part. Vs. 50, 51.

326 Was Galilee held in honor by the Jews? No; it was despised.

327 Where was the search to be made? In the Scriptures, which spoke (Isa. 9.1, 2) of "Galilee" as a "land of darkness." V. 52.

John 8

328 What striking instance of the power of conscience when under the eye of the Judge of all the earth is there in verse 9? The sinful accusers of the adulterous woman going out of his presence, every one.

329 In what condition are they who walk without the Light of life? In darkness now, and in the way to "blackness of darkness for ever."

330 What is it to "judge after the flesh"? To judge by outward appearances and worldly notions.

331 How are we to know God the Father? In and through Jesus Christ. V. 19.

332 What does our Lord mean by being "lifted up"? Being raised on the cross.

333 How is verse 29 full of blessing? It shows how completely our blessed Saviour is accepted by God, and what grace and help his people may have through him.

334 How did verse 33 agree with the payment to the Roman emperor? Not at all, being an idle boast of the Jews.

335 What were the works of Abraham? The "obedience of faith," which should have led the Jews to believe and obey Christ.

336 Who alone can say, "Who convinceth me of sin"? Jesus only.

337 What example of grace is there in verse 49? The gentleness of Jesus' reply to so shameful an accusation.

338 Is death of the body referred to in verse 51? No—the death or ruin of the soul, "the second or everlasting death."

339 How did Abraham see the "day of Christ"? By the far-seeing eye of faith, looking at the promises of God.

340 Why did the Jews say "fifty years old"? Because "his visage was so marred" by privation and suffering that he looked older than he was. Isa. 52.14.

341 What does our Lord mean by "I am"? That he was *always* in being, from all eternity; as God called himself to Moses, "I AM," Ex. 3.14.

342 Why did he not say "I was"? Because "I am" is a stronger expression of eternal being, and also made him equal with God.

Luke 10.20

343 Is anything to be reserved in obeying the two great commandments? No; they require the love of the whole heart.

344 What is the lesson taught by the parable? How to reduce to practice God's commands, and how far we must always fall short of entire obedience to his will. We shall never *do* and live; we must *believe* and live.

345 What is the "one thing needful"? To come to Christ for salvation of the soul. V. 42.

346 What is the true cause of rejoicing? That we have found Christ, and have our names written in heaven. V. 20.

347 What was the cause of our Lord's joy? The bringing of his humble disciples to the saving knowledge of the truth.

Luke 11

348 Compare verses 2-4 with Matt. 6.9-13. We may use our Lord's Prayer, or pray in our own words after its manner, placing the concerns of God before our own.

349 How should we use importunity in prayer? By feeling and speaking earnestly and perseveringly, as those who will not be denied what ever it may be God's will to grant.

John 9

350 What did our Lord mean by verse 3?

That the blindness gave an opportunity of showing the power of God.

351 What does our Lord mean by day and night? Life as the time of working for God, and death as the rest from our labor.

352 What is meant by expulsion from the synagogue? Not allowing attendance at the chief place of religious meeting, and so bringing disgrace and distress, and some social privations besides.

353 What proof of our Lord's divine nature is there in verses 36-38? His allowing himself to be worshipped as the Son of God.

John 10

354 What sort of sheepfolds were in use in Palestine? Uncovered enclosures in the pasture-grounds for the protection of the sheep at night.

355 What is promised to those who enter in by the door? Those ministers and teachers who are called and qualified by the Holy Spirit may expect a blessing on their work.

356 What was our Lord's solemn object in coming into the world? To lay down his life in order to give life. Vs. 15, 10.

357 How is the atonement taught in verses 11, 15-18? By Jesus saying that he laid down his "life for the sheep," or in their stead, that they might live.

358 What was the feast of the dedication? It was kept in memory of God's delivery of the temple from king Antiochus. 1 Mac. 4.52-59; 2 Mac. 10.5-8.

359 What is the security of the Lord's true people? His own assurance that they shall never perish. Vs. 27, 28.

360 Why cannot the Scripture be broken? Because it is the word of God.

361 What is the special use of miracles? To prove a commission from God, and to give divine authority to what is spoken in his name. Vs. 22-42.

John 11

362 What interesting fact about sickness do we learn in verse 4? That the sickness of God's people is for his glory.

363 What is taught us about the right use of opportunity in verses 9, 10? That time and opportunity will soon be at an end.

364 How is death spoken of? As a sleep in the case of the people of God, as they will awake and arise to a new and spiritual life.

365 What does Thomas mean in verse 16? That he expected Jesus would be killed by the Jews.

366 How was Jesus himself the resurrection and the life? Because his people, by their union with him, have a glorious resurrection to eternal life.

367 Who are the dead spoken of in verse 25? "The dead in Christ." 1 Thess. 4.16.

368 Who are the living who shall never die? Those who "are alive" at "the coming of the Lord." 1 Thess. 4.17.

369 What proof of our Lord's true humanity is there in verse 35? His weeping at the grave.

370 Are not Caiaphas and Balaam examples of unbelieving prophets? Yes; God merely "put a word in Balaam's mouth," for he "loved the wages of unrighteousness," and he afterward died in battle among the enemies of God. Num. 33.5, 16; 2 Pet. 2.15.

Luke 13.10

371 Does not the readiness of the poor woman to glorify God after being healed account for the omission of any mention of her previous faith? No doubt it does.

372 Who is said to be the author of such affliction? Satan. V. 16.

373 What constitutes the inability of verse 24? No want of power or will on the part of God, but a want of will in man from long indulgence in sin—an inability from not casting off all sin or from coming too late.

374 Is there not a limit to the day of grace? Yes; "Now is the accepted time." Every day's continuance in an unconverted state, every day's indulgence in a sinful world, only makes the heart more hard.

375 Who are they that will be rejected? Those who neglect or refuse to be received and saved.

376 What is the meaning of verse 30? The Jews, who were the first to receive the light of the truth, give place to the Gentiles, who were the last.

377 What does our Lord mean in verse 33? That he would be safe for the short time he remained in Galilee.

378 Compare verse 35 with Luke 19.38. The disciples used these words as Jesus afterward entered into Jerusalem. The whole verse (35) may also be a prophecy of the present unbelief and future conversion of the Jews.

Luke 14

379 What might be lawfully done on the Sabbath-day? Works of necessity and mercy.

380 How do we know that this lesson of humility may be applied to ourselves? By our consciousness of the natural pride of our own hearts. V. 11.

381 Who are meant by the invited guests? and to whom was the offer of mercy conveyed on *their* rejection of it? The Jews. The Gentiles. Vs. 16-24.

382 Were not the excuses made by the guests very hollow? Yes; they showed their worldly minds.

383 What comforting assurance is there in verse 22? There is always room at the gospel feast and in the heavenly mansions for all who will come.

384 Is it an easy thing to be a disciple of Jesus? No; it requires a readiness to sacrifice not only our sins, but our affections and our lives, to the love of God and the salvation of our souls. Vs. 26, 27.

Luke 15

385 What important truth does verse 2 contain? That it is the blessed character of Christ that he receives sinners coming to him with the burden of their sins.

386 How do we learn our preciousness in the sight of God? By the joy in heaven that a repenting sinner creates. Vs. 7, 10.

387 To what extremity was the prodigal son reduced in the service of sin and Satan? He had spent all, and was perishing with hunger, and no man gave unto him.

388 Can we be said to be in our right mind when we are afar off from God? No; our hearts and minds are willfully blinded and deceived, and the grace of God alone can bring us to ourselves. V. 17.

389 What difference is there between what the prodigal intended to say and what he actually said? He intended, in the deep penitence of his heart, to have asked to be one of his father's servants.

390 Did the father's love give him time to say the rest? No; and so ready is our heavenly Father to welcome his repenting and returning sons.

391 How is the sinner returning to God described? As dead and lost, and then alive and found. V. 32.

Luke 16

392 What principle did the unjust steward act upon? Upon the worldly and sinful one of making friends by any means, whether good or bad.

393 What is meant by serving mammon? Seeking riches or the favor of the world.

394 Does God's judgment of human affairs correspond with our judgment of them? No, for he judges by the heart. V. 15.

395 What is the lesson to be learned from the parable of the rich man and Lazarus? To take care, if we are rich, to make a good use of our riches, and, whether rich or poor, to have a treasure in heaven.

396 What responsibility is connected with the possession of the Scriptures? To "search" them, "receive" them and obey them, as "able to save" our "souls." V. 31.

Luke 17

397 What measure of faith was required to do the mighty works mentioned in verse 6? A very small measure, as it takes hold of the omnipotence of God.

398 Does obedience warrant self-exaltation? No; at the best we can but do our duty, and can never repay God's mercy. Vs. 9, 10.

399 What is the meaning of the kingdom of God being "within" us? It means God's rule in the hearts of his people, producing "righteousness and peace and joy in the Holy Ghost." Rom. 14.17.

400 Will there be any remarkable difference in the state of society at the time of the coming judgment? It will be still the same as in former judgments, though a larger proportion of persons (vs. 34-36) may now be in the number of the saved. Vs. 26, etc.

401 What is the lesson of Lot's wife? To escape for our lives, and not to look back to the world.

Luke 18

402 What does the parable of the importunate widow teach? That we should continue to pray and never faint.

403 Notice the solemn observation at the end of verse 8. There will be such "a falling away first" that faith in Christ as a Saviour, or the faith that looks for his coming, will scarcely be found.

404 What should we learn from the parable of the Pharisee and the publican? To be penitently humble, instead of self-righteously proud.

405 What state of the heart is acceptable in God's sight? The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Ps. 51.17. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. 57.15. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Ps. 34.18.

406 What is the teaching in verse 17? To humbly accept God's way of salvation by faith, however lowering to human pride.

407 Was not our Lord's question in verse 19 put with the hope of eliciting a confession of his personal Godhead? Yes, as the ruler does not seem to have looked upon Jesus as more than man.

408 Is the possession of wealth always a blessing? No; it is always a temptation and snare, often our ruin, and very seldom a blessing. Vs. 22, 23.

409 How do we learn the deep-rooted nature of covetousness? By our Lord's description of the extreme difficulty of a rich man's entering into the kingdom of God. Vs. 25, 26.
410 What is to be understood by the "world to come"? The state or time after death. V. 30.

Matthew 20 (Mark 10; Luke 18)

411 What does the parable of the householder teach as to God's sovereignty? "That God is debtor unto no man," and gives to all as he thinks fit.

412 What is true humility? Being ready to be last of all and servant of all. Matt. 20.26.

413 How did the blind men prove the sincerity of their faith? By their persevering prayers to Jesus as the Christ, the son of David. Matt. 20.31.

Luke 19

414 How did our Lord respond to the faith of Zaccheus? By noticing him and making himself a guest at his house. V. 5.

415 What do we learn of the practices of the tax-gatherers? That they were in the habit of taking more than was due. V. 8.

416 For what did Jesus come into the world? To seek and to save the lost. V. 10.

417 What is the object of the parable of the nobleman? To impress upon us the duty of using our time and talents and opportunities to God's glory and in remembrance of our final account.

418 How did our Lord assert his divine authority? By telling his disciples to say, concerning the colt, that the Lord had need of it. V. 31.

419 What special miracle was the occasion of the exultation of the people? Vs. 37, 38. The people that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. John 12.17, 18.

420 How may we learn the convincing nature of the miracles of our Lord? By our Lord's assertion that if men did not acknowledge them, the very stones would cry out. V. 40.

421 How was our Lord's prophecy about Jerusalem fulfilled? In its destruction by the Romans within forty years after.

422 What remarkable act of authority is recorded in verse 45 and in Mark 11.15, 16? Jesus sending the buyers and sellers and money-changers out of the temple.

Mark 11.20 (Matthew 21)

423 What is declared to be the power of faith? The obtaining whatever we desire that is according to God's will. Mark 11.22-24.

424 Is a spirit of forgiveness important to our success in prayer? It is indispensable. Mark 11.25, 26.

Mark 12 (Matthew 21; Luke 20)

425 Who are the husbandmen, who are the servants, and who the son in this parable? The Jews generally, and especially their rulers and teachers; the prophets; and Christ himself.

426 What was the snare laid for Jesus in Mark 12.14, 15? A question designed to bring an answer that would almost certainly offend against either the Jewish law or the Roman.

427 Upon what single word in Mark 12.26 does the Lord's argument depend? The word "am," which signified that though dead they

were still existing as departed spirits when he spoke.

428 Who was the living example of the fulfillment of these two great commandments? Jesus himself. Mark 12.30, 31.

429 What testimony to the inspiration of the Scriptures is in Mark 12.36? It is said that David spoke "by the Holy Ghost." Ps. 110.1.

Matthew 23 (Mark 12; Luke 20)

430 How does our Lord distinguish between profession and practice? By saying of the scribes and Pharisees, "they say, and do not."

431 What are phylacteries? Slips of parchment, with texts of Scripture upon them, which the Pharisees wore as charms, or "preservatives," as the word means; probably taking the idea from Ex. 13.15, 16; Num. 15.38, 39.

432 What is the difference between the long prayers of the Pharisees and the "pray without ceasing" of the apostle? The long prayers of the Pharisees were made for a pretence, to obtain the character of being holy men, while the injunction of the apostle was to encourage and maintain a constant spirit of prayer.

433 What feature in the character of the scribes and Pharisees is most prominent in our Lord's denunciations? Their woeful hypocrisy.

Mark 12.41

434 How is the truth that the Lord looks on the heart illustrated by the widow's mite. Because he would not have commended the gift if he had not known the motive with which it was given.

John 12.20

435 Who were the "Greeks"? Persons from Greece who had embraced the Jewish faith.

436 What connection is there between their wish to see Jesus and his declaration in verse 23? Jesus meant that they must be prepared for his death and for any trials which that event might bring upon his followers.

437 Why must a grain of wheat die before it can be fruitful? Because it contains the germ of life of the new plant, which it must yield up.

438 For what cause did our Lord come to the hour of his self-sacrifice? Because he had willingly given himself up to die, for the salvation of men and his own final glory. Vs. 27, 28; compare verses 24, 32.

439 What is meant by "all men" in verse 32? People of all kinds and of all nations.

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rev. 7.9.

440 What is the great sin of the human race? Not believing on Christ, and obstinately rejecting him. Vs. 37, etc.

Matthew 24 (Mark 13; Luke 21)

441 Who built the temple then standing? The Jews, under Ezra and Nehemiah.

442 When was it destroyed? About forty years after Christ's death.

443 By whom? By the Romans, under Titus.

444 Is the universal success of the gospel promised in Matt. 24.14? No; only its uni-

versal *preaching* as a testimony of Christ, and this seems to be now nearly fulfilled.

445 What was the "abomination of desolation"? The banners of the desolating and destroying Roman armies surrounding Jerusalem. Luke 21.20.

446 Would not many who heard this prophecy be alive at its accomplishment thirty-seven years later? They would. Matt. 24.34.

447 What are we enjoined to do while prophecy is fulfilling? To watch. Matt. 24.42, etc.; Mark 13.37.

Matthew 25

448 Is there any special lesson to be learnt from verse 5? That even the Lord's own people may slumber and sleep.

449 Also from the time at which the cry breaks forth, "Behold, the Bridegroom cometh!"? That our Lord, instead of being faithfully and lovingly looked for, will be generally unexpected when he comes.

450 What is the lesson taught by the parable of the talents? To impress upon us the duty of using our time and talents and opportunities to God's glory and in remembrance of our final account.

451 Will any people be exempted from the final judgment? No; all nations will be assembled and judged. V. 32.

452 What oneness of Christ and his disciples is there in verses 35, 40? His regarding what is done or undone to one of his least disciples as done or undone to himself.

453 How may we judge whether we are serving Christ? By our feeling and conduct toward his humble disciples. V. 45.

Matthew 26 (Mark 14; Luke 22)

454 Where do we learn that the Jews at first proposed the private assassination of Jesus? From Matt. 26.4.

455 What remarkable act of living faith is recorded in Matt. 26.7? The woman's pouring a box of precious ointment upon Jesus' head in anticipation, by faith, of his burial.

456 Who was this woman? Mary, the sister of Lazarus. John 12.3.

457 What is to be understood by Mary's "doing this for the burial of Jesus"? It was usual to anoint the dead, and Mary wished perhaps to do now what she might not be able to do after.

458 Did not Judas show his estimate of his Master by the price he demanded for his betrayal? Yes; it was the compensation-money for a servant killed by an ox. Ex. 21.32.

459 What had the disciples to prepare for the Passover? The lamb, with unleavened bread, bitter herbs, wine, and a sauce made of dates, raisins, and other things, from which Judas received the sop.

460 What lesson of true humility do we learn from Luke 22.26-28 and John 13.1, etc.? To be as willing to serve as to rule, and to be ready to render any offices of kindness to our brethren and sisters in Christ.

John 13 (Matthew 26; Mark 14; Luke 22)

461 What all-important declaration does Jesus make in John 13.8? He said to Peter, "If I wash thee not, thou hast no part with me."

462 From what must we be washed before we can have part with Jesus? From all our sins in his own blood.

463 Is not the reality of our complete forgiveness shown in John 13.10? Yes; all past

guilt is washed away by a look of living faith, and our robes are clean and white.

464 What is the meaning of leaning on Jesus' bosom? Being the nearest to him in the order of reclining at the feast.

465 Did John ask Jesus so as to be heard by the rest or in a whisper? In a whisper.

466 Compare John 13, verses 34 and 35, with verse 1. And learn to love as Christ did, and to love unto the end.

467 What is the true test of discipleship? Love one to another. John 13.35.

468 Was there not a wide difference between Peter's profession and his practice? Yes, a sad difference when he denied him in his hour of utmost need; but he repented under his Lord's forgiving look, and long afterward he died a martyr for his sake. John 13.38.

Luke 22.19 (Matthew 26; Mark 14; 1 Corinthians 11)

469 What is the object of the Lord's Supper? That we may remember our Lord's death till he come, and that our souls may be strengthened and refreshed as we feed together upon him in loving fellowship and faith.

John 14

470 What is meant by the Father's house? Our home in heaven.

471 How must we come to the Father? By Christ, the only way.

472 How do we know that our Lord was a perfect manifestation of the Father? By Christ's assertion to Philip that whoever had seen him had seen the Father. Vs. 7, etc.

473 Who will answer our petitions? Our heavenly Father if we ask in Jesus' name. V. 14.

474 Who was the promised Comforter? The Holy Ghost. V. 26.

475 Was the Holy Ghost a temporary gift? No; to abide with us for ever.

476 Why cannot the world receive him? Because it knows him not, nor Christ, through whom he comes.

477 How can we judge whether we love Christ? By our prevailing obedience to his commands, by the witness of the Spirit within us that we love Him who first loved us. Vs. 21, 23.

478 What enabled the evangelists to remember the sayings and doings of the Lord? The teaching of the Holy Ghost. V. 26.

479 Does Christ mean that his disciples shall have peace on earth when he gave them his peace? No; he told them they should have tribulation without, but peace within. John 16.33.

480 Who only could say with truth that he had yielded no allegiance to the prince of this world? Jesus Christ. V. 30.

481 Who is the prince of this world? Satan, who rules over the evil spirits of the air and in the hearts of men.

John 15

482 In what condition only can we bring forth fruit? By being united to Christ and abiding in him by a living faith. V. 5.

483 What will be the consequence of our not bearing fruit? Eternal misery in separation from God and Christ, as dead leaves are cast forth and burned. V. 6.

484 What is the token of being Christ's friends? The doing whatsoever he commands. V. 14.

485 Are we to be surprised by the hatred

of the world? No, for it first hated our Lord, who was perfect goodness and perfect love.

486 Is love of the world compatible with love to our Lord? No; there can be no true love for a holy Saviour and an unholy world. V. 19.

487 What sin is referred to in verses 22 and 24? The sin of seeing Christ's miracles and hearing his words, and yet rejecting both God and him.

John 16

488 Compare verse 2 with Acts 26.9-11. Saul thought when in his unconverted state that he ought to persecute the followers of Christ.

489 What was the "little while" in verse 16? Jesus was separated a little while from his disciples by his death, and was with them again a little while after his resurrection.

490 What was the proof that satisfied the unbelieving disciples? Jesus knowing their wish or thought, and telling them plainly that he was going back to his Father. Vs. 19, 30.

491 What is our consolation in trouble? That Christ has overcome the world, and that in him we may have peace. V. 33.

John 17

492 What "hour" did Jesus refer to in verse 11? The time of his death upon the cross.

493 What is "life eternal"? To truly know God as our reconciled Father in Jesus Christ. Union with Christ is life eternal already begun.

494 Can we at the end of our life use the words of our Lord in verse 4? No; we all of us fall short of doing the work for God, and so of bringing him the glory that we might.

495 Must we not rather use the words of Isa. 53.6? Yes; we have indeed too much "turned every one to his own way."

496 Who was the son of perdition? Judas, who was fast falling into ruin and perdition.

497 How do we know that believers of the present day were included in the Lord's petition? Because they believe through the word of the apostles handed down in the New Testament, and through the preaching and teaching of a succession of Christ's people from that day to this. V. 20.

John 18.19 (Matthew 26; Mark 14; Luke 22)

498 Why did the high priest question Jesus as to his disciples? To know the number and rank of his followers.

499 Does not John 18.28 contain an illustration of the parable of the mote and beam? Yes; the people shrunk from entering a heathen court, as they thought it would defile them, and so unfit them to eat the Passover; and yet they did not shrink from the far greater guilt of causing Jesus' death. Matt. 7.5.

500 Does John 18.30 show the hollowness of the accusations of the Jews? Yes, as they did not dare to bring any particular charge against him.

501 How did John 18, verses 31 and 32, show in what manner our Lord would be put to death? The Jews put to death by stoning, but as they were now under Roman government, Jesus would suffer by the Roman form of crucifixion.

502 To whom did our Lord appear first after his resurrection? To Mary Magdalene and Mary the mother of James. Matt. 28.1, 5; 27.56.

503 To whom was his second appearance? To Mary Magdalene. John 20.11-18.

504 To whom was his third appearance? To Peter. 1 Cor. 15.5.

505 To whom was Jesus' fourth appearance? To two disciples on the way to Emmaus. Luke 24.13.

506 To whom was the fifth appearance? To an evening assembly of the apostles or disciples. John 20.19; 1 Cor. 15.5.

507 What were the circumstances of the sixth? Jesus appeared again to the disciples, and made himself especially known to Thomas. John 20.24.

508 To whom was the seventh manifestation? To some of the disciples and to Nathanael at the Sea of Tiberias. John 21.1.

509 How many saw the Lord upon his eighth appearance? The apostles and about five hundred brethren at once.

510 Where? On a mountain in Galilee.

511 To whom was our Lord's ninth appearance? To James. 1 Cor. 15.7.

512 Who witnessed the final appearance? "All the apostles," by whom he had been "seen forty days," 1 Cor. 15.7; Acts 1.4.

513 What was our Lord's last act upon earth? To give the disciples his blessing. Luke 24.50, 51.

Acts 1

514 Who wrote the Acts? St. Luke.

515 What is the meaning of "passion"? Suffering.

516 What were some of the infallible proofs? The wounds in his hands and his side, which he allowed Thomas to feel. John 20.26-28.

517 What were the "things pertaining to the kingdom of God"? The prophecies concerning himself, and the preaching the Gospel "among all nations, beginning at Jerusalem." Luke 24.45-49.

518 Find an example of baptism with the Holy Ghost. His descent upon the assembly in the house of Cornelius. Acts 11.15.

519 How did the disciples understand the kingdom of God? The restoring the kingdom to Israel, with Christ as king. Vs. 3, 6.

520 What proof have we in verse 11 that Jesus is the "same yesterday, to-day and for ever"? The testimony of the angels that he would come again "in like manner as" the disciples had seen him go.

521 How far was the Mount of Olives from Jerusalem? About a mile.

522 What proof of the inspiration of the Psalms is there in verse 16? The assertion of Peter that the *Holy Ghost* spake by David.

523 Compare verse 17 with Matt. 7.22, 23.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

524 What was this "reward of iniquity"? Thirty pieces of silver. Matt. 26.15.

525 Who are "these men" of verse 21? The seventy disciples. Luke 10.1.

526 Compare verse 14 with the selection of David. David was chosen by "the Lord," who "looketh on the heart."

527 What awful illustration of Ps. 17 is there in verse 15? The doom of Judas.

The wicked shall be turned into hell, and all the nations that forget God.

Acts 2

528 What was the day of Pentecost? "Seven Sabbaths," or "fifty days," from the Passover. Lev. 23.15, 16.

529 How was it that there were Jews "out of every nation"? Because they were scattered

"among all people," as God had said they should be, for their sins. Deut. 28.64.

530 Compare verse 7 with chap. 1.11. In both verses the disciples are called Galileans.

531 At what time was the "third hour of the day"? At nine a.m. V. 15.

532 What is probably the "day" referred to in verse 20? The destruction of Jerusalem.

533 Why is it not likely to be the day of final judgment? Because at that day it will be too late to call and be saved. V. 21.

534 Why was it not possible Jesus should be holden of death? Because of his divine power, and of the necessity of his body's rising again to prove his Godhead and complete his work.

535 What blessed hope in connection with our Lord's resurrection is there in 1 Cor. 6.14? That "God" "will also raise up by his own power."

536 Can we learn anything of the pious dead from verse 34? That they are not yet "ascended into the heavens."

537 What is the meaning of "pricked in their heart"? Having the conscience convinced of sin, and being brought to say with the jailer, "What must I do to be saved?" Acts 16.30.

538 What does "had all things common" mean? Voluntarily brought all their goods into one common stock. V. 44.

539 What is "singleness of heart"? Singularity.

Acts 3

540 What time was the ninth hour? Three p.m.

541 Compare verse 12 with John 15.5; 2 Cor. 3.5. Peter knew that "without" Christ he could "do nothing," and that his "sufficiency" was "of God."

542 Refer to Pilate's efforts to save Jesus. Pilate said more than once that he found no fault in Jesus. Luke 23.4, 14, 16, 20, 22; John 19.4, 6, 12, 15.

543 Compare verse 15 with 2 Tim. 1.10. Christ, "the Prince of Life," "brought life and immortality to light."

544 Was the "ignorance" excusable? No; it was willful ignorance that made them guilty. V. 17.

545 How does verse 19 prove this? By showing that they had sin which needed to be blotted out.

546 Who was the prophet predicted by Moses? Jesus Christ, to despise whom would be to despise God who sent him. Vs. 22, 23; Luke 10.16.

Acts 4

547 Why were the Sadducees particularly grieved? Because they believed there was "no resurrection." Acts 23.8.

548 How does verse 8 fulfill the promise in Luke 12.11, 12? Because Christ had promised that when brought before rulers "the Holy Ghost" should teach his disciples what to say.

549 Compare verse 12 with 1 John 5.11, 12. This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

550 How does verse 13 explain 1 Cor. 1.27? It is an instance of God's choosing the "weak" and seemingly "foolish" things of the world to confound the "mighty" and "the wise."

551 What general principle is laid down in verse 19? That "we ought to obey God, rather than men." Acts 5.29.

552 How did Hezekiah act when he was overwhelmed with threatenings? Like the

apostles (vs. 23-30), he brought his trouble before the Lord in prayer. Isa. 37.14-17.

Acts 5

553 What was the heinousness of the sin of Ananias? His lying not only unto men, but unto God.

554 What is the devil called in John 8.44? "A liar and the father of" lies.

555 How did they tempt the Holy Spirit? By trying his knowledge, as if he might not know, and as if he were "altogether such an one as" themselves. Ps. 50.21.

556 Compare verse 28 with Matt. 27.25. Then answered all the people, and said, His blood be on us and on our children.

557 What examples of the principles laid down in verse 29 are there? When Shadrach, Meshach and Abed-nego refused to worship the image, and when Daniel persevered in prayer to God. Dan. 3.18; 6.10.

558 Who was one of Gamaliel's pupils? Paul. Acts 22.3.

Acts 6

559 What was the meaning of "serving tables"? Attending to the distribution of food.

560 What did the laying on of the apostles' hands signify? The setting apart of the chosen men for their work.

561 Compare verse 7 with Isa. 55.10, 11. In the latter place we read:

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

562 What promise was fulfilled in verse 10? I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke 21.15.

Acts 8

563 Who was Saul? A young Jew and bigoted Pharisee.

564 To whose death was he consenting? Stephen's.

565 Did the apostles leave Jerusalem at that time in consequence of the persecution? No; while others were scattered they remained.

566 How did the persecution defeat its own object? The scattered ones everywhere preached the word. V. 4.

567 What was Simon's intention in offering Peter money? That he might have the power of giving the Holy Ghost. V. 19.

568 In what did Peter declare that Simon had no part? In the religion of Christ, which he professed to believe.

Acts 9

569 What proof of the oneness of Christ and his disciples is there in verse 4? Christ's treating the persecution of his disciples as the persecution of himself.

570 What proof of Saul's immediate conversion is there in verses 5, 6? His addressing Jesus as his Lord, and asking what he would have him to do.

571 What was the most striking proof of the great change that had taken place in Saul? His praying.

572 How did Ananias, in obedience to the vision, immediately address the persecutor Saul? As "Brother Saul."

573 Where did Saul obtain the ability to preach with the power of verse 22? "By the revelation of Jesus Christ." Gal. 1.11, 12.

574 Why had the churches rest at that time? The loss of the leadership of Saul had checked persecution for a while.

Acts 10

575 What is a centurion? An officer in the Roman army.

576 What assurance that God notices our actions and keeps account of them is there in verse 4? Cornelius' prayers and alms were remembered by God.

577 What proof is there in verse 6 that the Lord knows where all his disciples are dwelling? The angel told Cornelius where Peter lodged.

578 Why was the housetop convenient for prayer? The houses there have flat roofs surrounded by a parapet wall.

579 What did the variety mentioned in verse 12 signify? The "redeemed" unto God "out of every kindred and tongue and people and nation." Rev. 5.9.

580 What did Peter mean by "unclean"? Forbidden to be eaten by the law.

581 Compare verse 15 with Eph. 2.14. Showing Christ, "our peace," making Jew and Gentile "one."

582 Why was the vision thrice repeated? Because, like the subject of Pharaoh's dream, "the thing" referred to was "established by God," who would "shortly bring it to pass." Gen. 41.32.

583 What proof of an overruling Providence is there in verse 20? The men who came to Peter were sent by God.

584 Were not the Jews very slow to realize the calling in of the Gentiles? Yes; even believers in Jesus "were astonished" to find that "God also to the Gentiles" had "granted repentance unto life." V. 45, and Acts 11.18.

Acts 11

585 What name was given to the disciples at Antioch? Christians. V. 26.

Acts 12

586 Which was strongest—the prison or the prayer of the Church? Prayer. V. 5.

587 Was there any sign of hurry in Peter's deliverance? No; he had time to dress. V. 8.

588 What other remarkable instance of the same deliberation is there in John 10.7? Our Lord's grave-clothes being neatly folded up.

589 Ought not the fact recorded in verse 12 to have prevented the unbelief of verse 15? Yes, but we are always slow in expecting answers to our prayers.

590 What is the meaning of the word "examined" in verse 19? Scourged them to make them confess the truth. Acts 22.24.

591 What example of pride is there in verses 21-23? Herod's being pleased with the gross flattery of his people, and being instantly and dreadfully punished by God.

592 Compare verse 23 with Dan. 4.37. I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

593 What is the usual result of persecution? To defeat its own purpose. V. 24.

Acts 13

594 What illustration of the custom of the synagogue have we in verse 15? It was the custom for any one present to be allowed to read or speak, as Jesus did at Nazareth and Paul at Antioch. Luke 4.16.

595 What is the gospel message called in verses 26, 32, 38? "The word" of "salvation," "glad tidings" and "forgiveness of sins."

596 Was the gospel at this time preached only to the Jews? Yes; hitherto only to the Jews. Vs. 42-48.

597 What should be the result of the reception of the Gospel? The being "filled with joy and with the Holy Ghost." V. 52.

Acts 14

598 What was the condition of healing? The sufferer's faith, as Jesus elsewhere "did not many mighty works" "because of their unbelief." V. 9; Matt. 13.58.

599 Should Christians expect to escape trouble? No; it is only "through much tribulation" that we can "enter into the kingdom of God." V. 22.

600 How do we as Gentiles enter the family of God? By the door of faith. V. 27.

Acts 15

601 What was the effect upon Paul and Barnabas by the corruption of the gospel mentioned in verses 1, 5? They firmly withstood it. V. 2.

602 What was the witness of God to the disciples? The giving them the Holy Ghost. V. 8.

603 How is the Jewish ceremonial law spoken of? As "a yoke" that it was difficult "to bear." V. 10.

604 Why did they so strenuously resist the rite of circumcision? For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. 3.10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2.10.

605 Who was Simeon? Simon Peter. Vs. 14, 7.

606 What conclusion did the apostles come to? To lay upon the disciples no greater burden of Jewish ceremonial law than the abstaining from some things that were chiefly connected with polluted idol-worship. V. 20.

Acts 16

607 Are our hearts naturally inclined to receive the gospel? No; God must open our hearts. V. 14.

608 What is the meaning of "divination" and "soothsaying"? Pretended knowledge of future events and fortune-telling.

609 Compare verse 17 with Luke 4.33, 34. There was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

610 How does verse 19 show that the deliverance from the evil spirit was a reality? The "masters saw that the hope of their gains was gone."

611 What did the keeper of the prison fear? Death, which Peter's keepers had suffered. V. 27; Acts 12.19.

612 What was the privilege of being a

Roman? Not to be bound or punished without a regular trial.

613 Compare verse 40 with 2 Cor. 1.3-6. In the latter place we read:

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation.

Acts 17

614 What is the supreme authority in religious controversies? "The Scriptures." Vs. 2, 3, 11; Acts 18.28.

615 What proof is there in v. 7 of the subjection of the Jews to the Gentile power? Their being under the decrees of the Roman emperor, Claudius Caesar.

616 And does not this same verse illustrate John 1.11? Yes; here, as in his native land, Christ's own people, the Jews, "received him not."

617 What was it that distinguished the Bereans? Their readiness to receive the word preached, and their daily searching of the Scriptures respecting it.

618 What was Athens remarkable for at that time? All the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.

619 Who is to be the final Judge of all men? God, by Jesus Christ. V. 31.

620 Who appoints the day of judgment? God himself.

621 Did the Athenians believe in a future life? Very few of them did.

Acts 18

622 Were the Jews in favor with the Romans? No; they had been expelled from Rome. V. 2.

623 Is manual labor necessarily undignified? No; Paul was obliged to work as a tentmaker for the support of himself and those that were with him. Acts 20.34.

624 Was there not a limit to the apostle's forbearance? Yes; he was not bound to cast "pearls before swine." Vs. 5, 6.

625 Why did the Greeks beat Sosthenes rather than Paul? Because Paul was a Roman citizen.

626 Was the Mosaic economy superseded at this time? Yes, but Paul might have had reasons that are not mentioned for complying with the custom at that time. V. 21.

627 What is the meaning of "mighty in the Scriptures" as distinguished from "eloquence"? Well acquainted with them, and enabled to understand them and to teach from them by the Holy Ghost.

Acts 19

628 What example of practical repentance do verses 18, 19 show? The fortune-tellers and others burning the books that were the means of their profits and of their sin.

629 Was the worship of Diana a costly service? Yes; her temple was filled with ornaments and gifts, and sin and error are

usually more costly than holiness and truth. V. 27.

630 Why did the disciples hinder Paul? Lest he should be injured by the crowd. V. 30.

631 Were the Jews held in honor at Ephesus? No, as they despised all idolatry. V. 34.

632 Was not the testimony of the Jews to the one God the cause of the uproar? Yes.

633 What were the deputies? Judges appointed by the Romans. V. 38.

634 By whom were the assembly in danger of being called to account? The Roman governor.

Acts 20

635 How far was Miletus from Ephesus? Thirty-six miles.

636 What country is meant by Asia? A part of Asia Minor or Turkey in Asia, about Ionia and Smyrna, was so called. V. 18.

637 Notice the holy fortitude of verse 14. So Jesus steadfastly set his face to go up to Jerusalem. Acts 21.13.

638 What did Paul mean by being "pure from the blood of all men"? That as he had faithfully taught the whole truth of God, his hearers had only themselves to blame if they rejected it and were lost. V. 27.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. 3.18.

639 Who appoints the ministry of the Church? Whatever human means are used, true ministers are made by the Holy Ghost alone. V. 28.

640 Compare verse 33 with 1 Sam. 12.3. In the latter place we read:

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

Acts 21

641 What is the meaning of "took up our carriages"? Took our baggage or things carried. V. 15.

642 Of what nation were the soldiers who rescued Paul? They were Romans.

643 What was the nature of the double chain put upon Paul? Being chained to "two soldiers," as Peter was. Acts 12.6.

Acts 22

644 What was it that so provoked the Jews? Paul's speaking of being sent to the Gentiles. Vs. 21, 22.

645 How were the thongs used when not employed for binding prisoners? In scourging them to extort the truth. V. 24.

Acts 23

646 What form of unbelief were Sadducees subject to? Denying the resurrection.

647 Was the danger from the bigotry of the Jews unimportant? No; it was thought prudent to give Paul nearly five hundred soldiers as a guard. V. 23.

648 How far was Cæsarea from Jerusalem?
About sixty miles.

Acts 24.

649 Which address to Felix was the most truthful? The simpler words of Paul, as Felix's government was "a mean, cruel and profligate" one.

650 Did Paul spare the conscience of Felix? No; he touched it till he trembled. V. 25.

651 How does the effect of Paul's reasoning upon Felix illustrate Heb. 4.12? It shows that the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

652 What mercenary motive influenced Felix? The hope of a bribe from Paul to release him.

653 In what did the two governors agree? In desiring to please the Jews, and so to keep them at peace. V. 27; Acts 25.9.

Acts 25

654 To what privilege of Roman citizenship did Paul appeal? That of having his cause heard by Cæsar.

655 Who was the Cæsar referred to? The Roman emperor Nero.

656 Who was King Agrippa? The second Herod Agrippa, and Jewish king or viceroy

of the country to the north and east of Galilee.

657 What invaluable modern privilege does verse 27 foreshadow? The habeas corpus act, which prevents a long imprisonment without trial.

Acts 26

658 What great results are to follow the preaching of the gospel? The turning the Gentiles "from darkness to light." V. 18.

659 What must be added to repentance and turning to God? Works consistent with it. V. 20.

660 Why did Festus accuse Paul of insanity? Because he had spoken of a resurrection of the dead.

Acts 27

661 Why did the soldiers advise the killing of the prisoners? Lest, like Peter's keepers, they should be put to death if they escaped. V. 42; Acts 12.19.

Acts 28

662 What is the meaning of the term "Barbarous"? Strange.

663 To what did the barbarians refer when they said, "Vengeance suffereth him not to live"? Vengeance is here a sort of proper name of a mythological deity.

664 In what way did the soldier "keep" Paul? By a chain to himself. Vs. 16, 20.

NEW PRACTICAL COURSE IN BIBLE READING



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NEW PRACTICAL COURSE IN BIBLE READING

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I. INTRODUCTION

The Bible is the greatest book in the world. It is interesting, highly instructive and should be a very Handbook for all. As religion is the true basis for morals, no individual and no state is safe whose philosophy is not grounded in religious truth. All citizens should themselves know the foundation principles of right living in family, state, nation, and the world.

Perhaps the real reason why the Bible is not more widely read is that, side by side with the most important portions, are others which consist of lists of names or matter almost wholly devoid of interest to a modern reader. Obviously it should be easy to mark such passages for omission, and that is what this Course does.

For various reasons it is highly desirable to read the Bible through from Genesis to Revelation. Thus, the Old Testament prepares for the New, a cumulative knowledge of the Bible, so valuable in education, is secured, and a true perspective of religious history and truth is obtained. One who does this reading is prepared to understand and appreciate the myriads of allusions and references to sacred literature contained in secular history, literature, art, law, and life in general.

Every person's life is a success or a wreck, or something between the two, according as he does or does not govern it by the precepts of God's Holy Word. "The way of the ungodly shall perish, but the path of the just is as a shining light, that shineth more and more unto the perfect day." The foregoing should prove a powerful incentive to every seeker after truth to read the Bible through.

II. SYSTEM OF MARKINGS

The Course is divided into thirty-six lessons for a school year of forty weeks, and the Markings give both the beginning and ending of Lessons and the beginning and ending of passages or portions to be read. The following Markings with the accompanying explanations will make the whole plain:

—Genesis Markings

EXPLANATION

Ch. V.

Ch. means chapter and V. means verse.

1. 1 : 1

Then 1 : 1 denotes the first chapter and first verse of Genesis.

9 : 29 S

11 : 1 B

The 1. before the reference indicates that the first Lesson begins at this point.

11 : 9 S

11 : 23 B

Next, opposite 9 : 29 is placed an S, which means that the Bible reading is to *stop* at the 9th chapter and 29th verse. Then the B opposite

13 : 13 S

14 : 13 B

11 : 1 means that the reading is to begin again at this point. Thus S and B follow one another

2. 19 : 1

19 : 29 S

alternately, B always marking a beginning point and S a stopping point.

Attention to the following RULES will aid materially in the reading:

1. A letter B put in the margin marks a place to *begin* to read and a letter S a place to *stop*, always omitting all matter to the next B or figure.

2. A *figure* in the margin indicates the end of one lesson and the beginning of the next. If the reader is reading by lessons, it is advisable to insert a book-mark of some sort, so that the place to start the next time may easily be found.

3. When a new Book is started the reader should first examine the Introduction to it; next insert the markings for it if this has not yet been done; and then proceed to read it. When the reading of the Book is concluded the memory verses (if any) should be read and reread and, if possible, memorized.

III. THE BOOKS OF THE OLD TESTAMENT

Section I. The Pentateuch or Book of the Law

BOOK 1. GENESIS

The word "Genesis" means *birth* or *beginning*. The book of Genesis includes the following topics in order: The Creation, the Garden of Eden, the Antediluvians or peoples before the Flood, the Flood, the Tower of Babel, the dispersion or scattering of the races, and the lives of the patriarchs Abraham, Isaac, Jacob and Joseph. The book ends with the death of Joseph in Egypt. It has been called "the seed-plot of the Bible," for everything afterwards developed in the Word of God is first mentioned there. The Bible would have us understand that if God showed such great care for Abraham, Isaac, Jacob and Joseph He cares likewise for each of us, and this should be our point of view as we read. "The very hairs of your head are all numbered" (Matt. 10 : 30).

The importance of this book cannot be over-emphasized, and it is suggested that the reader make a list of all the beginnings he can find in it.

Before starting the reading of Genesis a map showing Mesopotamia, Canaan and Egypt should be carefully studied. Later it should be consulted also.

—Genesis Markings

1. 1 : 1	2. 19 : 1	31 : 1 B	3. 39 : 1
9 : 29 S	19 : 29 S	31 : 13 S	46 : 7 S
11 : 1 B	21 : 1 B	32 : 1 B	46 : 26 B
11 : 9 S	24 : 67 S	33 : 20 S	50 : 26 S
11 : 23 B	25 : 19 B	35 : 1 B	
13 : 13 S	25 : 34 S	35 : 29 S	
14 : 12 B	27 : 1 B	37 : 1 B	
	29 : 35 S	37 : 36 S	

—Memory Passages in Genesis

1 : 1; 1 : 25; 4 : 9; 23 : 12-15; 31 : 49.

BOOK 2. EXODUS

The word "Exodus" means *going out* and refers to the departure (the going out) of the children of Israel from Egypt. The book includes an account of the birth of Moses, the plagues by which God delivered the Israelites from Egypt, the journey to Sinai, the giving of the law there, and a description of the tabernacle.

The journey from Egypt to Canaan parallels in a wonderful way the life of every individual Christian, and it should be read with this thought in mind. Thus, the deliverance from Egypt pictures our redemption and the difficulties by the way illustrate our experiences as we walk in the path of God's appointment. John Bunyan showed this most clearly when he wrote "Pilgrim's Progress." The reader will find it very interesting to compare the journey as described in the Bible with that of Christian in "Pilgrim's Progress."

For this book use a map of Egypt and the Sinai Peninsula.

—Exodus Markings

4.	1 : 1		6 : 28	B	5.	23 : 1		24 : 1	B
	6 : 13	S	22 : 9	S		23 : 22	S	34 : 35	S

—Memory Passages

12 : 13; 20 : 1-17.

BOOK 3. LEVITICUS

The word "Leviticus" comes from *Levite* and Levite from Levi, one of the twelve sons of Jacob, and father of the priestly tribe of that name. This tribe had charge of the worship and of the teaching of the law. The Book of Leviticus gives the ritual of the tabernacle worship and the duties of the priesthood. Only short selections are made from it, merely to give an idea of its contents.

—Leviticus Markings

1 : 1	B	10 : 1	B	16 : 1	B
2 : 16	S	10 : 11	S	16 : 34	S

BOOK 4. NUMBERS

Numbers (so called because it opens with the numbering of the people) beginning with the 10th chapter continues the narration of the journey from Egypt which was dropped in the 19th chapter of Exodus. A considerable portion of the book can be omitted because the matter is found elsewhere. Use a map of Canaan (Palestine) showing the Sinai Peninsula.

—Numbers Markings

1 : 1	B	1 : 44	B	6.	11 : 1	26 : 2	S	32 : 1	B
1 : 4	S	1 : 47	S		14 : 45	27 : 12	B	32 : 33	S
1 : 17	B	6 : 1	B		15 : 32	27 : 25	S	33 : 50	B
1 : 23	S	6 : 27	S		17 : 13	31 : 1	B	33 : 56	S
		10 : 1	B		20 : 1	31 : 12	S	35 : 1	B
								35 : 34	S

BOOK 5. DEUTERONOMY

"Deuteronomy" means *second law*, that is, the second giving of the Law. The first five books of the Bible, called the Pentateuch, or the Books of Moses, give the history of the world from the Creation to the death of Moses. Deuteronomy is in the form of four addresses by Moses, repeating matters which have been already given in the previous books, and for this reason much of it is omitted from the Readings.

—Deuteronomy Markings

1 : 1 B	5 : 1 B	31 : 1 B	32 : 48 B	34 : 1 B
2 : 8 S	5 : 33 S	31 : 30 S	32 : 52 S	34 : 12 S

Section II. The History of Israel in Canaan

BOOK 6. JOSHUA

The book of Joshua is named after the successor of Moses, and tells, among other things, how the children of Israel entered the land of Canaan from the east, passing through the river Jordan whose waters miraculously opened for them by the power of God. It also relates how the inhabitants of the land were conquered, and how their land was divided among the tribes of Israel. A considerable part of the book is taken up with Joshua's advice to the people as to how they should live and honor God. Use a map of Canaan showing the location of the Twelve Tribes.

—Joshua Markings

7. 1 : 1	14 : 1 B	18 : 1 B	20 : 1 B	21 : 41 B
11 : 23 S	14 : 15 S	18 : 10 S	21 : 4 S	24 : 33 S

BOOK 7. JUDGES

The book of Judges gives the history of Israel from the death of Joshua to the days of Samuel. During this time the people disobeyed and forgot God again and again, resulting in their being overcome by their enemies. But when they repented and turned again to Him God raised up leaders, judges, who delivered them. The names of Gideon, Jephthah and Samson stand out prominently in this book.

—Judges Markings

8. 4 : 1	10 : 17 B
9 : 22 S	16 : 31 S

BOOK 8. RUTH

The book of Ruth describes an episode in the time of the Judges. It gives a lively picture of ancient life, with its manners and customs. Ruth was a great-grandmother of King David, and so is in the earthly ancestry of Jesus Christ. The passage of 1 : 16, 17 is one of the most pathetic in literature. This book is full of interest to modern readers.

The whole book is to be read.

BOOKS 9 AND 10. I AND II SAMUEL

These two books are one in the Hebrew Bible, and they relate in detail the closing days of the theocracy (in which God ruled directly, through the Judges) and the early days of the kingdom. Israel rejected Jehovah their God and desired a king like other nations. Their first king was Saul, a man of goodly appearance and a skilful warrior, but not a man after God's own heart. At his death after a long reign, David, God's own choice as king, was proclaimed ruler. The life and activities of David are given fully, together with an account of Samuel, the last of the Judges.

—I Samuel Markings

9. 1 : 1 10. 24 : 1 The whole of the book is to be read.

—II Samuel Markings

1 : 1 B	11. 16 : 1	24 : 1 B
12 : 31 S	23 : 23 S	24 : 25 S
15 : 1 B		

BOOKS 11 AND 12. I AND II KINGS

These two books, one in the Hebrew Bible, continue the history of the people of Israel from the accession of Solomon, David's son, to the carrying away of the people into captivity. They record the death of David, the accession of Solomon, the revolt of Jeroboam and his ten tribes during the reign of Rehoboam, Solomon's son, and from this time on the narrative intermingles the histories of the two kingdoms up to the captivity of each. The lives of the prophets Elijah and Elisha are found in these books.

Use a map of Canaan for the times of the kings, showing the northern and southern kingdoms.

—I Kings Markings

1 : 1 B	12. 8 : 1	
3 : 28 S	22 : 53 S	
4 : 20 B		

—II Kings Markings

1 : 1 B	4 : 1 B	17 : 1 B	13. 18 : 1
2 : 25 S	9 : 37 S		25 : 30 S

BOOKS 13 AND 14. I AND II CHRONICLES

The two books of Chronicles are, to a large extent, a repetition of matter found in other parts of the Scriptures, especially in I Samuel and II Kings. The first nine chapters give a genealogy, or list of names, beginning with Adam. The author lays most stress on the history of the kingdom of Judah, with special reference to the temple worship. Because of the similarity of the matter to that of the other books no references for reading are given.

BOOK 15. EZRA

The book of Ezra gives an account of the return of some of the Jews from their captivity in Babylon and the rebuilding of their ruined temple. This work was carried out with difficulty because of the enmity of some of their neighbors and the lack of a spiritual religion among many of the Jews.

—Ezra Markings

1 : 1	B	2 : 64	B	8 : 15	B
2 : 1	S	7 : 28	S	10 : 14	S

BOOK 16. NEHEMIAH

The book of Nehemiah outlines the events connected with the rebuilding of the wall of Jerusalem, and describes certain social and religious reforms. Nehemiah (*God comforts*) was governor of Jerusalem under Artaxerxes of Persia, 465–424 B. C.

—Nehemiah Markings

1 : 1	B	14. 7 : 66	12 : 27	B
3 : 3	S	9 : 38	12 : 30	S
4 : 1	B	10 : 28	13 : 1	B
7 : 6	S	11 : 2	13 : 31	S

Section III. The Literary Books of the Old Testament

Of the books of the Bible which may be classified under this section the book of Esther alone is written entirely in prose, while the book of Job contains only a small amount of prose. The others—Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations—are written entirely in poetry, though only the revised versions show the fact.

Hebrew Poetry and Its Peculiarities

The greater part of the poetry of the Bible is either lyric (song-like) or didactic (teaching). The Psalms illustrate lyric poetry and the Proverbs illustrate didactic poetry.

Hebrew poetry differs from that of western nations in its form. The western nations divide the matter in their poetry into lines of a fixed number of syllables, and usually require these lines to rhyme, that is, their final syllables must have the same sound. Hebrew poetry is altogether different. The lines are of varying length, and instead of two successive lines ending in the same sound, the second of a pair of lines is a repetition of the *idea* of the first, or a contrasting idea. The poetry of western nations makes much of accent; the Hebrew poetry does not.

The characteristic of Hebrew poetry mentioned has been called parallelism. Three kinds of parallelism have been noted:

(1) When the second line, or clause, repeats the idea of the first in other words. See Psalm 6 : 1. The first clause has “rebuke” and the second “chasten.”

(2) When two contrasted ideas come together. See Psalm 1 : 6.

(3) When the second clause extends or expands the meaning of the first, or deduces something from it. See Psalm 119 : 2, 9.

BOOK 17. ESTHER

The book of Esther is a gem, read alike by young and old with interest and pleasure. It shows the hidden providences of God defending and delivering His people from their enemies.

—The whole book is to be read.

BOOK 18. JOB

The book of Job is thought by many to be the oldest book in the world, and deals with its most difficult question: "Why do the righteous suffer?" The early chapters, in prose, tell of great misfortunes that came upon Job. Some of his friends come to condole, or express their sympathy with him, and argue that as the laws of nature are unchangeable Job himself was to blame for the troubles that have come upon him. Job undertakes to prove that he is not to blame, or, at most, is only partly to blame. The book shows that Job was right. Here and there the style reaches the sublime.

—Job Markings

1 : 1 B 6 : 12 S 38 : 1 B 42 : 17 S

—Memory Passages

12 : 2; 13 : 2, 15; 14 : 7, 10, 12, 14; 19 : 20, 23-26; 28 : 12-28;
31 : 35, last clause; 33 : 14, 15, 23, 24; 38 : 1-11.

BOOK 19. THE PSALMS

The book of Psalms is the principal devotional book of the Bible. In some churches it is used in ritual worship, public and private. Many of the Psalms appeal to the deepest emotions of the human heart. Not a few of them are among the very finest gems in literature. Of these may be mentioned Psalms 1, 19, 23, 46, 90, 100, 103.

A great many verses or short passages are striking in their thought and expression, and are widely quoted. Not a few of the Psalms and passages from them have been made familiar to us in modern hymns and anthems.

—Psalms Markings

15. 1 : 1	16. 40 : 1	17. 100 : 1	18. 121 : 1
6 : 10 S	42 : 11 S	100 : 5 S	128 : 6 S
8 : 1 B	45 : 1 B	103 : 1 B	132 : 1 B
9 : 20 S	51 : 19 S	107 : 13 S	139 : 24 S
13 : 1 B	53 : 1 B	110 : 1 B	144 : 1 B
16 : 11 S	53 : 6 S		150 : 6 S
17 : 15 B	61 : 1 B		
18 : 36 S	61 : 8 S		
19 : 1 B	65 : 1 B		
20 : 9 S	67 : 7 S		
22 : 1 B	79 : 1 B		
29 : 11 S	79 : 13 S		
32 : 1 B	84 : 1 B		
34 : 22 S	87 : 7 S		
37 : 1 B	90 : 1 B		
37 : 40 S	92 : 15 S		
	95 : 1 B		

—Psalms to be memorized, or reread many times

1, 8, 19, 22, 23, 46, 51, 67, 84, 90, 91, 100, 103, 121, 122, 133, 137, 139,
146, 148, 150

BOOK 20. PROVERBS

A proverb is a saying condensing into a few words the wisdom of experience. Wise men of old studied things around them and watched the lives of their neighbors. What they learned from years of observation, study and experience they condensed into single sentences. Their advice is of special value to the young. Were this advice to be studied and followed generally the world would be saved a great amount of trouble, suffering, shame and punishment, for much of the truth set forth by them is as applicable to-day as it was three thousand years ago.

—Proverbs Markings

1 : 1 B 19. 7 : 1 31 : 31

—Memory Passages

6 : 6-11; 12 : 24; 13 : 7, 12, 15, 24; 14 : 34; 15 : 1; 16 : 32-33;
20 : 1; 22 : 1-6, 15, 29; 23 : 5, 29-35; 25 : 11, 21, 22; 26 : 17, 20;
27 : 1, 6; 31 : 10-31.

BOOK 21. ECCLESIASTES

The word "Ecclesiastes" means *preacher* or *speaker*. The book seems to have been written as a soliloquy, or a talking to one's self. The word "vanity," which appears many times in this book, does not have its usual meaning, but rather means *transitoriness*; that is, when the author says that such and such things are vanity he means that they will pass away, they are not lasting. Solomon is usually credited with being the author of this book.

—Ecclesiastes Markings

1 : 1 B 12 : 14 S

—Memory Passage

12 : 1-14. In this remarkable passage the references are to parts of the body; thus the pitcher at the fountain is the heart, etc.

BOOK 22. SONG OF SOLOMON

This book is also called the "Song of Songs" and "Canticles." The Jews interpreted it as picturing the love of God for His people.

—Song of Solomon Markings

1 : 1 B 2 : 17 S 4 : 1 B 8 : 14 S

The Hebrew Prophets, Major and Minor

A prophecy, as commonly understood, is a foretelling of the future. This is one element in the writing of all the prophets, but it is usually a

minor one. The more correct view of the prophets is to regard them as men called by God when people were forgetting Him, to speak His word to the people and to turn them to Him in repentance and obedience to His will.

Section IV. The Major Prophets: Isaiah, Jeremiah, Ezekiel, Daniel

BOOK 23. THE PROPHECY OF ISAIAH

The Prophecy of Isaiah is one of the world's greatest masterpieces. It is elevated in style, vivid in description, vehement in its development of thought, emotional in sentiment and full of striking figures of speech. Its moral and religious teachings are keen and pure, and the prophecies of Christ's coming in the eleventh and fifty-third chapters are startling in their accuracy.

—Isaiah Markings

20. 1 : 1	9 : 7 S	40 : 1 B	55 : 15 S
6 : 15 S	11 : 1 B	43 : 12 S	60 : 1 B
9 : 1 B	11 : 10 S	51 : 1 B	64 : 12 S

—Memory Passages

1 : 18-20; 9 : 1-8; 11 : 1-10; 40 : 1-8; 42 : 1-9; 53 : 1-12; 55 : 1-13.

BOOK 24. THE PROPHECY OF JEREMIAH

Jeremiah prophesied "in the days of Josiah the son of Amon" and continued to prophesy up to the carrying away of Jerusalem captive. He faithfully proclaimed the word of the Lord, calling on Jerusalem to repent and turn from their sins. When the remnant left in Judah by Nebuchadnezzar fled to Egypt they took Jeremiah with them, and he probably died there.

—Jeremiah Markings

1 : 1 B	16 : 11 B	23 : 1 B	21. 35 : 1
3 : 25 S	16 : 21 S	23 : 8 S	40 : 6 S
7 : 1 B	18 : 1 B	24 : 1 F	42 : 1 B
7 : 15 S	18 : 8 S	24 : 10 S	42 : 17 S
13 : 1 B	20 : 1 B	27 : 1 B	50 : 1 B
13 : 14 S	20 : 6 S	28 : 17 S	50 : 20 S

BOOK 25. LAMENTATIONS OF JEREMIAH

Lamentations in the Hebrew Bible is in poetic form, and each of the first four chapters is an acrostic, the first verse beginning with the first letter of the alphabet, the second with the second letter, and so on. In the third chapter there are three verses to each Hebrew letter.

—Lamentations Markings

1 : 1 B	1 : 22 S	3 : 1 B	3 : 22 S	5 : 1 B	5 : 22 S
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BOOK 26. THE PROPHECY OF EZEKIEL

Ezekiel was carried away captive to a point near Babylon when Nebuchadnezzar conquered Judah in 597 B. C., and he prophesied "among the captives by the river of Chebar."

The book has been divided into three parts: I. God's dissatisfaction with the kingdom of Judah, chapters 1-24. II. Woes pronounced on neighboring nations, chapters 25-32. III. Prophecies of a return of the exiles and a glorious future, chapters 33-48. For the historical connection see II Kings 23-25.

—Ezekiel Markings

1 : 1	B	18 : 1	B	30 : 1	B	34 : 20	B	47 : 1	B
4 : 17	S	18 : 20	S	30 : 13	S	34 : 31	S	47 : 23	S
7 : 1	B	26 : 1	B	33 : 1	B	37 : 1	B		
8 : 18	S	26 : 21	S	33 : 6	S	37 : 28	S		

—Memory Passage

37 : 1-14

BOOK 27. DANIEL

Daniel is one of the most readable books in the Bible. Its stories are vivid and exciting, and the visions in the later chapters are most significant. In the Hebrew Bible Daniel is found with the poetical and devotional books of Section III. The four beasts of Daniel 7 : 3 are commonly thought to be the four great world powers,—the Babylonian, the Medo-Persian, the Greco-Macedonian, and the Roman. The second vision, Daniel 8 : 1, is thought to refer to the Greek power under Alexander the Great. Greece is the he-goat that overcame the Persian ram, and Alexander is "the notable horn" between its eyes. The kingdom in chapter 9 is understood to be the Messianic, or Christ's kingdom. The visions in chapters 10-12 refer to "the latter days."

—The whole book is to be read. (Lesson 22.)

—Memory Passages

5 : 1-6, 25, 31

Section V. The Twelve Minor Prophets

BOOK 28. HOSEA

The first three chapters of the book of Hosea give an account of the prophet's family troubles, which were intended to picture Israel's sins and Jehovah's love. The remaining chapters contain denunciations of the people for their idolatry and sins. For contemporary history see II Kings 14-20.

—Hosea Markings

1 : 1	B	6 : 11	S	14 : 1	B	14 : 9	S
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BOOK 29. JOEL

The book of Joel is divided into two parts. In the first a great calamity caused by an army of locusts is predicted in striking language. In the second part is given God's answer to the people's prayers.

The book of Joel contains a prophecy frequently found in the writings of the prophets, that the Jews shall establish a great nation in Palestine in later times.

—The whole book is to be read.

—Memory Passage

2 : 28-32.

BOOK 30. AMOS

Amos was one of the earliest of the writing prophets. He prophesied that God loves mercy and not mere formal sacrifices, such teaching being like that of Christ. He was born 12 miles south of Jerusalem, but prophesied to the Northern Kingdom. He taught that Israel's future greatness was not to be secured through power and wealth, but through justice and judgment. For historical connection see II Kings 14.

—Amos Markings

23. 1 : 1	3 : 1 B	5 : 18 B	9 : 1 B
1 : 5 S	4 : 13 S	7 : 17 S	9 : 15 S

BOOK 31. OBADIAH

Obadiah lived in Jerusalem after Judah's deportation to Babylon. He was God's messenger announcing the doom of the Edomites, the descendants of Esau, who had gloried over Judah's downfall. He also prophesied a future when the Jews should again rule over all the lands formerly under David's control.

—Read all of the 21 verses of Obadiah's prophecy.

BOOK 32. JONAH

The book of Jonah is quite the most readable of all the Minor Prophets. Two views of it have been held. One regards it as a historical narrative, while the other looks upon it as a symbolic story, teaching that as Jonah failed to do his duty by the people of Nineveh, so Israel failed in its moral and religious obligations to other nations. However, the testimony of our Lord Jesus Christ is conclusive that Jonah is a historical narrative (Matt. 12 : 38-41).

—All of the book is to be read.

BOOK 33. MICAH

Micah lived in the time of Isaiah. Like Isaiah he preached against the sins of his time, especially against the oppression of the poor by the rich. He prophesied the destruction of both Israel and Judah just before the punishment fell on Israel. For historical connection see II Kings 15-20.

—Micah Markings

1 : 1 B	1 : 15 S	4 : 1 B	5 : 15 S
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BOOK 34. NAHUM

Very little is known about Nahum. He lived about 505 B. C., when Nineveh was destroyed by the Medes, thus ending the Assyrian Empire.

—Nahum Markings

1 : 1 B 1 : 15 S

BOOK 35. HABAKKUK

It is not known when or where Habakkuk lived. It was probably about the time Jerusalem was taken by Nebuchadnezzar. The last reference given contains Habakkuk's prayer.

—Habakkuk Markings

1 : 1 B 1 : 17 S 3 : 1 B 3 : 19 S

BOOK 36. ZEPHANIAH

Zephaniah lived in the time of Jeremiah, Habakkuk and Nahum, and prophesied, as did they, against the sins of the people of his time. Among his other prophecies he includes a great doom that shall come on the whole world. After that Jehovah shall reign and His people shall prosper. For the contemporary history see II Kings 22, 23.

—Zephaniah Markings

1 : 1 B 1 : 18 S 3 : 1 B 3 : 20 S

BOOK 37. HAGGAI

The book of Haggai contains four prophecies, all dealing with the rebuilding of the temple under Zerubbabel. God raised up Haggai and Zechariah to stir up the people to build His house. For a picture of the conditions during this period see the early chapters of Ezra.

—Read the entire book.

BOOK 38. ZECHARIAH

Zechariah has been divided by scholars into two parts, chapters 1-8 and chapters 9-14. The first part deals with the same topic as Haggai's prophecy; the last part with the Messianic or Christ's Kingdom.

—Zechariah Markings

1 : 1 B 3 : 10 S 14 : 1 B 14 : 21 S

BOOK 39. MALACHI

Malachi is best known as the last book of the Old Testament. It contains promises of the coming of the Messiah, or Messenger of the Covenant. Malachi lived after the temple had been rebuilt and the worship restored, but he found the people sinning in various ways, and his ministry was addressed to their consciences to turn them to God.

—Read the entire book.

Note: A period of several hundred years elapses between Malachi and the books of the New Testament.

IV. THE BOOKS OF THE NEW TESTAMENT

Introduction

A period of about four hundred years has elapsed since Malachi, whose book is the last of the Old Testament Canon, wrote. During this time the Old Testament books were collected, and were in use in the synagogues, or churches, in New Testament times.

It does not seem necessary in the New Testament Notes to give Introductions to the several books, since they are nearly all self-explanatory. It is desirable, however, that the reader should early get a good understanding of the different kinds of books in the New Testament and a brief connected history of the events described in it.

The New Testament includes: (1) The Four Gospels, covering about the first third of the First Century. (2) The Acts of the Apostles, or history of the early church, from about 30 A. D. to about 63 A. D. (3) The Epistles or *letters* to churches and individuals, from about 40 A. D. to perhaps 80 A. D. (4) The Revelation, written about the end of the First Century.

Because the Four Gospels are all alike in giving the life of Christ, and the twenty-one Epistles are alike in dealing largely with doctrines and the conduct of Christians, it is possible to frame a *Short Course* which will give in three lessons a good idea of the whole of the New Testament.

Before beginning the reading the learner should study a map of "Palestine in the time of Christ," finding on it: Judea the southern portion, Samaria the middle part, and Galilee the northern country, also the country east of Jordan River. He should locate: the Lake of Gennesaret or Sea of Galilee, the Jordan River with its valley, the Dead Sea, and the seacoast country along the Mediterranean Sea. Next he should fix in mind the position of the following cities: Jerusalem, Nazareth, Bethlehem, Capernaum, Sychar in Samaria, Jericho, and Tyre and Sidon. He should find Mt. Moriah in Jerusalem itself, the Mount of Olives just east of Jerusalem, and Mt. Hermon in Galilee.

Before beginning the reading of the Book of Acts a map of the "Travels of St. Paul" should be studied, locating on it Jerusalem, Joppa, Caesarea, Antioch in Syria, the island of Crete, the peninsula of Asia Minor (now Turkey), with its cities, Macedonia, Greece and Rome.

Also before beginning the reading of the New Testament it should be helpful to study the following little biography of Christ, using the map of Palestine while doing so.

The Life of Christ in the Gospels

The life of Christ, as told by the four Evangelists who wrote from thirty to sixty years after His death, is in one sense easy to follow, the narrative being always interesting and highly instructive. It is not easy to follow in the sense of knowing when and where many events happened. A little outline should have some value as the reader begins with the Gospel story.

Jesus was probably born in December, B.C. 5, which is practically four years before the beginning of our era. He was born in Bethlehem, a few miles south of Jerusalem, but soon thereafter was carried by Joseph and Mary to Egypt to escape death, Herod the king having commanded the

killing of all the male children of Bethlehem under two years of age. After staying a short time in Egypt Joseph and Mary returned with the child, going to their home in Nazareth, which lies some distance west of the Sea of Galilee. Here Jesus grew up, aiding Joseph, who was a carpenter, until He was about thirty years old. The only event recorded of Him in all this time was a trip to Jerusalem when He was twelve years old.

When about thirty years of age He went to the river Jordan where He was baptized by John the Baptist. After that He went into the wilderness where He was tempted by the devil. Returning from the temptation He walked by the Sea of Galilee, where He called six of His apostles—James and John, Andrew and Simon Peter, Philip and Nathanael. After some time spent in teaching and healing in Galilee, Jesus went to Jerusalem to be present at the first Passover Feast of His ministry. After this feast He went about Judea teaching and then returned to Galilee. From about this time till about six months before His crucifixion it is very difficult to fix on dates and periods. What are called Harmonies of the Gospels have been constructed which attempt to arrange the events which occurred in chronological, or time, order. Owing to the lack of proper information this is difficult to do.

In the late winter or spring of probably A.D. 30, the Master left Galilee in the north and came to Jerusalem to be present at the Passover Feast. On the Sabbath before the Passover Christ made a triumphal entry into Jerusalem, riding on an ass. From that day events followed each other in quick succession. On Thursday evening He ate the Passover with His disciples, and later in the Garden of Gethsemane was taken by officers to be tried, first by the Jewish Sanhedrin and then, the next day, by the Roman Governor, Pilate. **At nine a. m.** on Friday He was crucified on Calvary, and on the following Sunday morning He rose from the dead. After that He was seen by many of His disciples and conversed with some of them. Forty days from the resurrection He led His disciples from Jerusalem, at which time He ascended into heaven. He gave the promise when He left that the Holy Ghost, the third person of the Godhead, should remain and comfort the disciples, and be in His Church.

Lesson Markings for the Whole New Testament

Because the whole text is to be read the letters B and S will not appear. The first lesson extends from 24 to 25, the second from 25 to 26, and so on. However, on account of the two courses certain directions are necessary for skipping what will be read later, or what has been read. The reader is advised to insert at first the markings for the First Course only, and those for the Second Course when it is reached, after erasing those for the First Course.

First Course

Matthew 1 : 1. Omit Matthew and Mark in First Course, passing directly to Luke 1 : 1.
24. Luke 1 : 1.
25. Luke 22 : 1.

Luke 24 : 32. Omit John's Gospel in First Course, passing to Acts 1 : 1.
26. Acts 22 : 1.
Acts 28 : 31. Pass from here to Ephesians.

1 : 1 in First Course.
Ephesians 6 : 24. Pass from here to Revelation 1 : 1 in First Course.
Revelation 4 : 1. Pass to Revelation 20 : 1.
Revelation 22 : 21.

Return now to Matthew 1 : 1, where the Second Course is begun.

Second Course

- | | |
|---|---|
| 27. Matthew 1 : 1 | 32. I Corinthians 1 : 1 |
| 28. Matthew 25 : 1
Mark 16 : 20. Omit Luke's
Gospel in Second Course. | 33. Galatians 1 : 1
Galatians 6 : 8. Omit Ephesians
in Second Course. |
| 29. John 1 : 1 | 34. I Timothy 1 : 1 |
| 30. Acts 1 : 1 | 35. James 1 : 1 |
| 31. Acts 22 : 1 | 36. Revelation 1 : 1 |

Important Note: As soon as a book is finished the memory passages (references for which follow) should be looked up and studied.

—Memory Passages in the New Testament.

MATTHEW: The Beatitudes, 5 : 3-12; The Lord's Prayer, 6 : 9-13; The Gracious Invitation, 11 : 28-30; The Great Commandment, 22 : 36-40; The Parable of the Talents, 25 : 13-30; The Great Commission, 28 : 18-20.

The Gospels are full of passages that are frequently quoted.

MARK: The Gospel of Power, 1 : 1-28.

LUKE: The Birth of Jesus, 2 : 7-18; The Twelve Apostles, 6 : 13-16; The Sinful Woman, 7 : 37-50; The Seventy sent out, 19 : 1-11.

JOHN: 1 : 1-18; 6 : 48-58; 15 : 1-14; 19 : 1-19.

ACTS: Peter's Address, 2 : 13-41; Paul's Speech, 17 : 22-34; Paul's Speech before Agrippa, 26 : 1-32.

ROMANS: The Natural State of Man, 1 : 28-32; 8 : 28; 8 : 36-39; The Christian Life, 12 : 1-21.

I CORINTHIANS: 2 : 1-4; Love, or Charity (Charity=Love), 13 : 1-13, Resurrection, 15 : 40-58.

II CORINTHIANS: 3 : 2-4; 4 : 8-10; 5 : 1; Paul's Glorifying, 11 : 21-12 : 11.

GALATIANS: 1 : 11-24; 6 : 1-10.

EPHESIANS: 6 : 19-18.

PHILIPPIANS: 1 : 21-24; 2 : 1-11; 3 : 4-6.

COLOSSIANS: 3 : 1-25.

I THESSALONIANS: 4 : 13-5 : 3; 5 : 15-28.

II THESSALONIANS: 3 : 8-18.

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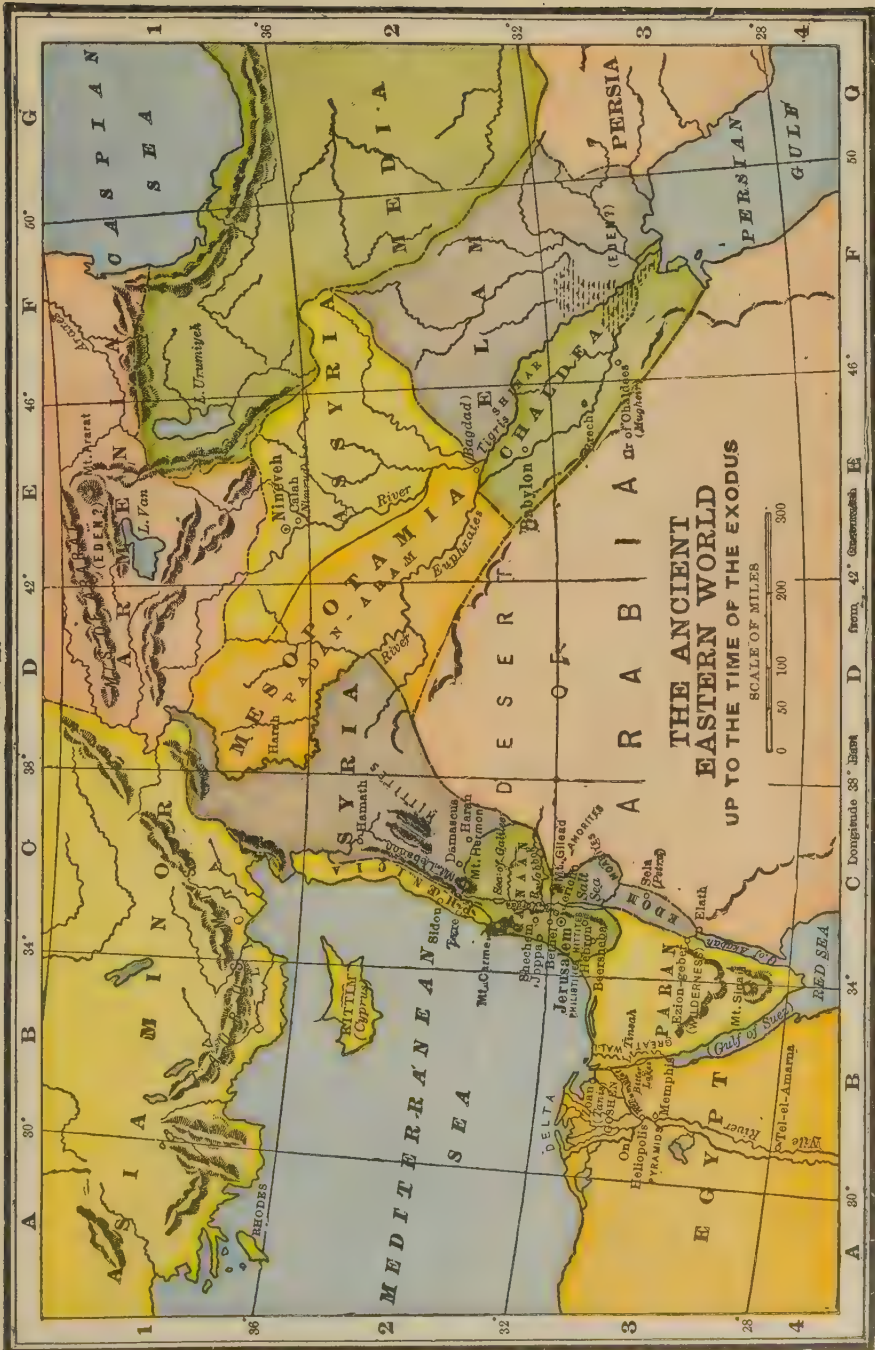
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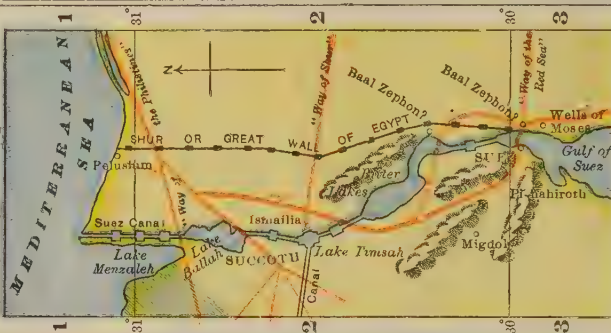
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THE ISTHMUS OF SUEZ

SCALE OF MILES
0 5 10 20

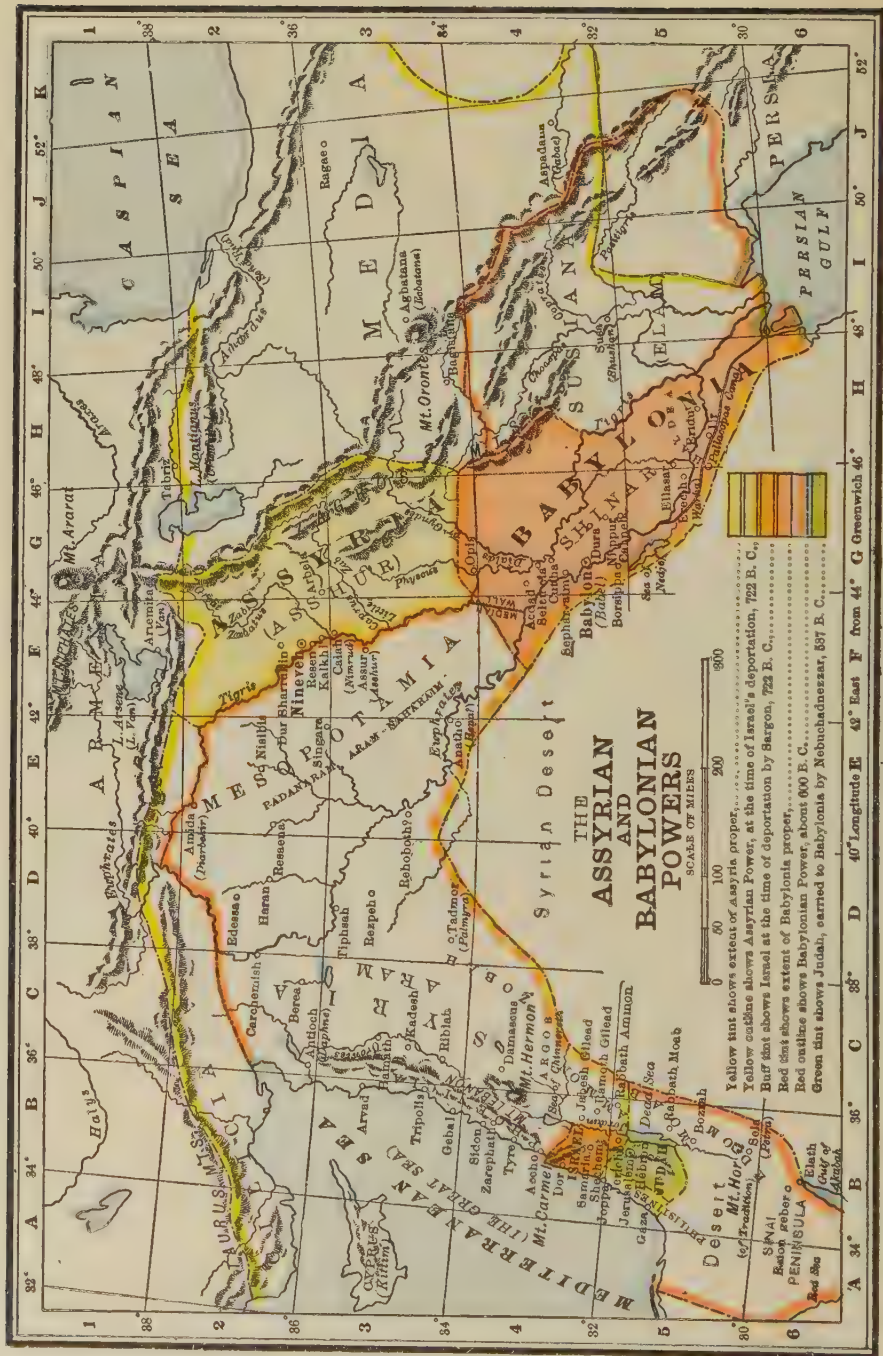


THE EXODUS

- Route of the Exodus
- Possible Route
- The Great Wall defending Egypt
- The Suez Canal
- The Boundary line between Egypt and Palestine, Modern

SCALE OF MILES
0 10 20 30 40 50





SCALE OF MILES

0 5 10 20 30





A 34°30'

B

34°40'

C

34°50'

D

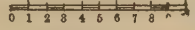
35°

E

THE SHEPHELAH OR LOW COUNTRY PHILISTIA & SHARON

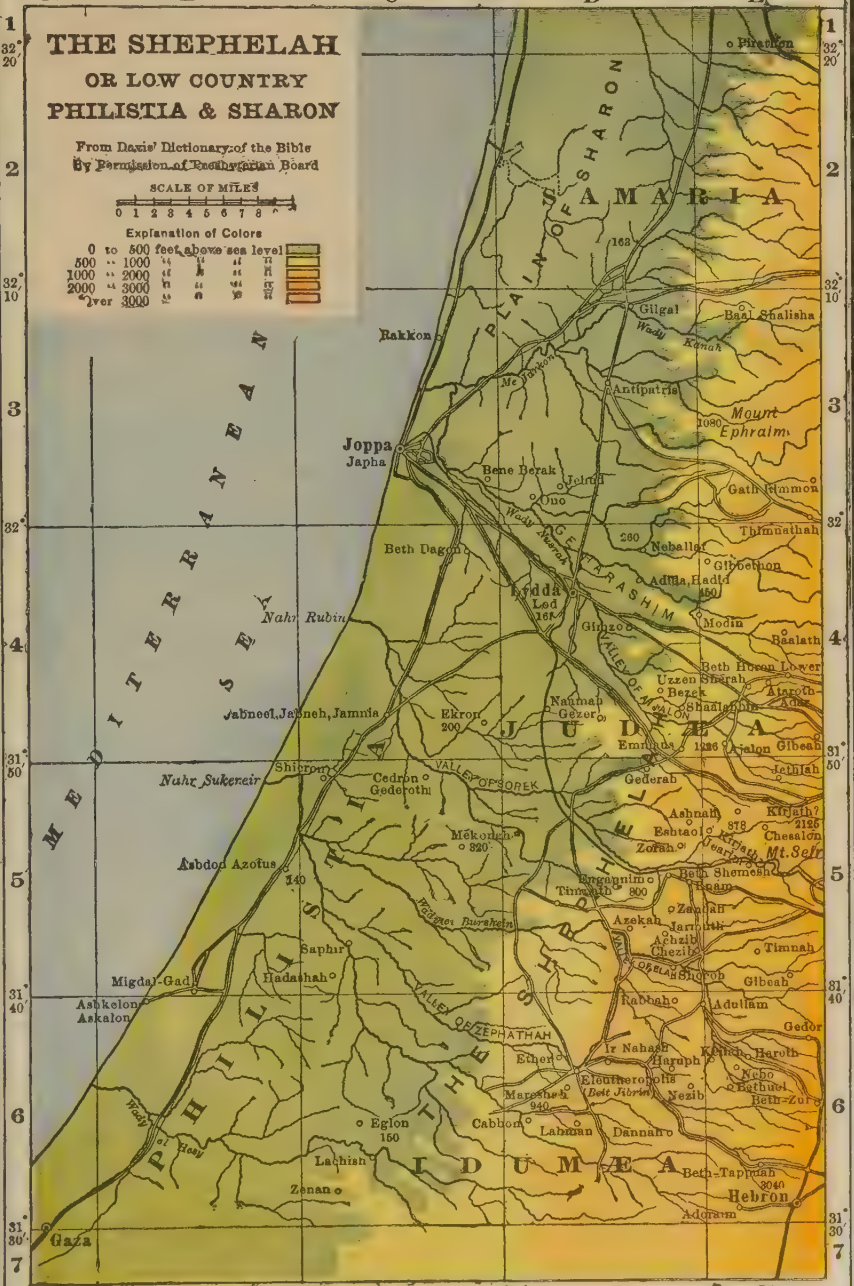
From Dixie's Dictionary of the Bible
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SCALE OF MILES



Explanation of Colors

0 to 500 feet above sea level	
500 to 1000	
1000 to 2000	
2000 to 3000	
over 3000	



A 34°30'

B Longitude 34°40' East

C from 34°50' Greenwich

D

35°

E

